

Word Studies in the Epistle to the Hebrews

Volume Three Hebrews Chapter Three

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An expositional verse by verse study from the personal notes of Robert H. Kreger, pastor of the Metropolitan Bible Church, Berkley, Michigan.

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Preparation for Bible Study

Before you begin your Bible study, if you are a believer in the Lord Jesus Christ, be sure that you have named your sins privately to God the Father.

If we confess (acknowledge, name) **our** (known) **sins, He is faithful and just and will forgive us our** (known) **sins and purify us from all** (unknown, or forgotten sins) **unrighteousness.** (I John 1:9, NIV)

You will then be in fellowship with God, filled with the Holy Spirit, and ready to learn spiritual truths from the Word of God.

God is spirit, and his worshipers must worship in spirit (in the filling of the Holy Spirit) **and in truth** (Bible doctrine, spiritual truths from the Word of God). (John 4:24, NIV)

If you have never personally accepted the Lord Jesus Christ through faith, the issue is not naming your sins. The issue is faith alone in Christ alone.

Whoever believes in the Son has eternal life; but whoever rejects (refusing to place his faith in Jesus Christ personally) **the Son will not see life, for God's wrath remains on him.** (John 3:36, NIV)

Preface

Volume three of the expositional study of the Epistle to the Hebrews continues with the writer's explanation of the angelic conflict. As with the first and second volumes it is to be *studied* if the reader desires to learn in-depth Biblical truths. This is a continuation of an exhaustive exposition of the Greek text. It is designed to give the student of the Bible who does not know Greek some of the riches of the original text that cannot be discovered by simply reading an English translation.

This is the third in a series of volumes based on the author's 18 year study of the Epistle to the Hebrews. The King James Version is used as a starting point of all exegetical breakdowns for each verse. But other translations are also used. Each verse is exegeted and retranslated to make it more understandable to the reader.

The contents of this book has been transcribed and edited from the audio recordings of the Epistle to the Hebrews by Robert H. Kreger. These audio recordings are available upon request. Since the information in this book is taken from the author's audio lessons, the reader should be aware that there is some repetition of many important principles and concepts.

The author did not depend upon his own personal knowledge, but relied on many other Greek teachers and authorities to arrive at the corrected translation of each verse. A complete list of all the resources the author used is found in the acknowledgment section at the back of this book.

The Epistle to the Hebrews is a unique book in that the entire content is concerned with the situation in Jerusalem in the first century A.D. The circumstances described in this epistle do not exist today. The writer is using terms that describe the Jewish Temple and its sacrifices and offerings.

The background focuses on Jews who have accepted Jesus Christ as their Messiah and have accepted the New Covenant to the Church, but then returned to the temple and continued to offer sacrifices under the Old Covenant.

It is the author's desire that this book would be a source of encouragement and spiritual enlightenment to all who read it. But most of all, that it would bring glory and honor to the Lord Jesus Christ and eternal praise to Him and His marvelous accomplishments on behalf of all of us.

Robert H. Kreger
Pastor,
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Dedicated to

Robert B. Thieme, Jr., former pastor of Berachah Church Houston, Texas. His expository teaching based on the original languages in the light of historical resource was a source of great encouragement and the gleaning of wonderful knowledge of the Word of God. R.B.Thieme, Jr., graduated from the university of Arizona, and later from Dallas Theological Seminary. His studies were interrupted by World War II military service during which time he rose to the rank of lieutenant colonel in the United States Army Air Corps. After completion of his graduate work in 1950, he became pastor of Berachah Church in Houston, Texas. His extensive training in Greek and Hebrew, nine years of Greek and five in Hebrew, along with theology, history and textual criticism provided the foundation for his very effective teaching of the Word of God.

I was exposed to the teachings of R.B.Thieme, Jr., in the early 1970's. His extensive Exegetical, Isagogical and Categorical presentation of the book of Hebrews was the encouragement and motivation for me to delve into the Epistle of Hebrews and also using other sources for my study. The ministry of Robert B. Thieme, Jr., will always remain the key reason why I have decided to study the Word of God in great depth.

Robert B. Thieme, Jr., went to be with the Lord on August 16, 2009.

Special Recognition

This book would not have been possible without the dedicated efforts of Marjorie Newell, a retired teacher and personal friend. Her very helpful suggestions and input were invaluable to me in my desire to see this book become available to the royal family of God.

Basic Greek Grammar Terms

1. TENSE. — Time and kind of action.
 - A. Present — generally continuous action at the present time.
 - B. Aorist — past tense, an action occurring in a point of time.
 - C. Aorist participle — usually denotes an action which precedes the action of the main verb in the sentence.
 - D. Imperfect — past tense referring to a continuous action in past time.
 - E. Future — action planned for a future time.
 - F. Perfect — completed action with finished results in present time.
 - G. Pluperfect — completed action with finished results in past time.

2. VOICE. — Relation of the verb to the subject.
 - A. Active — the subject produces the action.
 - B. Middle — the subject participates in the results of the action, or additional stress is laid upon the subject as producing the action, i.e., “He himself secured eternal redemption.” (Heb 9:12). This is also known as the “reflexive middle.”
 - C. Passive — the subject receives the action of the verb. This is known as the voice of GRACE.

3. MOOD. — Relation of the verb to reality.
 - A. Indicative — the mood of reality or certainty.
 - B. Subjunctive — the mood of potential or probability.
 - C. Optative — the mood of desire or possibility.
 - D. Imperative — the mood of command or volition.

4. OTHER VERBAL FORMS.
 - A. Infinitive — it is often used to express purpose or result.
 - B. Participle — it describes its subject as a doer of the action denoted by the verb.

5. CONDITIONAL CLAUSES (Begin with “if”)
 - A. First class conditional clause — If and it is true (Matt 4:6) – Reality.
 - B. Second class conditional clause — If and it is not true (Matt 4:9; John 4:10) – Unreality.
 - C. Third class conditional clause — Maybe it is true and maybe it is not true (I John 1:9) – Probability.
 - D. Fourth class conditional clause — I wish it were true but it is not true (Acts 17:27; I Peter 3:14 & 17;) – expresses the will or desire of the author.

Word Studies in New Testament
The Epistle to the Hebrews
Volume Three - Hebrews Chapter Three

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INTRODUCTION

1. In Hebrews chapter three the writer is referring to two houses in verses 1-6.
2. Some Bible teachers believe this refers to one house. Thinking that this refers to the house of the saved of all generations. Claiming that Moses was inside of the house as a servant and Jesus Christ was over the house as a Son. But this passage is not talking about that.
3. This passage is not talking about one house, but two houses. Houses here refers to dispensations, God's way of administering a particular time period. The writer is going to say in verse four that both houses were made by God. He is the One who makes all things. But the point I desire to make here is that there are two houses being referred to in this passage.
4. One house refers to the Old Testament, specifically to the Age of Israel and the Law. The second house refers to the New Testament and specifically to the Church Age and the principles of grace.
5. This is saying to the recipients of the epistle that they are to go from the old house to the new house. They are to go from Law to grace, from the Levitical priesthood of Israel which was a specialized priesthood, to the universal priesthood of the Church Age, they are to go from Law to grace. This is the entire thrust of the two house concept.
6. These two houses were ordained by God; two houses that were brought into existence by God.
7. Moses functioned within one of these houses. He was inside of the house as a servant. God is the Author, the Architect and the builder of this house. But inside of this first house was Moses who was faithful as a servant.
8. Outside of the second house, which is the Church Age is the Lord Jesus Christ as a Son.
9. PRINCIPLE: Moses was faithful inside the old house as a servant while Jesus Christ is faithful outside of the new house as a Son. Jesus Christ is God the Son. As such, He is outside of time as are the other members of the Trinity.

Chapter Outline

1. Verses 1-6: we will see the celebrity of the Church which is the new house. The writer is going to compare Jesus Christ, the Church Age celebrity to Moses who was the celebrity of the old house, the Age of Israel, the age of the Law.
2. Verses 7-18: we will see the negative volition of the Exodus generation known as reversionism. Their negative attitude toward God had its source in their “unbelief.”

PRINCIPLE: a sign of spiritual maturity is recognizing the celebrityship of Jesus Christ, while the sign of negative volition and reversionism is the breakdown of faith that comes from unbelief.

Vs 1: **Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.** (KJV)

Wherefore — “Ὅθεν – HOTHEN. Adverbial conjunction meaning “therefore, where, from where.” This conjunction is used to draw a conclusion from the preceding argument. Having shown that the Messiah is better than the prophets and the angels, the author of Hebrews gives “an urgent request” to his readers to consider Jesus in relation to Moses.

Literally, “Therefore,” because Jesus is better than the prophets and better than the angels “He is able to help those being tested.”

Holy brethren — ἀδελφοὶ ἅγιοι – ADELPHOI HAGIOI. First of all we have the vocative plural of ἀδελθός – ADELPHOS meaning “next of kin, a family member.” This tells us that the writer was addressing his message to believers in Jesus Christ, members of the royal family of God.

The word “**holy**” is the vocative plural of ἅγιος – HAGIOS meaning “pure, righteous, holy in the sense of being set apart for special use.” The verb form of this word means “to sanctify,” and the noun form of this word means “to be a saint.” But generally as an adjective it is translated “holy.”

PRINCIPLE: in our context the word “**holy**” refers to being “in Christ.” This is our position in Christ. A position that never changes and is never altered. In Christ we are always “holy” in the sense that we are set apart from the rest of those who are in the devil’s kingdom.

Literally, “Therefore, holy members of the family of God.”

Partakers - μέτοχοι – METOCHOI. Vocative masculine plural of the noun μέτοχος – METOCHOS. Means “partners or associates.” It is in the plural to include all of us who are in Christ. Even if you are a failure in your Christian life you are a “partner and associate” with Jesus Christ. You may not be a good partner or associate with Jesus Christ but you are still in Christ and share in all that He possesses. You are just as much in partnership with Jesus Christ as any believer who has ever lived. You are a partner and associate with Jesus Christ as much as the writer of the book of Hebrews, or the Apostle Paul or any other believer who has lived or will live. The plural of this noun places us all in the same situation. We are all partners and associates with Jesus Christ.

S U M M A R Y

1. The noun METOCHOS, translated “partners or associates” emphasizes the fact that every believer is in full time Christian service. There are a lot of Christians who do not like the idea of being in full time Christian service, but the Word of God tells us that we are whether we like it or not. You were placed in full time Christian service the moment you believed in Christ and were saved. But it is one thing to be in full time Christian service and it still another to be effective in that service. You can be a member of an army unit and spend all of your time in the guardhouse, but you are still in the army. All of us who have accepted Jesus Christ as our personal Savior are in full time Christian service whether we are negative or positive, whether we are in fellowship or out of fellowship, whether we are spiritual babies or in spiritual maturity.

Therefore METOCHOS emphasizes the fact that every believer is in full time Christian service. There is another thing that METOCHOS does, it denotes the concept of giving meaning, purpose and definition to the life of every born-again believer. Not only are all of us in full time Christian service, but God intends for our lives to have meaning, purpose and definition.

2. The noun METOCHOS also emphasizes Christianity as a relationship in contrast to religion which is slavery to the policies of Satan. METOCHOS gives great emphasis to partnership and personal association while religious works connotes a slavery to ritual, legalism and works no matter how good those works may appear to be.

3. In religion man works to gain the approbation of God. He is stimulated by Satanic doctrine and principles and most of the time he doesn't even realize it. Satan is very subtle and he usually brings his ideas into our thinking very slowly without us even realizing it.

PRINCIPLE: only the knowledge of the Word of God can protect you and me from these subtle attacks from Satan. Satan wants Christians to do good works, to do good things, to concentrate on helping the poor and to concentrate on fighting all the evil in the world. There is nothing wrong in these things but they must be done God's way and not Satan's way. God's way is doing good through the ministry of the Holy Spirit and the knowledge of the Word of God. Satan's way is doing good apart from the ministry of the Holy Spirit and apart from the knowledge of the Word of God. If Satan can keep the Christian from learning and applying the Word of God in the filling of the Holy Spirit then he has neutralized the believer no matter how much of the Bible that Christian has learned.

4. PRINCIPLE: true Christianity is God working to bless man which is grace. In religion man works to receive blessing from God. Legalism is a form of evil.
5. Religion is human good accomplished in the energy of man's sinful nature whereas true Christianity is divine good accomplished in the energy and power of the Holy Spirit. Most of the time these two opposing forces look very much alike on the surface. That is why the believer must be made aware of the importance of the filling of the Holy Spirit in his life.
6. Religion is legalism and true Christianity is grace. All religions teach a certain standard of conduct and that is legalism. Christianity on the other hand has only one standard, one law to follow and that law is the law of the Spirit.

Romans 8:2-4;

Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death — the phrase “**the law of the Spirit of life**” is a genitive of source in the Greek. This tells us that the Holy Spirit is the source of this new law. This new law also gives new life to all who believe in Jesus Christ and the truth revealed in the Word of God.

This new law also gives us a new position which is in Christ.

Through Christ Jesus — The preposition translated “through” is ἐν – EN meaning “in.” The King James Version translates it correctly, but the NIV does not. It should be “in Christ Jesus” referring to our position in Christ. The moment you believed in Jesus Christ as your personal Savior the Holy Spirit entered you into union with Christ through the baptism of the Holy Spirit. Before our salvation we were all “**in Adam**” and under spiritual death. But the moment you accepted Jesus Christ the Holy Spirit removed you from your position in Adam and spiritual death, and placed you in Christ and gave you spiritual life. I Corinthians 15:22 tells us that “**For as in Adam all die, so in Christ all will be made alive.** (NIV) The word for “**die**” in the Greek text refers to spiritual death, not physical death. (Please refer back to the author’s second volume, page 207 for the explanation of the difference between physical death and spiritual death)

Set me free — this is the aorist active indicative of ἐλευθερώω – ELEUTHROO. Means “to set free or to release.” The aorist tense here is known as the constative aorist referring to a once and for all action.

From the law of sin and death — The Mosaic Law is called “**...the ministry that brought death.....**” II Corinthians 3:7 (NIV)

(3) For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man,

For what the law was powerless to do — In other words, the Mosaic Law was righteous, holy and good (Rom 7:12;) but it was very limited. It contained no power or dynamics for anyone to truly follow it because every human being possesses a sinful nature.

(4) in order that the righteous requirements of the law might be fully met in us, who do not live according to the standard of the sinful nature but according to the Spirit. (NIV) Paul tells us here that no one can fulfill the righteous requirements of what the Mosaic Law taught by literally following the written precepts found in the Mosaic Law. Since the Holy Spirit had been given to all believers as of Pentecost (Acts chapter two) believers now have a new dynamic and power by which to follow the righteous requirements of the Mosaic Law.

PRINCIPLE: the believer in the Church Age has been released from the Mosaic Law or any other religious law that has a set of rules and regulations which says that “There is guaranteed blessing for obedience and punishment for disobedience.”

PRINCIPLE: we cannot fulfill the law by trying to fulfill the law. We can only fulfill the law by being filled or controlled with the Holy Spirit. Every time we are filled with the Holy Spirit we fulfill the righteousness of the Mosaic Law and every other law of God.

Therefore, we learn that religion is legalism and that true Christianity is grace. All religions teach a certain standard or code of conduct. That is legalism. Christianity on the other hand has only one standard, one law to follow and that law is the law of the Spirit. The filling of the Holy Spirit (Eph 5:18) is mandated in this verse.

7. In Christianity every believer is holy and set apart by God the Holy Spirit. This is true because of the baptism of the Holy Spirit at the point of salvation. It is the baptism of the Holy Spirit that places every believer in Christ. In religion every believer is trying to be holy by what he does or avoids doing. He views holiness or spirituality as something to be accomplished by means of certain works, deeds or actions when in reality God has accomplished all that needs to be done for any believer to be holy or spiritual.
8. PRINCIPLE: because of the union with Christ every believer is a partner of God or is an associate with God. In other words, God has brought us into His business as partners. Therefore all of us who are believers in Jesus Christ are in full time Christian service.

Doctrine of Grace in Christian Service

1. Emphasis on Christian service as a primary factor in the Christian life is often accepted without question in Christian circles today.
2. Service is a factor in the Christian life, but it is not the primary factor. The Bible teaches that the believer is to produce good works, Ephesians 2:10, **For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.** (NIV)

Good - ἀγαθός – AGATHOS. Means “good of intrinsic or inner value, divine good.” Good of inner value refers to good in the inner life. The self-discipline, the concentration and the consistency of learning the Word of God and growing in grace. Ephesians 2:10 could be translated, *“For we are God’s workmanship, created in Christ Jesus to produce good of intrinsic value achievements which God has prepared in advance for us to achieve.”* This refers to spiritual growth.

3. Love for God is the primary factor in the Christian life. Matt 22:36-37, **“Teacher, which is the greatest commandment in the law? (37) Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’”** Love for God must be developed within us through the Word of God. Prayer will not give us love for God only the knowledge of the Word of God can do that.

4. The story of two sisters gives us an illustration: Luke 10:38-42, **As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. (39) She had a sister called Mary, who sat at the Lord’s feet listening to what he said. (40) But Martha was distracted by all the preparations that had to be made.** (the King James Version says, “but Martha was encumbered about much serving.”) **She came to him and asked, “Lord, don’t you care that my sister has left me to do all the work myself? Tell her to help me! (41) ‘Martha, Martha,’ the Lord answered, ‘You are worried and upset about many things, (42) but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.”** (NIV) These sisters represent two different attitudes that believers take toward Christ. Both were intensely interested in Jesus, but there was a big difference in their attitude toward Him. Martha’s attitude was to do some material service for Him. She carried this so far that she became **“distracted by all the preparations that had to be made,”** and because she was **“distracted”** in serving she became impatient with her sister.

Martha considered service for Jesus as all important. She was occupied totally with the things concerning Jesus. All she did was for Him. Mary, on the other hand, instead of doing something for Him she sat at His feet and received instruction from Him. Mary desired to receive spiritual things from Him. Martha was so busy with her good deeds of serving Him with temporal things that she had no time to receive the spiritual things He had to offer her.

Jesus expressed His estimate of these two attitudes toward Him: He kindly rebuked Martha for being concerned and troubled about many things, and added that **“Mary has chosen what is better, and it will not be taken away from her.”** By this answer to Martha Jesus was saying that an attitude or desire to receive instruction from Him is more highly valued by Him than the overt service with temporal things.

5. The good works that are a part of Christian service are acceptable to God only under certain conditions:
 - A. The filling of the Holy Spirit: Ephesians 5:18b,**be filled with the Spirit.** (NIV)
 - B. The application of the Word of God that has been learned: James 4:17, **Anyone, then, who knows the good he ought to do and doesn't do it, sins.** (NIV)
 - C. Love for God: Matthew 22:36-37, **“Teacher, which is the greatest commandment in the Law?”** (37) **Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.”** (NIV) Love for God can only be developed by the learning of the Word of God in the filling of the Holy Spirit. Love for God is not implanted in us the moment we accept Jesus Christ as our personal Savior. It has to be developed through the consistent learning of the Word and growing in grace in the spiritual life.
6. Fear is a false motive for Christian service. Teaching the fear of God's vengeance on the Day of Judgment, or of being lost, or of being cast out by God because a believer is not involved in Christian service is false teaching and is evil. When fear is used to restrain people from doing wrong things or encourage good deeds in the church it is nothing more than bribery, and God's plan does not in any way condone any form of bribery for doing good.

PRINCIPLE: fear is a motive in the lives of many Christians because they do not understand the grace of God. Fear has no place in the life of the believer in Jesus Christ. II Timothy 1:7, **For God has NOT given us the spirit of FEAR; but of power and of love, and of a sound mind.** (KJV: emphasis added by the author)

I John 4:17-18, **In this way** (referring to living in the way of the Holy Spirit), **love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. (18) There is NO FEAR IN LOVE. BUT PERFECT LOVE DRIVES OUT FEAR, because fear has to do with punishment. THE ONE WHO FEARS IS NOT MADE PERFECT IN LOVE.** (NIV: emphasis added by the author)

8. Christian service is not that of a master and slave relationship. Jesus said in John 15:15, **I no longer call you servants** (δοῦλος – DOULOS meaning, “a slave, a bond slave”), **because a servant** (DOULOS, “slave”) **does not know his master’s business. Instead, I have called you friends** (φίλος – PHILOS. Means “love and friendship”), **for everything that I learned from my Father I have made known to you.”** (NIV: emphasis added by the author)
A perfect friendship does not measure the service completed nor expect payment in return. It is without thought of gain or reward. Paul said in Romans 7:6, **But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.** (NIV)

To Paul this newness of the Spirit had a very special meaning. He said in Acts 20:22-24, **And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. (23) I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. (24) However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace.** (NIV)

Service under grace must be voluntary. Everything the believer possesses has been freely given by God because of the grace plan designed by Him. Therefore anything the believer does for God must be from his own free will and not from any persuasion from any church, pastor or religious organization.

9. Christian service is not only to be voluntary, joyful and motivated by our love for the Lord; but it must be “as unto Christ” to be acceptable to God. II Corinthians 5:15, **And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.** (NIV)

Colossians 3:17, **And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.** (NIV)

Every detail of a believer's work, whether it be learning the Word or something to benefit others, or even working for an employer should always be done as unto Christ. Colossians 3:23-24, **Whatever you do, work at it with all your heart, as working for the Lord, AND NOT FOR MEN, (24) since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.** (NIV: emphasis added by the author)

10. Therefore, Christian service is any activity that is done in the filling of the Holy Spirit with the application of the Word of God. The greater the love for God, the greater the service will be. Which means that true Christian service becomes more effective as one grows and advances spiritually.

Literally, "Therefore, holy members of the family of God, partners and associates.

Of the heavenly calling —

Of the heavenly — ἐπουρανίου – EPOURANIOU. Genitive singular of the adjective ἐπουράνιος – EPOURANIOUS. Means "heavenly in respect to locality, essence or character."

Calling — κλήσεως – KLESEOS. Genitive singular of the noun κλήσις – KLESIS. Means "a call, an invitation, a calling, a station in life, a position in life, a vocation." This is a genitive of relationship. We are related to God through "election." This refers to "a calling from above." Our salvation and our position in the Christian life is from above.

Literally, "Therefore, holy members of the family of God, partners and associates of the heavenly vocation."

Again we see the emphasis being placed on the fact that every believer in Jesus Christ is in full time Christian service. The avenue of this spiritual service is determined by the spiritual gift which was given to the believer at his salvation and the knowledge of the Word of God in the status of spiritual maturity.

Jesus Christ is our High Priest. He was appointed our High Priest on the cross by means of His expiatory sacrifice which satisfied God the Father through propitiation. As a kingdom of priests, we are appointed as priests at the moment of our salvation. At the time of our faith, we are identified with Christ in His death (Rom 6:3-4). Therefore all appointments go back to the cross. We have seen in the previous chapter that Jesus Christ was appointed High Priest at the point of propitiation, and we, by believing in Jesus Christ, were appointed priests at the time of our salvation.

PRINCIPLE: the cross is the basis for all of this.

Our priesthood comes through the cross which is the reality. The cross is the substance, the reality, rather than the shadows of the Levitical offerings. Hebrews 10:1 tells us that **The law** (the Levitical system) is **only a shadow of the good things that are coming—not the realities themselves.....** (NIV) You cannot have a universal priesthood of believers as long as you are dealing with shadow worship or ritual worship. Bona fide shadow of ritual worship existed in the Age of Israel. But now we have the reality, the cross. Before the cross there were the Levitical offerings, and at the cross all of those offerings were fulfilled by the sacrifice of Jesus Christ. One of the Levitical offerings was a propitiation offering (the burnt offering). That offering was fulfilled on the cross. The Old Testament offering was only a shadow, a ritual, but the actual propitiation, or the reality was the work of Jesus Christ on the cross. He was the substance, He was the reality, His work was the reality.

PRINCIPLE: when the substance replaces the shadow, the universal priesthood of the believer replaces the specialized Levitical priesthood. Once that occurs, there are two things that take place:

1. The intensification of the Angelic Conflict:
2. The universal priesthood and the full time Christian service of the believer which goes along with his universal priesthood.

Every believer is in full time Christian service. You cannot hide behind a pew. You are in full time Christian service as the pastor is. There are many pastors who are hiding behind the pulpit just as there are believers hiding behind the pew. But all believers are in full time Christian service regardless of their vocation in life. Acts 20:27, **For I have not hesitated to proclaim to you the whole will of God.** (NIV) II Timothy 4:2, **Preach the Word, be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.** (NIV)

Our High Priest is seated at the right hand of God the Father in heaven. He is constantly making intercession for us and He is functioning in heaven as our defense attorney. While He is not on the earth, He must have representation on the earth. We are His representatives! Therefore all of us are in full time Christian service, we are **“Christ’s ambassadors”** (II Cor 5:20), we are **“associates of the heavenly vocation.”**

The people to whom this was addressed were negative toward the teaching of the Word of God. They are born again Jews living in Jerusalem and the surrounding territory and they are three years from the Roman destruction of Jerusalem and the temple. Those who survive will be going into slavery. They are not only negative and apathetic toward the Word of God but they were also very legalistic. They had become extremely religious. They must break out of this condition if they are ever to advance spiritually. Therefore the writer of the book of Hebrews is going to devote chapters three through six to getting them out of their reversionism, apathy and negative volition and attempting to move them on their way to spiritual maturity. The author of Hebrews begins this task through shocking them by comparing them to the generation of Jews that everyone wanted to forget and avoid: the Exodus generation.

The Jews made a hero out of Moses although they were embarrassed about practically everyone else in the Exodus generation. He was a spiritually mature believer. Most of the Jews down through the centuries thoroughly understood the failure of the Exodus generation, and for these Jews in the first century A.D. who understood grace, to be compared to the Exodus generation was about the worst thing that could happen to them. This was a real shocker in itself! Therefore, beginning in verse seven that is exactly how they are going to be compared. They were negative, apathetic and reversionistic, and they had to recover from this if they were ever going to advance to spiritual maturity.

PRINCIPLE: all those who advance in the Christian life and grow to spiritual maturity will develop within their souls capacity for freedom, life, love and happiness. True happiness only comes to those who are positive to the learning and application of a portion of the Word of God each day.

PRINCIPLE: true happiness in the Christian life depends on grace orientation. Many people are actually pursuing happiness. But as a Christian the grace of God actually pursues you. Grace pursues you in order to bless you. When believers run away from grace they are actually trying to run away from the only thing that can give them happiness and a meaningful life as a Christian.

As a believer today you are in Christ, and you share everything He possesses which includes His grace. Therefore you don't need to search for grace because grace chases you, it pursues you. As a believer in Jesus Christ you never have to worry about losing track of grace, because grace always keeps track of you. God's grace is always with you, either you are disciplined by grace, or you are blessed by grace, but God always uses grace.

When you take a little time everyday to learn Bible doctrine and you move forward in your spiritual life, God will continually bless you. Not because of what you do, or because you abstain from something, that has nothing to do with God blessing you. God blesses you when you come to love Him and His Word. Psalm 138:2b,**for you have exalted above all things your name and your word.** (NIV) Therefore God can bless you with fantastic blessings here in time, plus giving you fantastic blessings in eternity. All of this depends upon you growing up spiritually.

Literally, "Therefore, holy members of the family of God, partners and associates of the heavenly vocation."

Consider the Apostle and High Priest of our profession, Christ Jesus — Every believer priest must have at least one celebrity, Jesus Christ. He is the only celebrity in the Christian life.

Consider — κατανοήσατε – KATANOESATE. Aorist active imperative second person plural of the verb κατανοέω – KATANOEO. This is composed of the prefixed preposition KATA meaning "against or down, and norm and standard." Also NOEO meaning "the mind, or thinking." Therefore, KATANOEO means "to think according to a norm or standard." "To think in terms of concentration." To think "down" means "to concentrate." To "bear down" on something with your mind. To think according to a norm or standard, plus thinking down comes to mean "to perceive, to understand, to concentrate."

This means, "to be occupied with someone in your mind, therefore in your soul." If someone is in your soul, you are concentrating on them. This verb connotes occupation with Jesus Christ which is category one love, love toward God. This type of love is only possible through the consistent learning and application of the Word of God in the filling of the Holy Spirit to the point of spiritual maturity. Maximum love for Jesus Christ and subsequent occupation with Him can only be fulfilled in spiritual maturity. Occupation with Jesus Christ makes Him the only celebrity in your life. There are many heroes, but there is only one celebrity. Any believer who is advancing toward spiritual maturity is a spiritual hero, but there is only one celebrity in the Christian life and that is Jesus Christ.

The word translated “**consider**” is the aorist active imperative of **κατανοέω** – KATANOEEO.

AORIST TENSE (culminative): views the action of the verb in its entirety but emphasizes the end result of that action. In other words, the aorist tense emphasizes the end result of concentrating on Jesus Christ and His Word and growing to spiritual maturity.

PRINCIPLE: the capacity to love is based on knowledge of the one being loved. Therefore, the more you know of the Word of God the more will be your love for the Lord. Capacity to love Jesus Christ is based on knowledge in the soul. There are many Christians who have an emotional love for the Lord, but that is not based on their knowledge of the Word of God. Some Christians speak of a great emotional experience regarding their love for the Lord. That is not true love—that is emotion. I should mention here that true love for the Lord is based on your knowledge of the Word of God which may express itself in some sort of emotion. But the emotion in itself is not true love.

ACTIVE VOICE: the subject produces the action of the verb. In other words, believers produce the action of being occupied with Christ by consistently learning and applying the Word of God in the filling of the Holy Spirit.

IMPERATIVE MOOD: mood of direct command. This is a command to consistently place ourselves under the teaching of the Word of God in order for us to grow to spiritual maturity. This command, if followed, will bring each believer into occupation with Jesus Christ.

PRINCIPLE: it is impossible to respond to the command to love God and to love Jesus Christ apart from our knowledge of the Word of God.

Literally, “Become occupied with,” or “Concentrate on.”

The Apostle — τὸν ἀπόστολον – TON APOSTOLON. Accusative masculine singular of ἀπόστολος – APOSTOLOS. This word is used in a very different manner than it is used for the twelve apostles. When APOSTOLOS is used for one of the twelve apostles it refers to “one of high rank sent on a special mission.” But here in our passage it is used for the highest authority in the priesthood. It is used for our High Priest. Jesus Christ is unique among all high priests. Aaron was a high priest in Israel, and there have been many other men over the centuries who served as high priest. But when the writer of the book of Hebrews talks about the High Priesthood of Jesus Christ, he wants his readers to know that the High Priesthood of Jesus Christ and the person of Jesus Christ is absolutely unique. How do we know this? Because of the definite article which precedes

the noun. The use of the definite article emphasizes the identity of the noun. Therefore, the word APOSTOLOS is used to indicate the uniqueness of Jesus Christ over all other high priests. Jesus Christ is unique from all other high priests in that He has received the highest commission and the greatest responsibility than any high priest has ever received from God the Father. All priesthoods that were bona fide in the past had to come from God the Father as their source. Whether it was the family priesthood in the patriarchal age, the specialized priesthood through the family of Aaron in the Age of Israel or the appointment of one priest as in the case of Melchisedec, king of Jerusalem (Genesis chapter 14).

Literally, “Become occupied with,” or “be concentrating on The Apostle [the highest rank].”

And High Priest of our profession —

And — καὶ – KAI. This particle is used here to set up an apposition. KAI is used as a conjunction of apposition. Conjunctions are used to relate words and clauses and many other things. Here the conjunction is used to relate the highest ranking word APOSTOLOS to the highest ranking High Priest, Jesus Christ.

High Priest — ἀρχιερέα – ARCHIEREA. Accusative masculine singular of ἀρχιερεύς – ARCHIEREUS. Means “high priest, chief priest, head priest.” ARCHIEREUS emphasizes celebrityship. Aaron was a high priest. He was the first high priest of the Levitical priesthood, but he was not a celebrity, he wasn’t even a hero. But Jesus Christ as a High Priest is a hero because He became a spiritually mature individual, and an APOSTOLOS, the highest rank, the absolute authority. He is the only true celebrity.

Literally, “Therefore, holy members of the family of God, partners and associates of the heavenly vocation, concentrate on Jesus, the Apostle even our High Priest.”

Of our profession — τῆς ὁμολογίας – TES HOMOLOGIAS. First of all we have the definite article which emphasizes the identity of the noun. With this definite article we have the genitive singular of the noun ὁμολογία – HOMOLOGIA. Means “confession or acknowledgment.” Acknowledgment is simply the fact that we recognize every believer as a priest. We acknowledge that as a point of doctrine and we understand the reality of this situation. Literally, “Jesus Christ is the High Priest of our acknowledgment.” We know and understand that all believers in Jesus Christ are priests and that Jesus Christ is our High Priest. The Greek is very clear but the English translation is a little clumsy. Literally, “The High Priest of our acknowledgment.”

Christ — Not in the Greek text.

Jesus - Ἰησοῦν – IESOUN. Accusative masculine singular of the proper name Ἰησοῦς – IESOUS. Only the name Jesus is used here because we have the humanity of Jesus Christ being emphasized. His humanity is emphasized here because the writer is referring to His High Priesthood and only a human can be a high priest to represent humanity.

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus.”

PRINCIPLE: while the believer becomes a priest as of the moment of his faith in Jesus Christ, he does not function as a priest to his full potential until he reaches spiritual maturity. If you have believed in Jesus Christ as your personal Savior, the effective function of your priesthood awaits your entrance into spiritual maturity.

INTRODUCTORY REVIEW OF VERSES 1-6

1. After telling these Jewish Christians about the exalted supremacy of Jesus in chapters one and two, how Jesus is better than the prophets and the angels, the writer of the book of Hebrews now explains how Jesus is better than Moses, the one through whom the first covenant came into existence.
2. Therefore we need to review a little of what the Jews of that day thought about Moses. To appreciate how, why, and to what extent Jesus is better than Moses we need to see how important Moses was even before this time. We should ask, “Why is it necessary to prove that Jesus is better than Moses?”
3. Moses was considered by the Jews to be far above any other Jew who ever lived. God had miraculously protected him as a baby and personally provided for his burial after his death. Between these two points in his life were many miracles. He was the man to whom God spoke face to face, Deut 34:10, **Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face.** (NIV) Moses had seen the glory of God and even had this glory reflected in his face for a brief time after he came down from Mount Sinai, Exodus 34:29b,**he was not aware that his face was radiant because he had spoken with the Lord.** (NIV) Moses was the one who led Israel out of Egypt. Paul stresses in Romans chapter

two that the Jews had great confidence in the law. The Old Testament commandments and rituals were supreme priorities, and to them Moses and the law were synonymous. The New Testament often refers to the command of God as the “law of Moses” (Luke 2:22; Acts 13:39; as well as other passages). Moses not only brought the ten commandments down from Mount Sinai, but he also wrote the entire Pentateuch (the first five books of the Old Testament) which laid out the Levitical and other laws that governed everything the Jews did. Moses was given the plans for the Tabernacle as well as for the Ark of the Covenant.

Some Jews believed that Moses was greater than angels. God spoke to the prophets in visions and dreams, but to Moses He spoke face to face. The Lord spoke to Moses out from a burning bush, He spoke to him out from heaven, He spoke to him on Mount Sinai as the Lord wrote the Ten Commandments with a finger of fire (Exodus 31:18, **When the Lord finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.** (NIV) Moses was above all others, he was God’s man.

Yet, in this passage of Hebrews the writer, inspired by the Holy Spirit calls on his Jewish readers to look at Jesus! Moses was great, but Jesus is far greater. Jesus is shown to be superior to Moses in office, in work and in person. In His office Jesus is called **the Apostle and High Priest**. In His work, **He is the builder of the house**. In His Person, **He is the Son**.

4. The Holy Spirit was speaking directly to Christian Jews who were looking at Jesus with one eye but glancing back to Judaism with the other. The word “**therefore**” (vs 1) refers back to something previous. The writer is saying, “On the basis of what I’ve just said (that involves chapters one and two), **consider** or concentrate on or become occupied with Jesus Christ. In other words the writer is saying, “Place your mind and thinking on Jesus and let it remain there, that you may understand who He is and what He will do for your life.” God desires that each of us understands Jesus’ recovering of man’s lost destiny, the humbling of Himself and becoming a Substitute, the Author of our salvation, our Sanctifier, our Satan-conqueror and our perfect sympathizer. All of these things more than qualify Him for the most serious consideration possible. Jesus is the supreme **Apostle**, the perfect **High Priest**. He is powerful, sympathetic, merciful, faithful, Savior, reconciler, protector, helpful and brotherly.

PRINCIPLE: on the basis of who He is and what He has accomplished, every person should consider Him. Everyone should focus on the absolute sufficiency of Jesus Christ and drop every type of religious idea and legalistic ritualism. We have a new **High Priest** and a supreme one, **The Apostle** sent from God. He is all anyone will ever need. What a wonderful and amazing message.

5. The words **holy brethren** tell us that as believers in Jesus Christ we are all members of the same family. We are brothers with Jesus Christ because we are identified with Him and we are the children of God through faith in Jesus Christ. This was written to Jewish Christians: **For both he who sanctifies and those who are sanctified are all from one Father; for which cause he is not ashamed to call them brethren** (KJV: Hebrews 2:11). These were spiritual family members sanctified, set apart and made holy in Christ.
6. In verse one it says that the **holy brethren** are **partakers of the heavenly calling**. This refers to all believers in Jesus Christ being in full time Christian service. Here in Heb 3:1 we see the **heavenly calling**. In Heb 11:16 we will see those who desired a **heavenly country** and in Heb 12:22 we will see those who wanted to come to the **heavenly Jerusalem**. All of these blessings show the superiority of Christianity over Judaism. Judaism had an earthy calling with an earthly inheritance. Christianity has a spiritual and heavenly calling with a spiritual and heavenly inheritance. Therefore it is superior.

Paul said in Philippians 3:14 and 20, **I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.....But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.** (NIV) Our true home is in heaven, but we are to live lives of spirituality here and now. We are only strangers and pilgrims here on earth. Our bodies are in this world but our citizenship does not belong here. It is in heaven.

The writer of the book of Hebrews is saying to his Jewish readers, "You are citizens of heaven, so why don't you let go of the earthly things? Why do you want to hang on to the earthly rituals, the earthly symbols, when you have the heavenly reality?" I hope you can see how this applied to the Jews of the first century and not to us in the time in which we live. We can derive applications from this for our time, but this passage as well as many others in this book dealt with the Jews in

the first century. There is no way any Christian can commit the sins of the first century Jew because we do not have the Temple.

As Christians we do not need religious ritual because we have the spiritual reality. Jesus told the Samaritan woman at the well in John 4:23-24, that **“....a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. (24) God is spirit, and his worshipers must worship in spirit and in truth. (NIV)** Worshiping God **“in spirit”** refers to the filling of the Holy Spirit. And the word **“truth”** refers to the knowledge of the Word of God.

PRINCIPLE: there is no place in Biblical Christianity for externalism, which is a preoccupation with things outside of the Bible and the spiritual life, because Christians have a continual access to spiritual reality through the ministry of the Word of God.

At times all of us are tempted to think that our works and our religious trappings are all important. Even when we know better we often feel very comfortable and religious in traditional worship settings where we perform certain religious acts of good deeds that we believe are pleasing to God. We know and accept God's free grace in Christ, but often times we have a tendency to hold on to some form of artificial legalism rather than to live a positive Christ centered and Spirit energized life. Being occupied with Jesus Christ through our knowledge of the Word of God should shatter all of our legalistic efforts.

For Christians to hang on to earthly religious trappings like church codes of conduct, following the Mosaic Law or living by the so-called golden rule is not only unnecessary and pointless, but it is also spiritually harmful. That which is not accomplished in the filling of the Holy Spirit is spiritually harmful. To do so keeps us from experiencing the fullness of our new relationship with God through Christ and keeps us from experiencing the spiritual dynamics of a spirit-filled life. The laws of morality and ethics, which are necessary for God's protection of the human race should never be the goals of a believer in Jesus Christ. Because the spirit-filled life is much greater than the laws of morality and ethics. This is because spirit-filled lives are much greater than the laws of morality and ethics.

PRINCIPLE: since believers share the righteous nature of Jesus Christ and His heavenly calling, they are to live in a heavenly existence.

They should concentrate or be occupied with that heavenly existence and not the earthly existence. Colossians 3:1-3, **Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. (2) Set your minds on things above, not on earthly things. (3) For you died, and your life is now hidden with Christ in God. (NIV)**

PRINCIPLE: it is not just the unsaved who need to “consider Jesus,” but believers also, no matter who they are, they need to consider or concentrate on Jesus. He is to be considered in everything.

7. We are told “to become occupied” with Jesus Christ. Paul tells us in Philippians 3:10 & 12; that his greatest desire was**to know Christ and the power of his resurrection and the fellowship in his sufferings, becoming like him in his death..... (12) Not that I have already obtained all this, or have already been made perfect (complete), but I press on (I advance spiritually) to take hold of that for which Christ Jesus took hold of me.** (NIV: explanation provided by the author) Even Paul had not discovered all there was to know about Jesus Christ.

The reason that so many Christians are weak, worried and not living a Spirit energized life is because they have failed to consistently learn Bible doctrine. They have failed to “concentrate” or “to become occupied with Him,” and by doing this they are living their Christian lives in the earthly realm. They become occupied with their problems, with their sufferings, with their adversities, with their loneliness and not with Jesus Christ.

PRINCIPLE: when you are occupied with Jesus Christ all of your problems become His problems. Therefore when you are occupied with Jesus Christ instead of being occupied with your problems, you are on the road to divine happiness regardless of your overt circumstances.

In high school and college I ran the high hurdles. And I learned very quickly that I could not run the hurdles while watching my feet. I had to look straight ahead. I set my eyes on the finish line, on the tape and I kept my eyes on the goal until the finish. Looking at the finish line and on the tape helped motivate my desire to win and it kept me going in the right direction. It also kept my attention off myself and those running next to me.

PRINCIPLE: when we are running the Christian race we must get our eyes off our feet, or get our eyes off ourselves and off those around us. We are to look at Jesus, **the author and finisher of our faith.** (NIV: Heb 12:2). We concentrate on Him and then we are able to run. By concentrating on Him we know why we are running, where we are going. We also possess the power and the joy to keep on running. The only way we can look at Jesus is through His Word. His Word, the Bible, is the means by which He directs us and how we can see Him spiritually.

8. Jesus is said to be **The Apostle and High Priest of our acknowledgment.** The fact that He is both of these is the first way in which He is superior to Moses. Though Moses could be considered a type of apostle because he was “one sent,” he was not a priest, nor was he a high priest.

In the office of apostle Jesus is superior because He brought a better covenant and because He Himself was the sacrifice which made the better covenant effective. Therefore Jesus Christ is the supreme apostle, the supreme One who was sent from God the Father.

9. Jesus is also our great **High Priest.** His role as a High Priest is dealt with in more detail in Hebrews chapters four and five. He is the supreme High Priest, the supreme Mediator between God and man. He is the One who brings man and God together. He brings God to man and man to God.

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus.”

The objective of the Christian life is to advance to spiritual maturity. This is accomplished by the constant and consistent exposure to Bible teaching. When the believer reaches spiritual maturity and continues to learn Bible doctrine he develops capacity for freedom, capacity for life, capacity for love and capacity for happiness.

One of the problems that can occur during spiritual growth, before reaching spiritual maturity is the subtle danger of neglecting the consistent teaching of the Word of God. It is very easy to become busy with the things of life and to forget about the importance of being consistent in taking in spiritual food everyday. Each day you neglect the Word it become easier to neglect it the next day and before long you have lost any spiritual momentum you had gained.

PRINCIPLE: we must always be vigilant and alert because the policy of Satan toward Christians who are learning Bible doctrine is to get them occupied with the things in life so they will not become occupied with Jesus Christ.

Doctrine of Occupation With Jesus Christ

1. The word “occupation” is defined in Webster’s dictionary as, “the possession and use of, to take hold of, to fill up a deficiency, to be absorbed with, to be engrossed in, to be saturated with, to be monopolized by.” When this definition is used with reference to Jesus Christ and the spiritual life it means “to be absorbed with Jesus Christ, to be monopolized by Jesus Christ, to be filled with the knowledge of Jesus Christ.

2. Occupation with Jesus Christ is the final one of the ten problem solving devices in the Christian life.
 - A. Rebound: referring to the confession of sins as per I John 1:9;
 - B. Filling of the Holy Spirit: Eph 5:18 which is the result of rebound, the first problem solving device.
 - C. Faith-rest: referring to claiming the promises of God.
 - D. Grace orientation: understanding the importance of the grace plan of God as per Eph 2:8-9.
 - E. Doctrinal orientation: realizing the importance of study and learning as a part of the Christian life as per II Tim 2:15 and II Pet 3:18.
 - F. Personal love for God: Matthew 22:37-38.
 - G. Impersonal love for all mankind: I John 4:7-12;
 - H. Perfect happiness: meaning sharing the perfect happiness of God: II Cor 8:1-2.
 - I. Personal sense of destiny: Phil 1:21-26.
 - J. Occupation with Jesus Christ: Heb 3:1.

3. The basis of occupation with Jesus Christ is the learning and application of the Word of God in the filling of the Holy Spirit. It is the maximum knowledge of the Word that draws us close to God and Him to us.

PRINCIPLE: ignorance must be replaced with knowledge, and knowledge only comes through the consistent study of Bible doctrine. It is imperative that every believer understands that God makes love to the believer through Bible doctrine. Therefore learning from the Word of God is the basis of entering into occupation with Jesus Christ.

Jeremiah 9:24, **But let him who boasts boast that he UNDERSTANDS and KNOWS me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight, declares the Lord.** (NIV)

Ephesians 3:17b-19;**And I pray that you, being rooted and established in love, (18) may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, (19) and to KNOW this love that surpasses knowledge—that you may be FILLED to the measure of all the fullness of God.** (NIV) This is occupation with Christ.

PRINCIPLE: these verses plus many others all teach us the principle that we cannot ever truly love Jesus Christ apart from the knowledge of the Word of God. Because it is the knowledge of Bible doctrine that gives us the capacity to love Him.

4. With the knowledge of the Word of God in your soul as the working object of faith the believer has maximum category one love response toward the Lord causing him to be designated **the friend of God**, (James 2:23;) But the Greek text of James 2:23 uses the word φίλος – PHILOS which is one of the words for love in the Greek. should literally say, **the lover of God**. And this refers of maximum category one love response to Jesus Christ and becomes a title for any believer who enters into spiritual maturity. He is called **the lover of God**. Spiritual maturity is the place of capacity for ultimate happiness, capacity for freedom, love and life.
5. Occupation with Jesus Christ is based upon the glorification of Christ. Colossians 3:1-4, **Since then, you have been raised with Christ, set your hearts** (your attitude and thinking) **on things above, where Christ is seated at the right hand of God** (in glory). (2) **Set your minds** (concentration) **on things above, not on earthly things**. (In other words, don't be occupied with your adversities, sufferings, heartaches, difficulties or your prosperity) (3) **For you died, and your life is now hidden with Christ in God.** (4) **When Christ, who is your life, appears, then you also will appear with him in glory.** (NIV: explanations provided by the author)

6. Occupation with Jesus Christ is the standard for the normal Christian life. Hebrews 12:1-3, **Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders** (all the adversities and distractions of life) **and the sin that so easily entangles** (referring to the Mosaic Law and legalism), **and let us run with perseverance** (determination) **the race marked out for us** (running to spiritual maturity). (2) **Let us fix our eyes on Jesus** (occupation with Christ). Note that running to spiritual maturity comes before fixing our eyes on Jesus), **the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.** (3) **Consider** (concentrate, become occupied with) **him who endured such opposition from sinful men, so that you will not grow weary and lose heart.** (NIV: explanations provided by the author)
7. Occupation with Jesus Christ is illustrated by the doctrine of marriage between a man and woman only. Ephesians 5:25-33; **Husbands, love your wives, just as Christ loved the church and gave himself up for her** (26) **to make her holy, cleansing her by the washing with water through the word,** (27) **and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.** (28) **In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself** (self-esteem). (29) **After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—** (30) **for we are members of his body.** (31) **For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.** (32) **This is a profound mystery** (meaning something that was never revealed before) **— but I am talking about Christ and the church.** (33) **However, each one of you also must love his wife as he loves himself** (self-esteem), **and the wife must respect** (respond to) **her husband.** (NIV: explanations provided by the author)

Ephesians 5:22-24; **Wives submit to your husbands as to the Lord.** (23) **For the husband is the head of the wife just as Christ is the head of the church, his body, of which he is the Savior.** (24) **Now as the church submits to Christ, so also wives should submit to their husbands in everything.** (NIV)

The Greek word for “**submit**” is the present middle indicative of the verb ὑποτάσσω — HUPATASSO. This was originally an old military word referring to “submitting to authority.” Throughout the centuries it came to be used in the sense of “respecting those in authority, and then responding in a positive manner to those in authority.” It also connotes the principle of “being influenced by someone.” In our passage of Ephesians 5:22-24 the wife is to “respect her husband, be influenced by her husband, and respond to her husband.” The woman is a responder. But the problem in many marriages is that the husband fails to fulfill his Biblical obligation to love his wife, and when a wife is not loved by her husband that makes it very difficult for the wife to “respect, or be influenced or to respond in a positive manner.”

The wife as a responder is analogous to the believer who is the bride of Christ and is to respond to His love, and she does that by learning the Word of God. The Lord initiates His love toward us through His Word, and we as believers in Jesus Christ, as His bride are to be positive and respectful, to be influenced by and respond to our Lord’s Word by learning it and applying it through the ministry of the Holy Spirit.

PRINCIPLE: when we respect, or are influenced by and respond to the teaching of the Word of God a fantastic and beautiful relationship develops between the Lord and believers. And just as the man is to love his wife, and through that love she responds to him and eventually becomes occupied with him, this same principle is true in the spiritual realm. Jesus Christ initiates love for us through His Word, we are to respond to that love by learning His Word and growing in grace and in the knowledge of our Lord and Savior Jesus Christ (II Pet 3:18). When that occurs we become completely occupied with Him.

PRINCIPLE: learning Bible doctrine in the filling of the Holy Spirit is the believer responding to the love of Jesus Christ.

8. The sealing ministry of the Holy Spirit guarantees an eternal love relationship between Jesus Christ and the believer. Ephesians 1:11-14; **In him we were also chosen** (elected and becoming heirs), **having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.** (12) **In order that we, who were the first to hope in Christ, might be for the praise of his glory.** (13) **And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed you were marked in him with a seal, the promised Holy Spirit,** (14) **who is a deposit**

guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory. (NIV: explanation provided by the author)

9. Occupation with Jesus Christ brings the believer into a complete dependence upon God's grace provision. God's grace provision existed in eternity past. It is the believer's experience in spiritual growth that causes him to link up with what God did for him billions and billions of years ago before the earth was created. Ephesians 1:3-6; **Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. (4) For he chose us in him before the creation of the world to be holy and blameless in his sight. In love (5) he predestined us to be adopted as his sons through Jesus Christ in accordance with his pleasure and will—(6) to the praise of his glorious grace, which he has freely given us in the One he loves.** (NIV: explanations provided by the author)
10. Occupation with Jesus Christ is related to both stability and inner happiness. The greatest happiness that you can ever know in life comes when you are occupied with Jesus Christ, when you reach the point where He is the only celebrity in your life, when you have advanced to spiritual maturity, Psalm 16:8-9; **I have set the Lord always before me. Because he is at my right hand, I will not be shaken** (I will not fall apart). (9) **Therefore my heart is glad** (filled with happiness and joy) **and my tongue rejoices; my body also will rest secure.** (NIV: explanations provided by the author)
11. Occupation with Jesus Christ is the basis for blessing in suffering. Negative volition toward the Word of God intensifies suffering. Occupation with Jesus Christ minimizes suffering, Psalm 77.
12. Occupation with Jesus Christ is based on the believer's advance to spiritual maturity. (Hebrews 3:1 and 3:6). In our passage we will deal with this point in more detail.

The greatest danger that you will ever face in this life as a believer is neglecting to learn Bible doctrine daily. Neglecting Bible study daily is very dangerous because it leads the believer away from the Lord in a very gradual manner and places him in an position of being receptive to false doctrine and many other distractions.

Negative volition is not something that you simply wake up to one morning and say “No!” to Bible doctrine. Negative volition creeps up on you like a lion creeping upon its prey just before he pounces on it and devours it. Negative volition comes upon an advancing believer who becomes distracted from his study. Satan has many schemes to distract the believer and cause him to drift off course in his spiritual life. If the believer succumbs enough times to various distractions or sins he will lose his spiritual momentum and begin to drift away from his consistent study of the Word of God. That is why it is so important to remain alert in your spiritual life.

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus.”

Hebrews 3:2;

Vs 2: **Who was faithful to him that appointed him, as also Moses was faithful in all his house. (KJV)**

Who - Not in the Greek text.

Was - ὄντα – ONTA. Present active participle accusative masculine singular of εἶμι — EIMI. A verb of absolute state of being. The subject of this participle is the last word in verse one, “Jesus.”

Literally, “Jesus being,” or “Jesus constantly being.”

Faithful - πιστόν — PISTON. Accusative masculine singular of the verbal adjective πιστός — PISTOS. Means “faithful, true, trustworthy, reliable. This word is the first word in the Greek sentence telling us it is in the emphatic position giving it greater emphasis. When you consider this along with the use of the absolute status quo verb EIMI it makes this statement much stronger. Literally, “Faithful and trustworthy to the maximum.”

Literally, “Jesus being constantly trustworthy, dependable and faithful to the maximum.”

There was never a time when Jesus Christ was unfaithful to God the Father. He was faithful to the end. Also, there never was a time when Jesus Christ was unfaithful to you and there never will be a time when He is unfaithful to you. You may have been unfaithful to Him many times, but He will never be unfaithful to you.

Before the Lord Jesus Christ could be faithful to you He had to be faithful to God the Father. If He had been unfaithful to the Father then you could not count on Him being faithful to you. Therefore the writer of the book of Hebrews is pointing out that Jesus Christ was never unfaithful to God the Father, so you can count on Him to be faithful to you. He is always faithful and He is never unfaithful!

PRINCIPLE: The faithfulness of Jesus Christ had to be expressed toward God the Father first. Nothing is solid, stable, worthwhile, honorable or good until first of all it is directed toward God. In other words, when you become occupied with Jesus Christ and develop in your soul category one love then you will have the capacity to love others and you will have the capacity to love in friendship. Your capacity for love is dependent upon loving God first then the love for others will fall into place.

Literally, “Jesus, being constantly faithful.”

Doctrine of the Faithfulness of God

1. DEFINITION: there is only one person who is completely faithful to you and is related to you and that is God. He can only be faithful to you because of His perfect character.

Divine faithfulness is God’s grace expression to the believer using His perfect character as the basis for that expression. Faithfulness hinges on the essence of God. God is perfect, fair and stable within Himself and He will be all this to you as well.

Lamentations 3:21-25, **Yet this I call to mind and therefore I have hope: (22) Because of the Lord’s great love we are not consumed, and his compassions never fail. (23) They are new every morning; great is your FAITHFULNESS. (24) I say to myself, “The Lord is my portion; therefore I will wait for Him.” (25) The Lord is good to those whose hope is in him, to the one who seeks him.** (NIV: emphasis added by the author)

PRINCIPLE: God can be faithful to you because of propitiation. Propitiation means “satisfied.” God is satisfied with the work of Jesus Christ on the cross. He was satisfied with the faithfulness of the Lord Jesus Christ to Him, that is propitiation. Therefore, His faithfulness does not depend upon your spiritual status. Propitiation removes any compromise to the essence of God.

Divine faithfulness manifests itself in divine discipline to the neglectful, negative believer and in blessing to the positive spiritually mature believer.

PRINCIPLE: all faithfulness in the human realm resides in the soul. Faithfulness is an attitude toward something in life which you love, respect, admire or recognize its authority.

The fact that you are alive and possess the things you do is a matter of God’s faithfulness to you. He is faithful to you and loves you very much.

2. God is faithful to believers in rebound (rebound is a term used to refer to acknowledging our sins to God). I John 1:9, **If we confess our sins, he is FAITHFUL and just to forgive us our sins,**

and to cleans us from all unrighteousness. (KJV: emphasis added by the author) This means that every sin we confess, acknowledge, cite or name He forgives. We can count on it! Sometimes we may not feel forgiven, but that is irrelevant. How we feel about it has no bearing on the plan of God for our lives. Human feelings are misleading and very deceptive. We must base our lives on facts, not on feelings or emotions.

God knew all our sins in eternity past. He imputed our sins to Christ on the cross and judged them. God is interested in the fact that Jesus Christ took our place as our substitute. God is justified in forgiving because He has been propitiated (satisfied) by the sacrifice of His perfect Son. Therefore there is no compromise to His integrity when He faithfully forgives us when we name our sins to Him.

There is no merit in naming our sins to God. Legalism and religion tell us that we must feel sorry to be forgiven, but that is not what the Bible teaches. The Bible teaches us that we are forgiven because of the grace plan of God. How we feel about our sins is not the issue.

PRINCIPLE: when we cite or name our sin to God, God faithfully forgives us regardless of how we feel. Therefore, we can forget the sin and move on in our spiritual life immediately.

Only arrogant people will tell us that we can commit a sin which will cause God to abandon us and not forgive. Of course these arrogant individuals always refer to some of the sins they abhor such as murder, homosexuality or fornication.

The list of sins most hated by the Lord is contained in Proverbs 6:16. Pride is first, followed by lying. Murder is third on the list. Homosexuality and fornication do not make the list.

PRINCIPLE: the basis for God's faithfulness is His grace, John 1:17b,**grace and truth came through Jesus Christ.** (NIV)

3. God's faithfulness is manifested in His perfect plan, I Corinthians 1:9, **God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.** (NIV)

We were "called" or "elected" in eternity past when God was aware of all our sins and failures. But God found a way to save each one of us through His grace plan without any compromise of His perfect essence.

Knowing every sin, human good deed and evil thing we would ever do, God still selected us to have human life at birth and He elected us to be saved when we believed in Jesus Christ. As a part of His faithfulness He has provided for every believer everything they would ever need to grow and develop spiritually all the way to spiritual maturity.

4. God's faithfulness is manifested in His grace provision for spiritual growth and blessings in spiritual maturity, I Thessalonians 5:23-24, **May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. (24) The one who calls you is FAITHFUL and he will do it.** (NIV: emphasis added by the author)

We should never worry about the basic necessities to sustain our lives. God will provide everything we will ever need. It was more difficult for God to find a way to save our souls than it is for God to bless us in time. If He could do the most for us in providing salvation, then He can provide the lesser blessings of grace support in time. God's perfect faithfulness to us in eternity past inevitably leads to His perfect faithfulness to us in time. There never was a time when God was not faithful to us.

PRINCIPLE: if God was faithful to us in eternity past, He can only be faithful to us in time and in eternity future as well.

5. God is faithful to us in testing and adversity: I Corinthians 10:13, **And God is FAITHFUL; he will not let you be tempted beyond what you can bear.** (NIV)

II Corinthians 4:17, **For our light and momentary troubles are achieving for us an eternal glory that far outweighs everything else.** (NIV)

Romans 8:18, **I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.** (NIV)

God will not allow us to be tested or tempted beyond our capacity and capability to pass the test or say "no" to the temptation. We are tested in the area of grace support from God. We are also tested regarding our love for the Word of God over our love for social life, loved ones, our failures, other distractions and our families.

Before we reach spiritual maturity we must all go through various types of testing. And even when we reach spiritual maturity we will continue to face various types of testing, just as Abraham did when he was commanded to offer his son, Isaac, as a sacrifice. So we will be tested in stages of our spiritual growth but never beyond our capacity to endure it.

As a part of God's faithfulness He always provides the Bible doctrine or the opportunity to learn the spiritual information necessary to pass each test before it comes. Therefore learning the Word of God is your way of passing each test and it is provided by the faithfulness of God.

PRINCIPLE: God will never give us anything for which we do not have the capacity, whether it is blessing or testing.

6. God is faithful to the royal family of God, which refers to all Church Age believers. Hebrews 10:23, **Let us hold unswervingly to the hope we profess, for he who promised is FAITHFUL.** (NIV: emphasis added by the author) As believers in the Church Age we have the greatest blessings set aside for us protected by the faithfulness of God.

The more knowledge of the Word of God we possess in our souls, the more we will see God's perfect character and the more we will advance in our spiritual lives. This results in the things around us which were formerly distracting to our spiritual growth becoming less and less important.

7. God is faithful to the negative, reversionistic believer. II Timothy 2:13, **If we are faithless, he will remain FAITHFUL.** (NIV: emphasis added by the author) Since God has perfect character how can He be unfaithful to us even if we reject and deny Him? God cannot be anything less than He is.

God is faithful in keeping the negative, reversionistic, degenerate believer alive for discipline. That same believer still goes to heaven after an entire life of rejection of the Word of God just as surely as the Apostle Paul went to heaven.

8. God is faithful to the believer in the realm of the Angelic Conflict. God is faithful to protect and guard the believer in the middle of the unseen angelic battle which is fought daily all around us. II Thess 3:3, **But the Lord is FAITHFUL, and he will strengthen and protect you from the evil one.** (NIV: emphasis added by the author)

9. God's faithfulness becomes a greater reality as you advance in your Christian life to spiritual maturity. Hebrews 11:11b,**because he considered him FAITHFUL who had made the promise.** (NIV: emphasis added by the author)

Hebrews 13:5, **Let your way of life be free from the love of money, being content with what you have; for he himself has said, "Never will I leave you; never will I forsake you".** (NIV)

10. All members of the Trinity are identical in essence and therefore all possess the same faithfulness to us.
11. Summary conclusions concerning God's faithfulness:
- A. Faithfulness is the consistency and stability of God.
 - B. Faithfulness is the perfection of God's essence and the fact He cannot be inconsistent or compromise His essence.
 - C. Faithfulness is the fact that God cannot change His essence and be unfair to anyone.
 - D. God is faithful and consistent with Himself; therefore He is faithful and consistent with us.
 - E. God is faithful in keeping His Word. He has never made a promise He has not kept, Psalm 119.
 - F. There never was a time when God was unfaithful, Hosea 14:9, **Who is wise? he will realize these things. Who is discerning? he will understand them. The ways of the Lord are right; the righteous walk in them, but the rebellious stumble in them.** (NIV)
 - G. The very existence, function and provision of blessing for the Church Age believer, both now and forever depends upon the faithfulness and character of God. It doesn't depend on our faithfulness, or anything we do or don't do.
 - H. God is always prepared. He is never caught off guard. Therefore it is God's nature to be faithful.

Because of God's faithfulness the sun rises and sets each day and it will continue to do so until the Lord destroys the heavens and the earth, Rev 21. Because of God's faithfulness all those who accept His plan of salvation will receive a resurrected glorified body. Because of God's faithfulness all believers who learn and grow spiritually will receive special blessings both in time and in eternity. Because of God's faithfulness all those who reject His plan of salvation will end up in the lake of fire forever.

PRINCIPLE: the faithfulness of God should be a source of comfort and relaxation to the Christian in this troubled world.

Literally, Jesus, constantly being faithful.”

To him — τῷ — TO. Dative singular of the definite article ὁ — HO. This definite article is used as a pronoun and should be translated “To the One.” This refers to God the Father.

Literally, “Jesus constantly being faithful to the One.”

This is a dative of indirect object to indicate “the One” (God the Father), in whose interest faithfulness, dependability and trustworthiness existed.

Jesus Christ is faithful to us today because He was first of all faithful to God the Father. He was faithful to God the Father from the time of His virgin birth to the time of the cross. He was faithful in every step of the way. He was faithful in everything that the Father required of Him, including the cross. The greatest temptation came just before the cross when He said in Matthew 26:39b,”**My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.**” (NIV) What did He mean by “cup?” There was a “cup” He had to drink the next day. In that “cup” were all the sins of the entire human race from the beginning of time to the end of time. All of these sins were to be carried by Jesus Christ and He was to be judged for them. So He said, “.....**if it is possible, may this cup be taken from me.**” When He said that He was saying it as perfect God and as impeccable humanity; for Jesus Christ as the God-Man is absolutely unique. He is the only celebrity of the Church Age. He is our only celebrity. He is the only person who is worthwhile to us, and once we are occupied with Him, once we have the capacity to truly love Him, we will have the capacity for everything else in life that is noble, honorable, worthwhile and wonderful. All of this forms the basis for the greatest happiness possible.

Literally, Jesus being faithful (dependable, trustworthy) to the One (God the Father).”

Faithfulness took our High Priest to the cross where He received His appointment. When Jesus Christ came into the world as a baby in the cradle, the angel said in Matthew 1:21b, “.....**you are to give him the name Jesus, because he will save his people from their sins.**” (NIV) He was appointed “Savior” in the cradle then He was appointed “High Priest” on the cross at the point where He propitiated (satisfied) God the Father. He was

born a king, He became a high priest on the cross. He was not a prophet until He was mature enough to communicate (anytime after 12 years old for the humanity of Jesus Christ). So He is Prophet, Priest and King all wrapped up in one person.

It is only when He satisfied God the Father that He became our High Priest. In His essence, God the Father is sovereignty, perfect righteousness, perfect justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability and veracity. There never was a time when God the Father did not have all these characteristics.

Man on the other hand is sinful, depraved and spiritually dead. Therefore how can God the Father give His love and eternal life to sinful, depraved man without compromising His character? God cannot be a maudlin sentimentalist about it; God cannot be a bleeding heart. If he does so He compromises His perfect righteousness and justice. His objective is to give us His love to the maximum and at the same time His eternal life. If He is going to love us to the maximum, we must have His life so we can live forever with Him and become recipients of His personal love. But how can this be accomplished?

On the cross Jesus Christ in His humanity was perfect righteousness satisfying the perfect righteousness of the Father. Jesus Christ bore our sins which satisfied the justice of the Father. So righteousness and justice were satisfied by Jesus Christ and His work on the cross. So when we believe in Jesus Christ we have to come to the cross. Because it is only by believing in the work of Jesus on the cross that God's love and eternal life can come to us without compromising God's righteousness and justice. Why? Because on the cross Jesus Christ propitiated (satisfied) the Father, and at the same time He was appointed High Priest. The five sacrifices of the Levitical offering were all portrayed in various aspects of the cross. They were shadows pointing to the reality and they were all fulfilled at the cross.

The Five Levitical Offerings and What They Represent from the book of Leviticus.

The first three were salvation offerings, the last two are rebound offerings.

1. Burnt Offering: this offering representing propitiation with emphasis on the work of Christ on the cross.
2. Meat (Food) Offering: this is a bloodless offering representing propitiation with emphasis on the unique person of Jesus Christ.

3. Peace Offering: represents the doctrine of reconciliation. Redemption, and results in reconciliation which is another major doctrine connected with salvation.
4. Sin Offering: represents the forgiving of unknown sins in the life of the believer.
5. Trespass Offering: represents forgiving the known sins of the believer.

In the Old Testament people could not just step up with an animal and sacrifice it on the brazen altar. They had to go to the priest. The Levitical priest would take the animal and place it on the altar and sacrifice it. The individual believer was not allowed to make the sacrifice himself. The illustration for this is found in I Samuel 13:7-14, **Some Hebrews even crossed the Jordan to the land of Gad and Gilead.**

But Saul remained in Gilgal, and all the troops with him were quaking with fear. (8) He waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter. (9) So he said "Bring me the burnt offering and the fellowship offerings." And Saul offered up the burnt offering. (10) Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

(11)"What have you done?" asked Samuel. Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Micmash, (12) I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the Lord's favor.' So I felt compelled to offer the burnt offering."

(13) "You acted foolishly," Samuel said. "You have not kept the command the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time." (14) But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord's command." (NIV: King Saul lost the Lord's favor because he took upon himself the office of a Levite and offered a burnt offering to the Lord.

PRINCIPLE: it was the Levitical priest who offered the sacrifice. It was the priest who was the one who was qualified. There were exceptions, like David and Elijah, but they were men who had the spiritual gift of prophet and

prophecy, which qualified them to approach God directly and offer sacrifices. But no one else was authorized to do so.

In our passage of Hebrews 3:2, we see Jesus Christ as our High Priest. Jesus Christ offered Himself, and at the point of offering Himself He propitiated the Father, and at that moment He was appointed a High Priest forever in the order of a different priesthood. Not after the order of Aaron and the Levitical system, which was a system based on physical birth, but in the order of Melchisedec. Melchisedec was born a king and Melchisedec functioned as a priest. He was a king priest of Jerusalem (Genesis 14:18). He was of a different order of priesthood, a royal priesthood. Jesus Christ is in that order. He was born a king and He was appointed a priest through His sacrifice on the cross. Therefore Jesus Christ was **“faithful to the One”** (referring to God the Father). **To the One** is a dative of indirect object and as such it is very important, because the dative of indirect object gives great emphasis. It indicates **“the One”** (God the Father) in whose interest Jesus Christ was faithful, dependable and trustworthy.

In the first function of our High Priest He offered Himself as a sacrifice for sin and satisfied God the Father. He was **“faithful”** to God the Father, and as He was faithful to God the Father, He cannot do less for His own. He will always be faithful to you.

Literally, “Jesus being faithful to the One (God the Father).”

That appointed him —

That appointed - ποιήσαντι — POIESANTI. Aorist active participle dative masculine singular of ποιέω – POIEO. Means “To do, accomplish, to make, to form, to prepare, to establish, to bring to pass, to appoint to some office.”

AORIST TENSE (gnomic): the gnomic aorist takes an occurrence in eternity past and fulfills it in time. This aorist tense relates the Father’s plan billions of years ago to the cross in time. Billions of years ago before anything was created God the Father had a plan. That plan called for Jesus Christ, the Son, the second person of the Trinity to go to the cross as a human being. The plan of the cross existed billions of years ago but the action of the cross was fulfilled in time. The gnomic aorist emphasizes this plan and action as being absolute. It is an absolute fact that God the Father planned it and it is an absolute fact that the Son executed it. Therefore the gnomic aorist means that this is an absolute fact that cannot be changed by God, by man, by Satan, by anyone or anything.

ACTIVE VOICE: the subject produces the action of the verb. God the Father produced the action of anointing.

PARTICIPLE: the participle denotes a principle and at the same time the concept. The action of the aorist participle precedes the action of the main verb. The main verb was given in verse one. The main verb is “concentrate, or become occupied with” Jesus Christ. Before we could be occupied with Jesus Christ and before He could be our celebrity He had to be appointed High Priest. He was actually appointed in eternity past, but He fulfilled that appointment on the cross. It was a part of the Father’s plan in eternity past and it was executed and fulfilled on the cross in time.

ILLUSTRATION: when I was in the army and when an order was issued, I would type it up. There was always a current date and then there would be an effective date when the order would take effect. Sometimes these dates were the same but most of the time these dates were different. For example: there may have been an order which said that everyone must wear camouflage fatigues in formation. If I typed that order today, today's date would appear at the top of the letter. But the effective date would be on the next line double spaced below the current date, and would say, “effective date.” The point I want to make is that it is very common to issue an order on one day and make it effective on another day. God the Father did the same thing. He issued an order in eternity past concerning the cross and how it would be accomplished. But the effective date was 30 A.D. in time. On that effective date Jesus Christ fulfilled all that the Father commanded. He was faithful in all things and He accomplished all that the Father desired and wanted accomplished.

Literally, “Jesus being faithful to the One having appointed Him.”

As also — ὥς καὶ – HOS KAI. This sets up an analogy.

Before HOS KAI we have the only celebrity, Jesus Christ. After HOS KAI we have an Old Testament hero, Moses.

PRINCIPLE: there is only one celebrity, but there are many heroes.

One of the greatest heroes of the Jewish Age was Moses. The writer of Hebrews brings in Moses as one of the greatest heroes in the Jewish Age.

Moses was a hero because he was a spiritually mature believer, and at this point the faithfulness of Moses is emphasized.

Moses — Μωϋσῆς – MOUSES. Moses was the greatest example of human faithfulness known to the readers of this epistle. Moses was considered by all Jews to be great. That is, all Jews except the Jews of his own generation. He was the most cursed man, the most despised man, the most maligned man and the most slandered man of his generation. He was not appreciated at all. In fact, most of the Jews of his generation despised him. The Jews of his generation did a lot of complaining and Moses was their target. In this Moses was very similar to Jesus Christ. In the case of Jesus Christ, the religious leaders started it and then eventually the people joined in the slandering, maligning, cursing and the despising until they eventually took Him to the cross. But Jesus Christ stayed true to the Father all the time. And even in His dying breath He prayed for those who were abusing and cursing Him.

An example of Moses' love for the Lord: **Numbers 14:1-20;**

That night all the people of the community raised their voices and wept aloud. (2) All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this desert! (3) Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?” (4) And they said to each other, “We should choose a leader and go back to Egypt.” (They already had a leader, Moses, a man appointed by God Himself, but the PEOPLE were not satisfied.)

(5) Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there. (6) Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes (7) and said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. (8) If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. (9) Only do not rebel against the Lord. (notice: they were grumbling against Moses and Aaron, yet Joshua said they were rebelling against the Lord. The principle here: do not malign or slander God's servants) **And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the Lord is with us. Do not be afraid of them.”**

(10) But the whole assembly talked about stoning them. Then the glory of the Lord appeared at the Tent of Meeting (the Tabernacle) to all the Israelites. (11) The Lord said to Moses, “How long will

these people treat me with contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them? (12) I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they.” (Notice the respect and pleasure the Lord saw in Moses)

(13) Moses said to the Lord, “Then the Egyptians will hear about it! By your power you brought these people up from among them. (14) And they will tell the inhabitants of this land about it. They have already heard that you, O Lord, are with these people and that you, O Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of fire by night. (15) If you put these people to death all at one time, the nations who have heard this report about you will say, (16) ‘The Lord was not able to bring these people into the land he promised them on oath; so he slaughtered them in the desert.’

(17) “Now may the Lord’s strength be displayed, just as you have declared: (18) ‘The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.’ (19) In accordance with your great love, forgive the sins of these people, just as you have pardoned them from the time they left Egypt until now.” (20) The Lord replied, “I have forgiven them, as you asked.” (NIV: emphasis and explanations provided by the author)

Therefore in his own generation, Moses, this great spiritually mature hero was maligned and despised. But no matter how his people maligned him, no matter how intensely they hated him, no matter how much they despised his authority, God forced them to stay under his authority even though they were extremely negative toward the Word of God.

Moses was one of the greatest leaders of all time because he led over two million people and they were almost all against him. He exercised authority while being totally despised. He led these defiant people for forty years.

The people who stood by Moses were Joshua, Caleb, Miriam, Aaron and Moses’ second wife, the Ethiopian woman (Num 12). Moses was a man that God gave great authority to and then backed him up. Moses was a great leader because he was God’s man doing God’s business. We will see in the study of Hebrews that the Exodus generation was one of the worst generations of Jews who ever lived.

Moses was a great man. His greatness cannot be overemphasized. The Jews in every generation afterwards recognized it. The reversionistic Jews recognized it, the unbelieving Jews recognized it, the religious Jews recognized it and they spread the news about the greatness of Moses. He was truly one of the greatest men of all time. In the ancient world and up to the present time Moses is the greatest man who ever lived with the exception of the humanity of Jesus Christ.

Three of the greatest men of human history were Julius Caesar, who was a great genius as an unbeliever, and because of his brilliant leadership the Roman Empire was extended for almost 500 years. Moses was a believer and the father of the Jewish nation, and the Apostle Paul was a born again genius whom God used to write almost half of the New Testament.

PRINCIPLE: there is only one celebrity but there are many heroes. What made Moses a hero? Not his human genius, even though Moses was a human genius. The kind of genius that history does not see very often. Moses was a great person as well as a great genius. Acts 7:22 tells us that **Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.** (NIV) Physically Moses was a very powerful individual: he broke a man's neck with no problem (Exodus 2:12), and when he died, he still possessed great physical strength, Deuteronomy 34:7, **Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone.** (NIV)

Moses was great, but it was not his physical being that made him great. What made him great was grace. Not anything that Moses did or accomplished in the flesh ever made him great, but what God did for Moses is the key factor. Moses was one of the great individuals of all time, a man who was oriented and motivated by the grace of God.

The Jews said that Moses was proud and arrogant, but God said that **Moses was a very humble man, more humble than anyone else on the face of the earth.** (NIV: Numbers 12:3;) Being humble means that he was grace oriented. His grace orientation was phenomenal. He was a spiritually mature believer, therefore and a spiritual hero. Any believer who advances to spiritual maturity and stays there is a spiritual hero.

Literally, "Jesus being faithful to the One having appointed Him, as also Moses."

Hebrews 3:2;

Was faithful in all his house —

In — ἐν – EN. Locative case in the Greek.

All — ὅλῳ — HOLO. Dative masculine singular. The dative locative case of the adjective ὅλος – HOLOS. Means “all, whole, the entire.”

His house — τῷ οἴκῳ — TO OIKO. First we have the definite article TO used as a pronoun and should be translated “his.” Then we have the dative masculine singular of the noun οἶκος — OIKOS. Means “house.” But in the dative locative case it refers to an era of time, a dispensation. In the accusative case it refers to a literal house.

EXPANDED TRANSLATION VERSE 2: “Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house (dispensation).”

SUMMARY: Verse 2

1. It is very difficult for Gentiles to understand the affection the Jews have always had for Moses. He was a great man, a man of God who stood head and shoulders above all other men. In the mind of the Jew almost everything of importance that was connected with God was connected with Moses. Under the ministry of the Holy Spirit, before the writer shows Jesus as being superior to Moses, He points out the resemblance of the two. Before talking about their differences He talks about their similarities.
2. After mentioning the faithfulness of Jesus Christ in the first part of verse two, the writer mentions the faithfulness of Moses. The Old Testament confirms that testimony in Numbers 12:6-8, **He said** (the Lord), **“Listen to my words: “When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. (7) But this is not true of my servant Moses; he is FAITHFUL in all my house. (8) With him I speak face to face, clearly and not in riddles; he sees the form of the Lord.....”** (NIV: emphasis added by the author) Moses carried out God’s plan. He came out of Egypt into the desert. God refined him there. It took forty years for God to make Moses useable; then for forty more years, God used him. God’s servant Moses faithfully took the children of Israel out of Egypt, and he was faithful. He faltered and failed several times but he was a faithful servant. And it was his faithfulness that the Holy Spirit prompts the writer to emphasize here.

3. We cannot measure our faithfulness to God by the things we accomplish in the spiritual life. In other words, a Christian's faithfulness cannot be measured by how he witnesses, or by how much money he gives (if he gives any at all), or by how nice he is, or by the people he helps, or by how many times he comes to church each week. A Christian's faithfulness to God can only be measured in one way: his attitude toward the Word of God! Whether a Christian sins once a day or a thousand times a day is not an issue. The issue is what does the Christian do after he sins? If he confesses or acknowledges his sin every time he commits it, then he is faithful. If he does not confess or acknowledge his sins every time he commits one, then he is unfaithful.

You are not a faithful servant to God by following Moses or the Mosaic Law or by being moral, or by following a code of conduct. You are faithful to God by learning and applying the Word of God no matter what sins and failures you find yourself in.

4. Moses was not called a faithful servant because he never sinned and never failed. Moses was called a faithful servant because he always named his sins to God when he did sin and fail. He never gave up, he kept plugging away. He stuck with it.

In the same way David was not called **“a man after God's own heart”** (Acts 13:22) because he never sinned and failed. David was called **“a man after God's own heart”** because he always went to God when he did sin and fail. And that was quite frequently, but David never gave up! He kept plugging away, he stuck with it. And if there is one thing that I would encourage you to do in the Christian life, that one thing would be to stick with the learning and application of the Word of God. Don't get sidetracked by your sins and your failures. When you sin and fail there is no way you can go back and change it. So you simply confess it or acknowledge it and move on.

“.....forgetting completely the things that are behind, and am stretching forward to the things that are in front; bearing down upon the goal (the goal being spiritual maturity), I am pursuing on for the prize of the call from above of God which is in Christ Jesus.” (Philippians 3:13-14, Expanded translation of Kenneth S. Wuest)

5. Just as Moses was faithful to the One who appointed him, so was Jesus Christ, only much more so. As God's supreme Apostle, God's Messiah, Jesus was completely and totally faithful to the Father's will in all

things. Jesus said in John 7:18, **“He who speaks on his own does so to gain honor for himself, but the one who works for the honor of the one who sent him is a man of truth; there is nothing false about him.”** (NIV) In other words, Jesus is saying “You can tell I am a true Apostle because I do not seek my own honor. I seek only the honor of the One who sent Me.” From His childhood He had always had the attitude of doing the Father’s business. (Luke 2:49). In John 8:19 Jesus said, **“The one who sent me is with me; he has not left me alone, for I always do what pleases him.”** (NIV) Pleasing God is faithfulness. Then John 17:4-5 in His prayer to the Father Jesus said, **“I have brought you the glory on earth by completing the work you gave me to do. (5) And now, Father, glorify me in your presence with the glory I had with you before the world began.”** (NIV)

6. Moses was faithful in his house, but Jesus Christ was faithful over His house. The word **“house”** refer to dispensations. Moses was faithful in the dispensation of Israel; Jesus Christ is faithful over the dispensation of the Church. God owned the house of Israel; Moses was simply its manager for awhile. He was in charge of dispensing to the people of Israel the truths, commandments, requirements and promises God had committed to his trust. In this Moses proved trustworthy and faithful.
7. Jesus Christ is faithful over His house, the Church. Ephesians 2:19 tells us, **“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of GOD’S HOUSEHOLD.”** (NIV: emphasis added by the author)

I Peter 2:4-5, **“As you come to him, the living Stone—rejected by men but chosen by God and precious to him— (5) you also, like living stones, are being built into a SPIRITUAL HOUSE.....”** (NIV: emphasis added by the author) We are the new household and Jesus Christ is the One who administers over us. Just as believers in the Old Testament are sometimes called the house of Moses, believers in the New Testament are called the house of Christ. And as Moses was faithful to an earthly household, Jesus is faithful to the heavenly household. Jesus said in John 17:4, **“I have brought you glory on earth by completing the work you gave me to do.”** (NIV) In other words, Jesus said in effect, “I told the household all that You instructed Me to tell them and did for them all that you instructed Me to do.” Jesus was **“faithful to Him who appointed Him.”** (Hebrews 3:2;)

8. Jesus Christ is over His house, the Church. And every Church Age believer is a servant in the house. And as servants in the house, the Church, we have all been given spiritual gifts to function effectively and efficiently in that house. And our effectiveness depends upon our knowledge and application of the Word of God. Therefore no Christian can be faithful to God in anything apart from the knowledge and application of Bible doctrine.

PRINCIPLE: you are not faithful to God by trying to be faithful; you are faithful to God by consistently learning and applying knowledge from the Word of God. You cannot serve God by trying to serve God, you can only serve God by learning and applying what you learn from His Word.

EXPANDED TRANSLATION VERSE 2: "Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house."

Hebrews 3:3;

Vs 3: **For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house (KJV)**

This verse goes one step further than verse two. Verse two brought out the similarity of Moses and Jesus. In verse three the writer says that “Jesus is worthy of more glory and honor than Moses.”

So verse three actually gives us the difference between a spiritual hero and a celebrity. Remember, there is only one celebrity in the Christian way of life, the Lord Jesus Christ, but there are many heroes. Any believer who reaches spiritual maturity, known or unknown, is a hero.

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment.”

EXPANDED TRANSLATION VERSE 2: “Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house.”

Vs 3: **For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house (KJV)**

For — γὰρ — GAR. Conjunctive particle used to express cause, inference, continuation or explanation. Here GAR is used in an “explanatory” sense. It is going to explain something.

This man — οὗτος — HOUTOS. This is a demonstrative pronoun giving special emphasis to the Lord Jesus Christ. There is no word for man in the Greek text. The King James translation uses the masculine gender of this pronoun for the English word “man.” This demonstrative pronoun gives great emphasis to the Lord Jesus Christ as being the only celebrity in the Church Age. This could be translated “This One and only this One.”

Jesus Christ is our only celebrity. This is one of the great principles taught in the book of Hebrews. The objective of the book of Hebrews is to get the believer in Jesus Christ to spiritual maturity. This can only be accomplished because every believer is a priest, every believer has access to the completed canon of Scripture, every believer has the indwelling of the Holy

Spirit, and the potential filling of the Holy Spirit by which the learning of the Word of God is accomplished.

Therefore, the only thing that is required of each believer in Jesus Christ is positive volition toward the teaching ministry of the Word of God. Every believer is responsible to God for the decision he makes in deciding to learn or not to learn Bible doctrine. Developing self-discipline and concentration is the key to growing up spiritually. It is only through the self-discipline and concentration in the learning of God's Word consistently that any believer can grow spiritually, and thereby please God and receive fantastic blessings from Him.

PRINCIPLE: we are not blessed by doing things for God, we are blessed by God doing things for us. And what He does for us in the Christian life is assisting us in learning His Word which is the source of all blessings in time and eternity.

Furthermore, we live in the Church Age which is the age of the universal priesthood of the believer. And since this is the age of the universal priesthood of the believer the local church is to function as a classroom, not an evangelistic center. The believer as a disciple is a student; he is to learn and grow as a student of the Word of God under the spiritual gift of pastor-teacher. There are many books and many ministers teaching people how to become disciples. All of that is a waste of time and a great distraction. All that is necessary is the consistent study of the Word of God. It is the Word of God along with the leading of the Holy Spirit that causes believers to develop the life of an effective disciple.

The recipients of this passage are Jewish believers who have recognized Moses as a hero in the past. Moses was a hero because he was a spiritually mature believer, the very thing that the Jews had failed to achieve. Therefore Moses was a perfect example to these negative Jews. For even in their negative condition they recognized that Moses was a spiritual hero, but that Jesus Christ was their Savior.

Literally, "For this One (Jesus Christ.)"

Was counted worthy — ἡξιόται – EXIOTAI. Perfect passive indicative third person singular of the verb ἄξιόω — AXIOO. Means "to judge or esteem worthy or deserving, to deem fitting."

PERFECT TENSE: this tense refers to a past completed action which has permanent results. Therefore this refers to the permanence of the celebrityship of Jesus Christ. This tense is used to portray that Jesus Christ is the only celebrity. This is a permanent status quo. In human life

celebrities come and go, but here we have the perfect tense to show that Jesus Christ always was and there never will be a time when He will not be a celebrity.

PASSIVE VOICE: the subject receives the action of the verb. Jesus Christ received this permanent appointment from God the Father when He told Him to sit down at His right hand (Hebrews 1:13). The resurrection, ascension and session of Jesus Christ forms a part of the permanent appointment of Jesus Christ. Under the ministry of God the Holy Spirit and under the plan of God the Father, the humanity of Jesus Christ received resurrection. The humanity of Jesus Christ went up through the heavens to the third heaven and was seated at the right hand side of God the Father. He is there today waiting for “operation footstool” (Heb 1:13). **“Sit down at my right hand until I make your enemies your footstool.”**

INDICATIVE MOOD (declarative): referring to the absolute, dogmatic reality of Jesus Christ being permanently appointed as the only celebrity for all believers and deserving of **“more glory than Moses.”** Moses was just a hero in the dispensation of Israel but Jesus Christ is the celebrity for all dispensations.

Literally, “For this One (Jesus Christ) has been found to be permanently deserving of.”

More glory than Moses — In the previous verse the writer tell his readers that Jesus and Moses were similar in their faithfulness. But here he tells his readers that Jesus is deserving of more glory than Moses.

More — πλείονος — PLEIONOS. Genitive singular of the adjective πολύς — POLUS. Means “more, greater or higher in value, more excellent.” This word is found in the emphatic position in the Greek text and could be translated “more, absolutely more, excluding everyone else.” This refers to “more or greater” in the sense of an absolute fact! This is a genitive of description. When a genitive stands out boldly like it does here, it is classified as a descriptive genitive. In other words, the descriptive genitive here in our context could be called the genitive of celebrityship. And the word **“glory”** is used to describe it.

Glory — δόξης — DOXES. Genitive singular of δόξα — DOXA. This is a genitive of description to indicate that the glory that belongs to Jesus Christ is absolutely unique. This glory that belongs to Jesus Christ makes Him the only celebrity.

Believers in Jesus Christ who reach spiritual maturity and develop maximum capacity to love Jesus Christ receive occupation with Jesus Christ, and they recognize the glory and the celebrityship of our Lord. Therefore, when this occurs, everything else in life falls into its proper place.

PRINCIPLE: anything you place before Jesus Christ destroys your occupation with Christ and at the same time destroys your relationship with Him. This means if you put husband, wife, children, job, mother, father or even church and church activities like witnessing, giving, morality and helping others before the Lord, you are actually destroying your relationship with Jesus Christ (Matt 10:37;). If anything comes before Jesus Christ in your life then you have not grown up spiritually.

Literally, “For this one (Jesus Christ) has been found to be permanently deserving of a far greater glory than anyone else.”

Doctrine of Glory

1. Glory is used in the Scripture for the essence of God: Rom 3:23, **For all have sinned and fall short of the GLORY (DOXA: essence) of God.** (NIV)

Ephesians 1:17, **I keep asking that the God of our Lord Jesus Christ, the GLORIOUS (DOXA) Father, may give you the Spirit of wisdom and revelation, so that you may know him better.** (NIV)

Deuteronomy 5:24, **The Lord our God has shown us his GLORY (DOXA: Greek Old Testament, the Septuagint) and his majesty, and we have heard his voice from the fire.** (NIV)

Psalms 21:5, **Through the victories you gave, his GLORY (DOXA: Greek Old Testament, the Septuagint) is great; you have bestowed on him spender and majesty.** (NIV) Emphasis added in all passages by the author)

Therefore the word “**glory**” (DOXA) carries the concept of the perfect character of God.

2. Glory is used for the edification of the soul in the spiritually mature believer. Ephesians 3:20-21, **Now to him who is able to do immeasurable more than all we ask or imagine, according to his power that is at work within us, (21) to him be GLORY (DOXA) in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.** (NIV)

Colossians 1:27, **To them God has chosen to make known among the Gentiles the GLORIOUS (DOXA) riches of this mystery, which is Christ in you, the hope of GLORY (DOXA).** (NIV)

II Thessalonians 2:14, **He called you to this through our gospel, that you might share in the GLORY (DOXA) of our Lord Jesus Christ.** (NIV)

I Peter 1:8, **Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and GLORIOUS (DOXA) joy.** (NIV) Emphasis added in all passages by the author)

3. The wife is the glory of her husband. I Corinthians 11:7b-9,**but the woman is the GLORY (DOXA) of the man. (8) For man did not come from woman, but woman from man; (9) neither was man created for the woman, but woman for man.** (NIV: emphasis added by the author)
4. The grace of God is described as glory in Ephesians 1:6, **To the praise of his GLORIOUS (DOXA) GRACE, which he has freely given us in the One he loves.** (NIV: emphasis added by the author)
5. The provision of God's grace is called **"The riches of his glory."** Glory is the essence of God. **"The riches of his glory"** refers to everything that comes from His perfect character. Ephesians 1:18, **I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, THE RICHES OF HIS GLORIOUS (DOXA) inheritance in the saints.** (NIV)

Ephesians 3:16, **I pray that out of his GLORIOUS (DOXA) RICHES he may strengthen you with power through his Spirit in your inner being.** (NIV)

Philippians 4:19, **And my God will meet all your needs according to his GLORIOUS (DOXA) RICHES in Christ Jesus.** (NIV) (Emphasis added all verses by the author)

6. Heaven and eternal life are described as glory. I Timothy 3:16, **Beyond all question, the mystery of godliness is great: He**

appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in GLORY (DOXA). (NIV)

Hebrews 2:10, **In bringing many sons to GLORY (DOXA).....(NIV)**

I Peter 5:10, **And the God of all grace, who called you to his eternal GLORY (DOXA) in Christ..... (NIV)** (Emphasis added in all verses by the author)

7. There are a few passages in the Scripture where human glamor is described as glory but these should be translated “glamor.” These are mistranslations. Philippians 3:19, **Their destiny is destruction, their god is their stomach (emotion), and their GLORY (human glamor) is in their shame. Their mind is on earthly things.** (NIV)

I Peter 1:24, **For, “All men are like grass, and all their GLORY (human glamor) is like the flowers of the field; the grass withers and the flowers fall.** (NIV) Emphasis added in both verses were added by the author)

8. Glory is used to describe the wonder of the universe.
I Corinthians 15:40-41, **There are also heavenly bodies and there are earthly bodies; but the SPLENDOR (DOXA: glory) of heavenly bodies is one kind, and the SPLENDOR (DOXA: glory) of the earthly bodies is another. (41) The sun has one kind of SPLENDOR (DOXA: glory), the moon another and the stars another; and star differs from star in SPLENDOR (DOXA: glory).** (NIV: emphasis added by the author)
9. Glory is used to describe the resurrection body of the believer.
I Corinthians 15:42-44, **So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; (43) it is sown in dishonor, it is raised in GLORY (DOXA); it is sown in weakness, it is raised in power; (44) it is sown a natural body, it is raised a spiritual body.** (NIV)

II Thessalonians 2:14, **He called you to this through our gospel, that you might share in the GLORY (DOXA) of our Lord Jesus Christ.** (NIV) (Emphasis added in both verses by the author)

10. Glory is associated with operation footstool and the presentation of the church as the bride of Christ at the Second Advent. The bride is the glory of the groom. Who has the glory? Hebrews 2:10, **In bringing many sons to GLORY (DOXA), it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.** (NIV: emphasis added by the author)

Literally, “For this One (Jesus Christ) has been found to be permanently deserving of a far greater glory than anyone else.”

Since we have the adverb of comparison (POLUS, translated “more”), somewhere in the context there must be a preposition plus the accusative case. We see this next.

Than Moses — παρὰ Μωϋσῆν — PARA MOUSEN. First we see the preposition PARA which is often used with such a comparative. PARA is translated “**than**” and the word “**Moses**” is in the accusative case. This is what we call PARA plus the accusative case used for comparison, and it is correctly translated “than Moses.”

Moses was a genius as well as a spiritually mature believer. Moses is to the Jew what the Apostle Paul is to the Christian. These two were the greatest men of genius of all time: Moses in the Age of Israel and the Apostle Paul in the Age of the Church. These two men are the outstanding men of grace of all time and both of their situations were very similar.

Both of these men were very well educated: Moses in the wisdom of the Egyptians, which was the greatest period of human history at that time. Acts 7:22, **Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.** (NIV) Paul was educated in the wisdom of the Jews and there was no one equal to Paul in his academic achievements. Galatians 1:13-17, **For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. (14) I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. (15) But when God, who set me apart from birth and called me by his grace, was pleased (16) to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, (17) nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and returned to Damascus.** (NIV)

Both Moses and Paul went through extensive training in the desert; both were given extensive revelations from God that became a part of Scripture. Moses wrote the first five books of the Old Testament, called the Pentateuch. Paul wrote thirteen books of the New Testament, accounting for almost half of the New Testament. Moses and Paul were great believers, there is no one like them.

We must keep in mind that the writer of Hebrews was addressing negative Jewish believers in Jerusalem. Therefore he must use someone who is obviously a great man to the Jews. He could not use the Apostle Paul because he was not looked upon too highly among the Jewish believers since he was known for murdering Christians before he became a believer in Jesus Christ. And the Jewish religious leaders had lost all confidence in Paul after his conversion to Christianity. They accused him of betraying the Jewish faith. In other words, if you are going to make a point with negative Jewish believers, you have to do it in a way the negative Jewish believers could understand. Under the ministry of the Holy Spirit the writer was led to use Moses.

Literally, “For this One (Jesus Christ) has been found to be permanently deserving of greater glory than Moses.

PRINCIPLE: Moses is an illustration of a great spiritual hero, but Jesus Christ is unique. He is above any spiritual hero. Jesus Christ is the only celebrity while Moses is only one of many great heroes.

Inasmuch as — καθ’ ὅσον — KATH HOSAN. Preposition KATA plus the accusative case of ὅσαζ —HOSAS. A correlative relative pronoun meaning “as great as, as much as.” In the prepositional phrase with KATA it should be translated “by so much as.”

He who hath builded — κατασκευάσας — KATASKEUASAS. Aorist active participle nominative masculine singular of κατασκευάζω — KATASKEUAZO. Means “to build, to construct.” But it also has the connotation of “furnishing” that which is built. In other words, the builder does the furnishing. We don’t have any example today that would explain this. How many builders do you know who builds a house and then builds all the furniture for it? None! In our society this is all accomplished by different people. But here we see Jesus Christ not only building the house but He also provides everything that goes with the house. This is another example of His celebrityship.

Moses operated in a house. Moses lived in a house and that house is called The Age of Israel. The Age of Israel is divided into three parts:

1. First we have the patriarchs, from Abraham to Moses.
2. Second we have the law from Moses to Christ. Then there was a dramatic interruption of the Age of Israel for the Church Age. Then after the Church Age is raptured and resurrected and taken off of the earth there is still seven years left in the Age of Israel.
3. The third part of the Age of Israel is the seven years following the resurrection of all Church Age believers. Those seven years are called the Tribulation period or “**Jacob’s trouble**” in Jeremiah 30:7.

The first two parts in the Jewish Age are in sequence, then there is an interruption of an unknown period of time called the Church Age, then we have the third part of the Jewish Age called the Tribulation.

Not only was Moses a hero in the past, in the second part of the Age of Israel, but during the third and final part of the Age of Israel, known as the Tribulation, Moses is going to be a hero there also. Moses and Elijah are going to be resuscitated and brought back in the middle of the Tribulation and will have a great worldwide TV ministry broadcast from Jerusalem. They are the two witnesses of Revelation chapter eleven. So Moses is not through being a hero in the house of Israel.

The Age of Israel is a house. The house is built and furnished by Jesus Christ. Jesus Christ is the author of the dispensations (Hebrews 1:2). We again see His celebrityship. But, in the house constructed and furnished by Him, there are some heroes. And the one on which the Holy Spirit focuses on through the writer of Hebrews is Moses.

Literally, “For this One (Jesus Christ) has been found to be permanently deserving of a far greater glory than anyone else. The One having constructed and furnished the house.”

The Greek word translated “constructed and furnished” is the aorist active participle nominative masculine singular of **κατασκευάζω** — KATASKEUAZO. I briefly mentioned this above but didn’t give any details.

AORIST TENSE (gnomic): this means that billions of years ago the Lord Jesus Christ constructed the dispensations. We studied this in Hebrews 1:2.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produced the action of construction and furnishing the dispensations.

PARTICIPLE: the action of the aorist participle precedes the action of the main verb. The main verb is the word “**hath**” in the phrase “**hath more honor than the house.**”

Literally, “For this one (Jesus Christ) has been found to be permanently deserving of a far greater glory than anyone else. The One having constructed and furnished.”

The house — αὐτόν — AUTON. Accusative singular of the reflexive pronoun αὐτός — AUTOS. This pronoun could be translated “it” referring to the house.

Hath more honour than the house —

Hath — ἔχει — ECHEI. This is the main verb. The present active indicative third person singular of ἔχω — ECHO. Means “to have, to hold, to possess.”

PRESENT TENSE: linear aktionsart, means “to keep on having,” “to keep on possessing.”

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ produces the action of “having or possessing.”

INDICATIVE MOOD (declarative): referring to the absolute historical reality of Jesus Christ “having and possessing” more honor. This indicative mood also tells us that this is the main verb which follows the action of the aorist participle. This means that in eternity past Jesus Christ constructed and furnished the dispensations and now He has more honor than anyone else in all of the dispensations in time.

In eternity past, which is brought out by the aorist tense of the words “having built,” Jesus Christ designed, constructed and furnished the dispensations. In time Jesus Christ has more honor and glory than any hero in any dispensation, such as Moses. In eternity past Jesus Christ designed the house or the dispensation that Moses lived in.

Literally, “For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses, by so much as the One having constructed and furnished the house keeps on having.”

More honour —

More — πλείονα — PLEIONA. Accusative singular of the comparative πολύς — POLUS. Means “more, greater.”

Honour — τιμήν — TIMEN. Accusative singular of the noun τιμή — TIME. Means “honor, dignity.”

Than the house — τοῦ οἴκου — ΤΟΥ ΟΙΚΟΥ. First of all we have the definite article ΤΟΥ which identifies and emphasizes the noun, “**house.**” Then we have the genitive singular of οἶκος — ΟΙΚΟΣ. Means “house.” This word is used in a variety of ways: a house in the sense of a nation, the inhabited world, a family line or an age of time such as a dispensation.

You would think that since this is the object of the verb it would be in the accusative case, but it is in the genitive case. This is the objective genitive. The reason it is put in the genitive case is because what follows the verb as the object is used in the sense of description. There is no accusative of description in the Greek, but there is a genitive of description. Therefore the genitive case is often used as the object of the verb to show possession or description. In this case, description. And we’ve already had the description. This is not referring to the literal house, but it is referring to the structure of human history. So by putting this in the genitive case God the Holy Spirit is telling us that we are dealing with a dispensation of human history and not a literal house. If it were referring to a literal house, it would have been put in the accusative case.

How do we know when the Bible is literal or figurative? We know by exegesis, we know by the grammar and the structure of the original language.

Therefore, this verse teaches us that no matter how you look at it, and no matter what dispensation you find yourself, it has always been the same story without exception: Jesus Christ is the only celebrity in human history. Jesus Christ constructed the dispensations and He furnished the dispensations with all types of grace provision. There were heroes within each dispensation. A hero is determined as the one who utilizes and takes advantage of what Jesus Christ has provided in that dispensation. Any believer in any dispensation who grows up spiritually and reaches spiritual maturity and applies what he has learned is a hero. In the Church Age such a one is an invisible hero. But there is only one celebrity. There are many heroes but only one celebrity.

EXPANDED TRANSLATION VERSE 3: For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house).

Summary Principles of Verse Three

1. Moses was faithful but he was only a part of the house. Jesus Christ made the house. Jesus Christ created Israel, John 1:3; **Through him all things were made; without him nothing was made that has been made.** (NIV) Moses was only a member of the house which Jesus Christ built and furnished. Jesus Christ created Israel; He created the Church and since God built or created all things, Jesus is obviously God.
2. Every individual who has put their faith in Jesus Christ for salvation is a part of the house called the Church. Every believer in Jesus Christ in the Church Age is in full time Christian service which means that they are to take their Christian faith everywhere they go. They are commanded to learn Bible doctrine from the Word of God and apply it in their everyday living. That is what Christian service is all about. This means that every believer in Jesus Christ is an instrument for the Lord. The spiritual gift that each one of us receives at the point of salvation determines the type of tool we are or the type of instrument God desires us to be. But the builder and provider is greater than any of His tools and instruments.

I used to be a carpenter, and as a carpenter I knew how to use a lot of different types of tools. There were some tools that were totally useless because of some defect or because they broke down easily. Therefore I had to discard them and replace them with dependable tools. The Lord does the same thing in the construction of His Church. The tools that are dependable, trustworthy and are willing to be used as the builder desires will have a long life of service. But the tools that are not dependable, trustworthy and are not willing to be used as the builder desires will be discarded. This is called the sin unto death.

3. Moses was part of the house of Israel and an instrument God used in building it. To hold on to the forms of Judaism or to its greatest leader is to hold on only to the symbol of reality or to an instrument of reality. To hold on to Jesus is to hold on to reality itself.

Therefore the writer is telling the first century Jews that Moses was great, but Moses was only an instrument used by God. Jesus Christ, on the other hand, was the One who used Moses. He was the One who built the house that Moses lived in and served in. So the challenge went out to the Jews of the first century, "You must leave the house of Israel and move to the house of the Church."

4. John 1:17, **For the law was given through Moses; grace and truth came through Jesus Christ.** (NIV) The law was holy, righteous and good (Rom 7:12). It expressed what God required, but no human being had the ability to keep what God required. So what was the purpose of the law? Rom 5:20, **Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious (aware) of sin.** (NIV: explanation provided by the author) In other words, the law was given in order for the Jews and the human race to see, to understand and become aware what sin really was, that is, a violation of God's holy and righteous standards.

God, in the person of Jesus Christ, who did what no human being could do in and of himself, He fulfilled the law in every detail (Matt 5:17). And now, because of the work of Jesus Christ we are free to live our lives in any manner the Lord so directs, not how the church directs, but how the Lord directs. His direction comes through His written Word through the ministry of the Holy Spirit, Rom 8:14-17, **Because those who are led by the Spirit of God are sons of God. (15) For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." (16) The Spirit himself testifies with our spirit that we are God's children. (17) Now if we are children then, we are heirs—heirs of God and co-heirs with Christ.....** (NIV) There were no "heirs of God" under the Old Testament law, heirship is only for those who are in Christ in the new house of the Church Age. That is why **"grace and truth came through Jesus Christ"** and Christ alone. **"The law came through Moses"** and Moses was a part of the old house, the Age of Israel.

ILLUSTRATION: in 1950 my father moved our family to Lapeer, Michigan leaving our house in Mayville, Michigan unattended. He maintained the ownership of the old house but we did not use it for about three years. In 1953 my father moved our family back to our house in Mayville. This is the same concept being brought out here in our passage. The house of Israel is vacated, no one lives in it today. God is not using the Jews today because God's plan has moved to a new house, the Church. But after the Rapture and resurrection of all Church Age believers, the Church Age will be ended and the house of Israel will be resumed. That is one reason why Moses will again be used by God in that house as a special witness in Revelation chapter eleven.

Hebrews 3:4;

EXPANDED TRANSLATION VERSE 1: For which reason, holy members of the family of God, associates of the heavenly vocation, concentrate (become occupied with) the Apostle, even the High Priest of our acknowledgment.

EXPANDED TRANSLATION VERSE 2: Jesus being constantly faithful to the One having appointed Him, as also Moses being faithful to his entire house.

EXPANDED TRANSLATION VERSE 3: For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses, by so much as the One having constructed and furnished it (the house, the dispensations) keeps on having more honor than the house (or anyone in the house).

Vs 4: **For every house is builded by some man; but he that built all things is God.** (KJV)

There is a vast difference between the creature and the creator. The writer gives a new and different distinction between Jesus Christ and all others here in verse four. In verse three he gave the dispensational distinction, and now in verse four he approaches the celebrityship of Jesus Christ from the standpoint of His deity. Jesus Christ is not only our Savior and High Priest, He is also God. He is true humanity, but He is also undiminished deity.

For — γὰρ — GAR. The particle GAR is used as a conjunction to express cause, inference, continuation or explanation. Here it is the “explanatory” use of GAR. This is the second time in a row that GAR is used. Why? Because in the previous verse the dispensational aspect is used to explain the celebrityship of Jesus Christ. Now GAR is used again, this time it is used to explain the celebrityship of Jesus Christ with reference to His deity.

Every house — πᾶς οἶκος — PAS OIKOS. This refers to all dispensations. We have learned that the word “**house**” here refers to a dispensation. The meaning of a word is determined by its first use in the context, and OIKOS continues to refer to a dispensation. Only now we go from the dispensation of Israel which is a specific dispensation, to the general concept of dispensations. All of the dispensations are referred to here by the words “every house.” The word “every” is in the emphatic position in the Greek and gives great emphasis on the concept of dispensations.

Summary of Dispensations as Being Houses of God's Design

1. The first house or dispensation is the Age of the Gentiles. It began with Adam in the Garden of Eden and concludes with the destruction of the first United Nations building in Genesis chapter eleven. Internationalism at any level is Satanic and anti-God. God does not honor the United Nations, He never has and He never will. And anyone who promotes internationalism and the United Nations is a pawn of the devil and working for Satan against God. Therefore internationalism is the evil that brought the first dispensation to an end under the judgment of God.

The Age of the Gentiles is divided into three parts:

- A. Perfect environment (innocence). This period existed before the fall of man. In perfect environment there was no sin, no sorrow, no suffering and no aging. Everything was perfect and positive. Negative volition toward God could only be expressed in one area, food. Adam and Eve were not to eat from the **“tree of the knowledge of good and evil”** (Genesis 2:17). There was no other way negative volition to God could be expressed at that time.
 - B. The laws of divine establishment. After the fall, man obtained an old sin nature, and with his old sin nature man became very vulnerable to self-destruction. Therefore God set up a system of laws to protect man and to keep him from destroying himself and others. That system is called the laws of divine establishment. It includes four areas: volition (free will), marriage, family and nationalism. Nationalism became the fourth part of the Age of the Gentiles.
 - C. Nationalism. Nationalism was attacked by internationalism at the Tower of Babel. At that point God brought an end to the Age of the Gentiles. That house was closed down for good!
2. The second house or dispensation is the Age of Israel. The Age of Israel is composed of three parts:
 - A. The Patriarchs: from Abraham to Moses.
 - B. The Law: from Moses to Christ.
 - C. The Tribulation which is the last seven years of the Jewish Age and is still future. It will occur after the Church is raptured and resurrected.

3. The third house or dispensation is the Church Age in which we find ourselves living today. The Church Age includes two parts:
 - A. The pre-canon period from 30 AD to about 100 AD.
 - B. The post-canon period from about 100 AD to the Rapture.

In principle it is easier to be a spiritual hero in the Church Age than in any other age constructed by God. Why? Because of the following reasons:

We have the completed canon of Scripture in written form.

We have the universal indwelling of the Holy Spirit for every believer.

We have the potential of being controlled by the Holy Spirit based on our free will in following the plan of God.

Every believer is given at least one spiritual gift in order to serve the Lord.

Every believer is a priest and can represent himself to God at any time and in any place.

God has also provided many benefits for Church Age believers which He never gave to any other believers in any other dispensation. This is taught in the New Testament epistles.

4. The fourth house or dispensation is the Age of Christ also called the Millennium. This will be a 1,000 year kingdom ruled by Jesus Christ Himself. The personal rule of Jesus Christ will last forever, but it is divided into two parts.
 - A. The first part is the Millennium or the first 1,000 years of His reign. This will be the closing period of human history.
 - B. The second part of the reign of Jesus Christ begins after He destroys the heavens and the earth and creates a new heavens and a new earth. This begins the eternal state and this will never end.

Jesus Christ is the only celebrity. As the God-Man, as the King of kings and Lord of lords, He is going to return to the earth and He is going to be crowned the King of the earth and He will replace Satan as the ruler of the world. And once again, as it was in the beginning of human history perfect environment will exist on the earth.

So the words “every house” refers to the entire age of human history from the standpoint of dispensations. A dispensation is a period of human history emphasizing the divine viewpoint, the divine design, the divine planning and the divine construction.

I will cover the doctrine dispensations in greater detail as I continue to move through the book of Hebrews. There is a lot more to this doctrine than the short summary that was previously given.

Literally, “For every house (dispensation).”

Is builded by some man —

Is builded — κατασκευάζεται — KATASKEUAZETAI. Present passive indicative third person singular of the verb κατασκευάζω — KATASKEUAZO. This is the same word that was used in verse three translated “builded.” It means “to build, to construct.” But it also has the connotation of “furnishing” that which is built. In other words, the builder does the furnishing.

PRESENT TENSE: refers to the continuation of dispensations. The dispensational plan of God will continue to run its course until all dispensations are completed.

PASSIVE VOICE: the subject receives the action of the verb. Dispensations receive being fulfilled by God using human agents and human heroes to administer each dispensation. The one in our context is Moses and the Age of Israel.

INDICATIVE MOOD (declarative): emphasizing the historical reality that God uses spiritually mature human beings to administer each dispensation.

At the present moment you are a believer priest and God is using you and all other believer priests in the construction and continuation of this house or dispensation called the Church Age.

Literally, “For every house (dispensation) is constructed and furnished.”

By some man — ὑπό τινος — HUPO TINOS. The preposition HUPO plus the ablative of the indefinite pronoun τις — TIS means “someone.” This is used to express agency and it should be translated “by the agency of someone.” The agent in this case is Moses. God used many agents during the Age of Israel: He used Abraham, Joseph, the Judges, many prophets and certain kings. But this passage emphasizes Moses as a great agent used by God in the Age of Israel.

In the house or dispensation of the Church certain individuals have been used by God as agents. Men like Paul, Titus, Timothy, Peter, James, John and anyone else who reaches and maintains spiritual maturity. Not only do you have to advance to spiritual maturity but you have to maintain it.

Literally, “For every house (dispensation) is constructed and furnished by the agency of someone.”

But he that built all things is God —

But — δὲ — DE. This adversative particle is used to set up a contrast. The contrast between the agent and the builder.

He that built — κατασκευάσας — KATASKEUASAS. Aorist active participle nominative masculine singular of κατασκευάζω — KATASKEUAZO. This is the third time this word has been used in this passage. Twice this word was used with God as the subject and once with man as the subject. When the subject is God it refers to the only celebrity, Jesus Christ. When man is the subject of this verb, it refers to spiritually mature heroes; one celebrity but many heroes. This word means “to build, to construct.” But it also has the connotation of “furnishing” that which is built. In other words, the builder does the furnishing.

Literally, “But the One (Jesus Christ) having constructed and furnished.”

All things — πάντα — PANTA. Accusative neuter plural of πᾶς — PAS. Means “all.” In the neuter gender it is correctly translated “all things.” This word is used to indicate everything Jesus Christ constructed. Jesus Christ is the constructor of everything, John 1:3, **Through him all things were made; without him nothing was made that has been made.** (NIV) Everything that exists, exists because of Jesus Christ.

Colossians 1:15-17, **He is the image of the invisible God, the firstborn over all creation. (16) For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. (17) He is before all things, and in him all things hold together.** (NIV)

Romans 11:36, **For from him and through him and to him are all things. To him be the glory forever! Amen.** (NIV)

Literally, “But the One (Jesus Christ) having constructed and furnished all things.”

Is God —

Is — Not in the Greek text. It is inserted in the English to clarify and to make the English smoother.

God — θεός — THEOS. Without the definite article. When the Greeks wanted to emphasize the essence or quality of a noun they left out the definite article. Therefore the absence of the definite article emphasizes quality or essence. The quality or essence of Jesus Christ is deity. Jesus Christ is God. God the Son is the Creator.

EXPANDED TRANSLATION VERSE 4: “For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God.”

Expanded Translation Preview

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment.”

EXPANDED TRANSLATION VERSE 2: “Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house.”

EXPANDED TRANSLATION VERSE 3: “For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses, by so much as the One having constructed and furnished it (the house, the dispensations) keeps on having more honor than the house (or anyone in the house).”

EXPANDED TRANSLATION VERSE 4: “For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God.”

Hebrews 3:5;

Vs 5: **And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; (KJV)**

And Moses — καὶ Μωϋσῆς — KAI MOUSES. This is in the emphatic position in the Greek. First we have the emphatic particle KAI translated “and,” plus the Hellenized form of the Hebrew word for Moses. This relates back to the prepositional phrase in verse four, “By the agency of someone.”

Moses is emphasized as one of the greatest spiritually mature believers of all time. If you had to choose two of the greatest spiritually mature believers from the Scripture, you would have to choose Moses and the Apostle Paul. These men are way above and beyond any other believer who has ever learned and exploited the grace of God to the maximum.

Moses and Paul were obviously men of genius, but neither their human ingenuity, their human genius, their human talent nor their human ability accounted for anything! It was strictly a matter of grace all the way.

The very same principle applies today. Your human intelligence or lack of it; your human ability or lack of it; your human talent or lack of it makes no difference in the plan of God for your life. I have heard some Christians say, “That if a man has a great way with words, he should be a minister.” Wrong! God does not choose men of great speaking ability to be ministers. In fact, many times He chooses men who have no great speaking ability at all. Because it is the power and grace of God that is the issue, not the speaking ability of anyone that is important. I have also heard some Christians say, “That person has a great talent in music, he should use it for the Lord.” Wrong! God does not choose individuals to serve Him because of any talent.

PRINCIPLE: all human talents, abilities and human achievements are not the issue in a Christian’s service for the Lord. It is the knowledge and application of the Word of God in the filling of the Holy Spirit that is the most important issue. This is brought out in I Corinthians 2:1-10, **When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. (2) For I resolved to know nothing while I was with you except Jesus Christ and him crucified.** (notice the exclusion of all human knowledge, abilities or talents. Paul was a genius, but he did not depend on his human knowledge but on God’s Spirit and power.) (3) **I came to you in weakness and fear, and with much trembling.** (4) **My message and my preaching were not with**

wise and persuasive words, but with a demonstration of the Spirit's power, (5) so that your faith might not rest on men's wisdom, but on God's power.

(6) We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. (In other words, Paul did not use any type of human logic or psychology when he proclaimed the Word of God). **(7) No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. (8) None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of Glory. (9) However, as it is written: (in Isaiah 64:4;) "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him." — (10) but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.** (NIV: explanations provided by the author)

PRINCIPLE: all human talent is genetic. It is not God given. And, if it is genetic, that means it is physical and human. All of our service for God centers in the spiritual realm, not the physical realm. God is in the business of using people who have no human talent or human abilities. God can take a nothing and make him into something, but only through the knowledge and application of the Word of God.

The point I want to emphasize here is that Moses and Paul were not used by God because they happened to have great abilities, talents or great human knowledge. These men were used by God because they were men who were positive to the Word of God and they were men of great humility. If God used people because of certain human talents or abilities, or the human knowledge they possess, then God would be unfair. Because everyone is not born with the same human abilities or talents. We must always remember that God is always fair and He always gives every believer the same opportunities to serve Him and to grow spiritually. This is where grace comes into the picture. Under God's plan of grace anyone who desires to know God and desires to serve Him will be provided the way to do it in grace. Abilities, talents or human knowledge are not an issue in the spiritual life. Any believer who desires to be used by God, must learn a little Bible doctrine every day, and, if he does that consistently, he will eventually grow to spiritual maturity. When the believer reaches spiritual maturity and stays there, God will use him in ways he never dreamed of. Because all Christian service is based on the knowledge and application of the Word of God in the filling of the Holy Spirit rather than on talent, or ability or human knowledge.

It should be noted here that when a believer in Jesus Christ consistently learns and applies the Word of God he will develop a humility that he has never possessed before. When the believer reaches that point in his spiritual growth, he is ready to be used by the Lord in wonderful spirit-filled service.

With reference to Moses' humility Numbers 12:3 says, **Now Moses was a very humble man, more humble than anyone else on the face of the earth.** (NIV)

With reference to the humility of the Apostle Paul, I Corinthians 15:9 says, **For I am the least of the apostles and do not deserve to be called an apostle.....** (NIV)

Ephesians 3:8, **Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ.** (NIV)

James 4:10 tells us to **Humble yourselves before the Lord, and he will lift you up.** (NV)

I Peter 5:5b-6, **.....All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble"** (Proverbs 3:34). (6) **Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.** (NIV)

Hebrews 3:5 literally says, "Now Moses."

Moses is said to be a special kind of servant in this verse.

Verily — μὲν — MEN. This is an emphatic particle that is used to indicate that everything in the sentence before has great emphasis. MEN is also used in connection with the particle δὲ — DE in verse six where it isn't even translated. But when you have MEN and later you have DE this sets up a unique construction. MEN can be translated "on one hand," and DE can be translated "on the other hand."

When this is translated it would sound something like this: vs 5, "Now Moses, on the one hand was faithful in all his house".....vs 6 "Christ on the other hand, as a Son over His own house."

Literally, "Now Moses, on the one hand."

Was faithful — πιστὸς — PISTOS. Nominative singular of πιστός — PISTOS. This word not only means “faithful,” as we understand the word, but “faithful” with the connotation of dependability. Dependability is a sign of stability. To be consistent in certain things that ought to be done, or certain things that have to be done requires dependability.

We saw in verse two the “faithfulness, dependability and trustworthiness” of Jesus Christ. Now we see the “faithfulness, dependability and trustworthiness” of Moses. As believers in Jesus Christ we are called upon to be faithful, dependable and trustworthy. But the only way we can truly be faithful, dependable and trustworthy is to have a maximum knowledge of the Word of God. It is impossible to be faithful to anyone if you don’t know and understand the one you are to be faithful to. There are many people who say they are faithful to God because they attend church regularly, or because they witness everyday, or because they donate money and pray on a regular basis. All of these are good and honorable, but doing them does not make one faithful to God.

Throughout the Word of God we are encouraged to change our thinking, to develop our attitudes because our attitudes and thinking determine our faithfulness to God and His plan.

Proverbs 23:7,**For as he thinks in his heart so is he.** (KJV)

Philippians 2:5, **Let this mind** (thinking) **be in you, which was also in Christ Jesus.** (KJV) What mind or thinking? Divine viewpoint.

Romans 12:2, **And be not conformed to this world, but be ye transformed** (changed) **by the renewing** (renovation) **of your mind** (thinking). (KJV)

We are to change our thinking from human viewpoint to divine viewpoint. This divine viewpoint is not given to us at salvation. It is something that we must learn and we can only learn it through the consistent study and learning of the Word of God. Divine viewpoint is the way God looks at everything, and we are told to have this same type of thinking. God wants us as believers in Jesus Christ to possess a maximum knowledge of His Word in our souls. The Bible is the only source of divine viewpoint. It is the very mind and thinking of Jesus Christ who is the living Word (John 1:1;) expressed in written form. If we as believers are to have the divine viewpoint of life, we must know a lot of Bible doctrine. If we do not know God’s thoughts on any given matter how can we possibly think according to divine viewpoint? And if we do not have divine viewpoint how can we possibly be faithful, dependable and trustworthy

concerning the things of God and His plan. the world contains many Christians who think they are serving God when in reality they are not, because they are ignorant of spiritual truths which only come from the Bible which is the inspired Word of God.

Literally, “Now Moses, on the one hand was faithful (dependable and trustworthy).”

In all his house — ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ — EN HOLO TO OIKO AUTOU. This is a prepositional phrase. First of all we have the preposition EN translated “**in.**” Then we have the dative singular of ὅλος — HOLOS. Means “all” in the sense of “the entire house, the whole house, all in every aspect, character and completeness.” Next we have the dative singular of the definite article ὁ HO, The use of the definite article emphasizes the identity of the noun, “**house**” being the dispensation of Israel. With this we have the dative singular of οἶκος — OIKOS. Means “house, dwelling, household, family, lineage, people, nation and dispensation.” It is very important to note that the definition of a word is determined by its usage, not by the dictionary definition. In our passage the word “house” is used to refer to the dispensation of Israel. After the word for “house” we have the genitive singular of the intensive pronoun αὐτός — AUTOS translated “**his.**”

This is a very intense, emphatic and dramatic sentence. It can literally be translated “Now Moses, on the one hand was faithful (dependable and trustworthy) in his house and only in his house (dispensation).”

The dispensation of Israel began when Abraham crossed the Euphrates River and entered Palestine. He was called “the one who crossed over the river.” In the Chaldean language that is one of the definitions of the word “Hebrew.” A Hebrew is someone who crossed over the river. Abraham followed the call of God and crossed over the Euphrates river into the land of Canaan and a new dispensation began.

The first part of the dispensation of Israel is the period of the patriarchs and goes from Abraham to Moses. The period of the patriarchs is characterized by two outstanding heroes: Abraham at the beginning and Joseph before the Jews went into slavery.

The second part of the dispensation of Israel is the period of the law and runs from Moses to Jesus Christ. After the ascension of Jesus Christ in Acts chapter one, the dispensation of Israel was interrupted with seven years remaining to its completion and the Church Age was inserted.

Moses was one of the greatest leaders who ever lived and according to the book of Hebrews he led the most hard-headed group of people who ever lived. But no matter how difficult the road was, Moses always had time for the Word of God. He became famous in every area of the application of the Word of God in his life.

Not only was Moses one of the greatest believers in the past in the Age of Israel, but he will also be called upon by God to serve in the last phase of the Jewish Age called the Tribulation, in Jeremiah 30:7 it is called **the time of Jacob's trouble; but he will be saved out of it.** (KJV) The Hebrew for "trouble" also means "distress," i.e. the Tribulation. Jesus said in Matt 24:21 of those last days, **For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again.** (NIV)

Moses will be one of the two witnesses mentioned in Revelation 11:3-6, **And I will give power to my two witnesses, and they will prophesy for 1,260 days** (just short of three and half years), **clothed in sackcloth.** (4) **These are the two olive trees and the two lampstands that stand before the Lord of the earth.** (5) **If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.** (6) **These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.** (NIV)

If you remember the account of Elijah as recorded in I Kings chapters 17-19, the Lord gave Elijah the power to stop the rain during the reign of Ahab, king of Israel. Also, the record of Moses in the book of Exodus where he was given the power to turn water to blood and to distribute plagues over the land of Egypt. In Matt 17:2-3, the transfiguration of Jesus is recorded. **There he was transfigured before them** (Peter, James and John). **His face shone like the sun, and his clothes became as white as the light.** (3) **Just then there appeared before them Moses and Elijah, talking with Jesus.** (NIV) This incident was a preview of how Jesus would look at His Second Advent and who would be the witnesses just before He returns. Therefore, the ministry of Moses and Elijah is not yet finished. They will be resuscitated and minister against the antichrist during the last seven years of the Jewish Age known as the Tribulation. So Moses' faithfulness, dependability and trustworthiness will be seen again in the future.

Literally, “Now Moses, on the one hand was faithful (dependable and trustworthy) in his entire house and only in his house (dispensation).”

As a servant — ὡς θεράπων — HOS THERAPON. First of all we have the comparative particle HOS correctly translated “**as.**” Then we have the nominative singular of the noun THERAPON translated “**servant.**” This word for servant is unique to Moses. THERAPON is used in the Old Testament Greek, the Septuagint, with reference to Moses. THERAPON refers to a free servant who serves of his own accord and carries out the wishes of his employer, whereas DOULOS, another Greek word for servant or slave refers to doing the will of his employer but does not have a will of his own. Therefore THERAPON refers to “a noble and honorable servant” serving on the basis of his own free will. He is given freedom of expression of his own will. This is seen in Rev 11:6, **These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague AS OFTEN AS THEY WANT.** (NIV: emphasis added by the author)

Therefore THERAPON refers to a servant who has honor and nobility of soul based on Bible doctrine.

PRINCIPLE: one of the greatest by-products of spiritual maturity is nobility of soul. The background of the individual makes absolutely no difference. God can take the human trash of any race and give them nobility of soul.

Today psychology tells us that we are all products of our environment. They try to tell us that we do the things we do because of the environment we were raised in. That is not only wrong, but it is evil. In reality there are only two things that effect a person’s behavior: evil and Bible doctrine. If an individual has been raised under establishment principles and has been taught to respect the principles of volitional responsibility, marriage, family and nationalism, that person’s behavior is influenced by Bible doctrine. Because the laws of divine establishment are a part of the divine viewpoint of the Word of God and they were designed for believers as well as unbelievers. But if an individual is not raised under the principles of establishment then his behavior is influenced by evil. Any system that does not line up with divine establishment is evil and is promoted by Satan.

In our study of Hebrews we will see how an entire generation failed because of their negative volition to the Word of God. And yet, in that worst of all apostate generations there was a man whose positive volition toward God’s Word was so great that he became the human writer of the first five books

of the Old Testament. He was a Jew of great genius but his genius was not used under the plan of grace; the Holy Spirit and God's Word was used. This man was one of the greatest men of all time. And potentially, every person who is a believer in Jesus Christ today can be greater than Moses because at the point of our salvation we are given much more than Moses could ever dream of.

But most Christians today won't even come close to being greater than Moses because of their indifference to a consistent learning the Word of God in the filling of the Holy Spirit. Today the interest in Bible doctrine on the part of Christians is very sporadic, and very apathetic. Therefore the majority of Christians will never be PISTOS "faithful, trustworthy and dependable." They simply don't have the self discipline to do it. If they haven't placed God and His Word as the number one priority in their lives, they will never advance to spiritual maturity.

The believer's attitude toward the Word of God is measured by the number of times he chooses to place himself under the ministry of it. Every time they come up with some excuse to not attend Bible class, or to listen to a Bible tape or watch a Bible video they have retrogressed in their spiritual life and if they do that too often they will suffer greatly under the discipline of God.

PRINCIPLE: if you feed your body everyday to keep it strong and healthy, then you should feed your soul everyday to keep it strong and healthy. But most Christians wouldn't think about going a day or two without eating something, yet those same Christians think that one or two spiritual meals a week are enough for their souls. Christians who rely on their one, two or three Church services a week, or their daily reading of the Bible to get them through this life are going to have a shock of their lives when they stand before the Lord with a soul that is sick from spiritual malnutrition.

Moses attained in his lifetime something most Christians won't even get a glimpse of, even though God has provided the means by which all Christians have the potential to become greater than Moses.

Literally, "Now Moses, on the one hand was faithful (dependable and trustworthy) in his entire house and only in his house (dispensation) as a noble and dependable servant."

"A noble servant" is a believer who is PISTOS, "faithful, trustworthy and dependable" when it comes to learning and applying the Word of God. The learning of God's Word is more important than anything else. Everything else

in life is to be secondary. I am constantly reminded of a famous quotation from General Jonathan (Stonewall) Jackson, one of Robert E. Lee's corps commanders in the Army of Northern Virginia during in the War Between the States. He said, "Duty is ours, the consequences are God's."

Moses lived in a day when the majority of the Jews ridiculed the Word of God. Moses lived among a nation of people who were negative to the Word of God, but that never slowed him down or discouraged him in any way. That is one reason why Moses is so great. It didn't matter what everyone else was doing. He stayed true to the Word of God. He went up the mountain and stayed there for 40 days and 40 nights being taught by the Lord personally.

Why Moses? Why not someone else? Because Moses was the only man who had that kind of positive volition. There were other heroes in the time of Moses, his attitude influenced Joshua and Caleb. But there never was a man like Moses. There never was a man who would set aside everything to learn the Word of God.

Literally, "Now Moses, on the one hand was faithful (dependable and trustworthy) in his entire house and only in his house (dispensation) as a noble and dependable servant."

SUMMARY PRINCIPLES

1. In verse five we see Moses as a "noble servant." In verse six we will see Jesus Christ as a "Son" There is a great difference between a "servant" and a "Son." John 8:35, **And the servant abideth not in the house for ever: but the Son abideth ever.** (KJV) In other words, servants come and go, but sons are sons for life. Moses was a "servant" and he conducted himself as a servant.
2. The Greek word for "servant" in verse five is **θεράπων** THERAPON and means "a noble servant, a servant of dignity." It is only used once in the New Testament and suggests that even as the highest ranking servant, Moses, is still a servant. He was a "faithful, obedient, ministering and caring servant, a good steward of God. In Exodus chapters 35-40 there are twenty-two reference to Moses' faithfulness to God. In Exodus 40 alone there are eight references to Moses' obedience in everything God commanded of him. But he was never a son!

Literally, "Now Moses, on the one hand was faithful (dependable and trustworthy) in his entire house and only in his house (dispensation) as a noble and dependable servant."

For a testimony of those things which were to be spoken after —

For a testimony — εἰς μαρτύριον — EIS MARTURION. The preposition EIS plus the accusative singular of the noun μαρτύριον — MARTURION does not mean “for a testimony.” It should be translated “for evidence.” Moses is “evidence” regarding the importance of advancing to spiritual maturity. Moses and his consistent positive attitude toward the Word of God stands as an all time “evidence” of how important it is to grow up spiritually and how important it is to possess a consistent attitude toward the learning of the Word of God.

It should be noted here that the Greek word MARTURION comes from MARTUS which was a legal term used in the courts of the ancient world. It referred to a legal testimony or witness based on “evidence.”

Moses was a picture of a divine legal evidence to his generation and all generations that followed. He was a person with one of the greatest handicaps in the world, and in spite of that handicap he grew up to spiritual maturity and became a spiritual hero. What was his handicap? He was a genius! As a super genius Moses was under a great handicap. Most individuals with high I.Q.'s usually tend to depend on their own thinking and genius as they walk through life. **Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.** (NIV: Acts 7:22;) And in spite of all his education and human abilities he came to depend on and trust in the God of Abraham, Isaac and Jacob, Jesus Christ. He was also set up to become the next pharaoh as the son of Pharaoh's daughter. But Hebrews 11:25-27 tells us **that He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. (26) 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. (27) By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible.** (NIV) Moses refused his right to enjoy the luxuries and power in Egypt and to follow the Lord. I hope that you can picture the temptation that he faced when he decided to follow the Lord and leave Egypt. I imagine that there were those who told him that he could help the Jews more by staying and becoming the next Egyptian Pharaoh. But Moses' faithfulness to the Lord was very strong and unbending because he knew that if God didn't free the Jews then no one could. Therefore Moses left Egypt and spent 40 years in the desert being taught by the Lord until he ended up on a mountain top staring at a bush that was on fire but not consumed.

Moses turned his back on the riches, power and luxury of Egypt and relied upon God and His Word the rest of his life. All of this and much more the writer of Hebrews is trying to explain here in our passage. When Moses decided to turn his back on Egypt and follow the Lord, he followed Him completely and became a faithful, dependable and trustworthy servant of God.

Literally, “Now Moses, on the one hand was faithful (dependable and trustworthy) in his entire house and only in his house (dispensation) as a noble and dependable servant.”

Of those things which were to be spoken after —

Of those things which — Not correct. This is a translation of one little Greek word, the genitive neuter plural of τῶν — TON and should be translated “of the things.”

Were to be spoken after — λαληθησομένων — LALETHESOMENON. Future passive participle genitive neuter plural of λαλέω — LALEO. Means “to communicate, to speak, to announce, to declare.”

FUTURE TENSE: indicates that Moses will stand as an example in future generations as to what can be accomplished when a person possesses a consistent positive attitude toward the learning of the Word of God. No one has ever exploited grace like Moses and the Apostle Paul. But anyone can who is a believer in Jesus Christ. If you are born again you also can exploit grace to the maximum and advance to spiritual maturity and be a spiritual hero in your own generation. But you have to make up your mind to do so and be consistent in your learning and application of the Word of God in the filling or controlling ministry of the Holy Spirit.

PASSIVE VOICE: the subject receives the action of the verb. Moses received the commendation as “evidence.”

PARTICIPLE (ascriptive): which ascribes a fact or quality that will always be true in these circumstances.

Literally, “Of all things which were to be communicated.”

PRINCIPLE: there are many principles and doctrines that are communicated throughout the formation of the canon of Scripture. And wherever these are communicated Moses stands as “evidence,” and in effect says, “This can be accomplished.” You can grow up to spiritual maturity regardless of your circumstances. You can exploit the grace of God through your consistent learning and application of the Word of God. It is simply a matter of your free will.

EXPANDED TRANSLATION VERSE 5: “Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future.”

SUMMARY OF MOSES AS “EVIDENCE”

1. The faithfulness of Moses is evidence against both the negative believers of his day and all the negative believers in all the generations after that time.
2. The blessings and promotions that God poured out on Moses is evidence to the positive believers of his own day and to all positive believers in all the generations after that time.
3. In a positive sense, the faithfulness of Moses was important in pointing to the first coming of Christ. With reference to the coming of Christ Moses wrote in Deuteronomy 18:18-19, **I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. (19) If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.** (NIV) This passage is referred to in Peter’s sermon in Acts 3:22-23, **For Moses said, “The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. (23) Anyone who does not listen to him will be completely cut off from among his people.”** (NIV) As the Word of God was being written throughout the centuries more revelation was being added. And the faithfulness of Moses was important evidence to that revelation.
4. Judaism did not understand then and does not understand now that Moses was faithful as evidence to things which were yet to come in Christ. Judaism without Christ is like the Old Testament without the New Testament, it is incomplete; it is the shadow without the substance. Hebrews 10:1, **The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.** (NIV) In other words, the law and the Old Testament was only the shadow of the perfect substance that was to come; and if you reject the substance, or the reality, the shadows would be worthless.

On the other hand, if a person truly accepted the shadows in the law and the Old Testament he would then accept the substance or the reality when it became known. Jesus said in John 5:46, **If you believed Moses, you would believe me, for he wrote about me.** (NIV)

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment`.”

EXPANDED TRANSLATION VERSE 2: “Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house.”

EXPANDED TRANSLATION VERSE 3: For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house).

EXPANDED TRANSLATION VERSE 4: “For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God.”

EXPANDED TRANSLATION VERSE 5: “Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future.”

Hebrews 3:6;

Vs 6: **But Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (KJV)**

But — δὲ — DE. Particle used in connection with the particle MEN in the previous verse translated “on the one hand.” Here we see DE which completes this Greek construction and should be translated “on the other hand.” This sets up a contrast between Moses and Jesus Christ. Moses as a spiritually mature hero and Jesus Christ as the only celebrity.

Literally, “On the other hand.”

Christ — Χριστός — CHRISTOS. This refers to the Jewish Messiah, the chosen One of God who will fulfill all that God the Father has decreed. CHRISTOS is in the emphatic position in the Greek and could be translated “Christ and only Christ.”

As a son — ὡς υἱὸς — HOS HUIOS. First we have the comparative HOS translated “as” along with the nominative masculine singular of the noun HUIOS. This is contrast to the previous verse. HUIOS means “an adult son, a mature son.” In the previous verse we saw that Moses was HOS THERAPON “a noble servant,” which describes Moses as a spiritually mature hero. But now we see Jesus Christ in contrast to him as “an adult son,” as the only celebrity in all dispensations.

Literally, “On the other hand Christ and only Christ as an adult son.”

Over his own house — ἐπὶ τὸν οἶκον αὐτοῦ — EPI TON OIKON AUTOU. First of all we have the preposition EPI translated “over,” plus the accusative singular of οἶκος — OIKOS translated “house.” In the previous verse, with reference to Moses, we saw the preposition EN plus OIKOS and there is a big difference. The preposition EPI as we have here in verse six means “authority” over something. The Lord Jesus Christ is in authority over the house of Israel in which Moses was a servant hero. Moses was in the house, Christ was in authority over the house. In other words, Moses being in the house was under the authority of Jesus Christ. Again we see the uniqueness of Jesus Christ as the only celebrity.

In the Greek construction we have the definite article TON preceding the word for house. The definite article is used to emphasize the identity of the

house as the Age of Israel. There is also the genitive singular of the intensive pronoun αὐτός — AUTOS. Literally, “On the other hand, Christ and only Christ as an adult Son over his own house.”

PRINCIPLE: Moses was a “noble servant,” Jesus Christ is the adult Son and Heir.

PRINCIPLE: Moses was in the house, Jesus Christ is over the house, in authority.

Jesus Christ is both over the house of Israel and the house of the Church. In other words **“He is the chief corner stone”** (KJV: Ephesians 2:20). The chief cornerstone is the foundation stone on the corner where two walls come together. One wall is Israel: Jesus Christ is the King of Israel as David’s greater Son. The other wall is the Church: Jesus Christ is the Head of the Church, He is the groom, the Church is His body, He is the head of the body (Colossians 1:18), He is also a High Priest forever after the order of Melchisedec. Therefore Jesus Christ is the chief cornerstone, the only celebrity.

In verse five we saw the house of Israel. In that house Moses proclaimed and communicated the reality of things to come through rituals, offerings and holy days which were only shadows of things to come. In verse six we see the house of the Church. In this house Jesus Christ is that reality that Moses spoke of.

Literally, “On the other hand Christ and only Christ as an adult Son over His own house.”

Whose house are we — This phrase indicates that we are not discussing the house of Israel as we were in the previous verse but the house which represents the Church Age.

Whose house — οὗ οἴκος — OU OIKOS. First we have the genitive singular of the relative pronoun HOS translated “which,” then the nominative singular of the noun OIKOS translated “house” referring to the Church Age.

Literally, “On the other hand Christ and only Christ as an adult Son over His own house, whose house.”

Are we — ἐσμεν ἡμεῖς — ESMEN HEMEIS. First we have the present active indicative first person plural of the verb εἰμί —EIMI. This is a verb of absolute state of being. We have the nominative plural of the pronoun EGO translated “we.”

PRESENT TENSE (static): referring to a condition that perpetually exists. It cannot be changed or altered.

ACTIVE VOICE: the subject produces the action of the verb. All Church Age believers are in the house of the Church through their faith in Jesus Christ.

INDICATIVE MOOD (declarative): referring to the absolute dogmatic reality of the believer's permanent position in the body of Christ through his faith and faith alone.

Since the Church Age is the house over which Christ as an adult Son presides, it has certain unique features which did not exist in the previous dispensation mentioned in verse five. There are at least nine unique features of the particular age in which we are now living.

NINE UNIQUE FEATURES OF THE CHURCH AGE

1. Every believer is in union with Jesus Christ. This was never true before in any other dispensation. In the Church Age every believer in Jesus Christ enters into union with Him as of the point of salvation. This is called Positional Truth and occurs through the Baptism of the Holy Spirit at the point of one's faith in Christ. Positional truth was never in existence before the cross, and it does not exist in any other dispensation. 1 Cor 15:22, **In Adam all die, so in Christ all will be made alive.** (NIV)
2. Every believer is indwelt with the person of Jesus Christ. No Old Testament believer was ever indwelt by Jesus Christ.
3. Every believer is indwelt by the Holy Spirit. While God the Holy Spirit had a ministry of endowment or empowerment in the Old Testament to certain Old Testament believers, they were never indwelt by the Holy Spirit. The universal indwelling of God the Holy Spirit for all believers in the Church Age is unique to this dispensation.
4. Every believer is a priest. This is called the universal priesthood of the believer. For the first time in human history every believer in Jesus Christ is his own priest. Therefore every believer can represent himself to God, he does not need any earthly mediator, Jesus Christ is our only mediator. Therefore every believer is to function in his own priesthood, but to function at full capacity demands spiritual maturity, and this demands a maximum knowledge of the Word of God. You can

never really live a full Christian life until you grow up spiritually. Until then you are simply a spiritual child. The normal Christian life is only lived when you reach spiritual maturity.

5. Every believer has access to a completed canon of Scripture. In this house or dispensation all divine revelation is in written form. It is contained in the completed canon of Scripture. It is not found in the book of Mormon or the Koran or any other so-called holy books. There is no extrabiblical revelation given by God in this dispensation. In other words, God does not talk to anyone today apart from His written Word. That makes this dispensation unique.

PRINCIPLE: once the canon of Scripture was completed around 100 AD, God has not spoken to anyone through dreams, visions, trances, voices, or any other extrabiblical manner. Such allegations on the part of individuals is an indication of possible insanity, mental illness, or possibly influence by demons. It is very important to note that God does not speak to anyone except through His Word. That is the only way God speaks to us in this dispensation. I hope that you can see the importance of consistently learning the Word of God because that is the only way God will speak to you, and that is the only way we can know what God expects of us.

6. Every believer has a clearly defined grace way of life which is superior to and superseding anything that has ever existed prior to this dispensation. The Church Age is known as the dispensation of grace. I will be discussing the principles of grace as we proceed through the book of Hebrews.
7. Every believer is in full time Christian service; every believer is an ambassador for Jesus Christ (II Cor 5:20). Every believer in Jesus Christ represents his Savior in the devil's world. Our Lord is not here because He is seated at the right hand of God the Father making intercession for His saints, but He is represented here on the earth by all those who have claimed Him as their Savior.
8. The intensification of the Angelic Conflict. Never before in human history has there been such an intensification of the invisible, spiritual war known as the Angelic Conflict. Therefore we live in the most difficult of all dispensations, much more so than even the tribulation. While the tribulation is described in rather unusual catastrophic events in Revelation chapters 6-19 these disasters do not compare with the intensity of the invisible war of the Angelic Conflict which

exists today. The tribulation is a part of the Age of Israel and while it is filled with terrible happenings, and world catastrophes will reach their peak at this time; the day by day intensified, invisible spiritual conflict is the greatest during the Church Age.

That is one reason why God has given us so much protection in this age. He has given us His Holy Spirit to indwell us permanently, He has given each one of us a guardian angel, He has given us His own mind and thinking which is the completed canon of Scripture (Phil 2:5;).

9. All believers are commanded to grow up spiritually through the consistent learning of the Word of God. II Tim 2:15, **Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.** (KJV) II Peter 3:18, **But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.** (NIV) This is where our priesthood begins to function. Every believer is a priest and God intended for our priesthood to function on a regular basis. Our priesthood functions toward God when we confess or acknowledge our sins to Him every day as per I John 1:9. Our priesthood is to function in the learning of the Word of God praying for God the Holy Spirit to teach us as we sit in class and listen to the pastor expound on doctrines from the Bible. Our priesthood is to function everyday in prayer in everything we do, Ephesians 6:18, **And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.** (NIV)

I Thess 5:16-18, **Be joyful always; (17) pray continually; (18) give thanks in all circumstances, for this is God's will for you in Christ Jesus.** (NIV) These things were never commanded for any other believer in any other dispensation, only in the Church Age, because we are to live a supernatural life through the power of the Holy Spirit and the knowledge and application of the Word of God.

PRINCIPLE: our ambassadorship only functions toward mankind in our life and witness. But our ambassadorship cannot be effective unless we have a maximum knowledge of the Word of God.

PRINCIPLE: our priesthood functions only toward God, as we maintain our spirituality by our consistent confession or acknowledgment of our sins to him. Our priesthood also functions as we pray to God regarding everything we do in everyday living. This does not mean that these

prayers are to be conducted on our knees, but we are to be in an attitude of prayer in our thinking on a regular basis (I Thess 5:17;). We are also to pray for others which is called intercessory prayer. But all these things we are to do in our priesthood can be the most effective when we possess a maximum knowledge of the Word of God in our souls.

Therefore, in the age in which we live, as Christians we are not to run around and do things to prove that we are priests, or to prove that we are saved. Our objective is to consistently learn the Word of God, and when we do that the Holy Spirit will lead us in the way we should go. Romans 8:14 **Because those who are led by the Spirit of God are sons of God.** (NIV) Therefore I encourage you to be sensitive to the leading of the Holy Spirit in your life. Consistent learning of the Word of God and growing to spiritual maturity is God's plan for your life. You can't do anything worthwhile for God until you grow up.

When I was a little boy I remember asking my dad if I could drive the tractor when they were loading the hay on the wagon. Do you know what he said? "Wait until you grow up." I also remember asking my dad if I could drive the car. Do you know what he said? "Wait until you grow up." I also remember asking my dad if I could go deer hunting. Do you know what he said? "Wait until you grow up." Anything important in life can only be done properly after you grow up.

I can hear Christians say, "Lord I want to witness and win souls." Do you know what the Lord says? "Wait until you grow up." I can also hear Christians say, "Lord, I want to teach Sunday School and I want to help around the church to show my appreciation." Do you know what the Lord says? "Wait until you grow up." God doesn't lead any Christian to do anything important for Him in the Christian life until he first grows up spiritually and that process may take a number of years.

PRINCIPLE: the purpose, objective and the goal in the Christian life is to grow up to spiritual maturity. Because it is only in spiritual maturity that you can be what God intends for you to be.

Literally, "On the other hand Christ and only Christ as an adult Son over His own house, whose house we are."

We — ἡμεῖς — HEMEIS. Nominative plural of the pronoun ἐγώ — EGO. This refers to all believers in Jesus Christ. Good believers, bad believers, and indifferent believers are all a part of the house called the church. But those who are heroes and who truly represent Jesus Christ on the earth are

believers who grow up and become spiritually mature. Spiritually mature believers have the privilege of maximum glorification of the Lord Jesus Christ. All believers of the Church Age are in the house of Jesus Christ. But only spiritually mature believers become heroes as Moses was. He is the pattern from a past dispensation.

If we hold fast the confidence and the rejoicing of the hope firm unto the end —

If — ἐάν — EAN, plus the subjunctive mood in the verb tells us this is a third class conditional clause. In the Greek there are four conditional clauses all translated by the English word “if.” (refer back to page #5 The Basic Greek Grammar Terms to discover more information concerning the Greek conditional clauses)

In our passage we have a third class conditional clause. This is probably the closest to the English conditional clause of all the conditional clauses found in the Greek. The third class conditional clause indicates a possibility: maybe yes, or maybe no. In our passage this third class conditional clause indicates the believer’s volition or free will in moving toward spiritual maturity, or retrogressing into reversionism. This “**if**” indicates the potential of our decisions as we live out our Christian lives. Will we be positive and learn the Word of God and grow spiritually, or will we be negative and refuse to learn God’s Word and depend on various good deeds to earn rewards in heaven?

Literally, “On the other hand Christ and only Christ as an adult Son over His own house, whose house we are.”

We live in a time in history called the dispensation of the Church Age. The nine things that we covered on page 87-89 are unique to the Church Age and give us the basis for administrating under the power of God all that He desires to be accomplished by us during this time. As administrators we are ambassadors and priests. We have all been given at least one spiritual gift to function in this dispensation as administrators. Therefore, our first objective after salvation is to grow to spiritual maturity. It is only in spiritual maturity that we can function in our spiritual life and serve the Lord in the manner He desires us to do. We have the third class conditional clause here, you and I advancing to spiritual maturity is only potential. It depends on our consistent daily study of the Word of God throughout our spiritual life.

If we hold fast —

We hold fast — **κατάσχομεν** — KATASCHOMEN. Aorist active subjunctive first person plural of the verb **κατέχω** — KATECHO. This is a compound verb: KATA is the preposition of norm or standard. ECHO means “to have, to hold, to possess.” KATECHO means “to have and hold according to a norm or standard, to have and to hold down something. It means to hold fast, to hold firm, to keep in one’s memory, to occupy, to have in full and secure possession.” There was also a nautical use of this word which meant “to steer toward something, or to make a heading and to be on course.” All these meanings relate to “heading for, and maintaining a course toward spiritual maturity.”

Literally, “If we hold firm (maybe we will, maybe we won’t).” It depends upon our consistency in learning and applying the Word of God.

PRINCIPLE: when we learn the Word of God in the filling of the Holy Spirit on a consistent basis it can change our attitudes and our thinking. Bible doctrine enters our soul and moves into the frame of reference and becomes a part of our memory center. It then enters into our vocabulary and categories and becomes a part of our conscience, which is the area of our norms and standards. When this is done consistently over a number of years it produces wisdom in the soul. And as a result of this procedure we eventually grow to spiritual maturity which is the objective of the Christian life.

Literally, “If you hold firm,” if you keep learning Bible doctrine you will reach the objective of spiritual maturity where you can have the normal function of your priesthood.

This can also be translated “if you have in full and secure possession,” meaning, Bible doctrine resident in the soul developing, changing the thinking, the attitudes and moving the believer to spiritual maturity.

The third translation of this verb KATECHO is the nautical term, “If we steer for and maintain our course.” This emphasizes the daily learning of the Word of God leading to spiritual maturity. This will be the translation I will use in my final draft, “If we steer for and maintain our course.”

AORIST TENSE (constative): this views the action of the verb (KATECHO) in its entirety in one point of time. In other words, it takes all of the points of time in which we learned a little Bible doctrine and places them all in one point of time in describing it.

ACTIVE VOICE: the subject produces the action of the verb. In other words, each individual believer in Christ must take the initiative to place himself under the strict teaching of the Word of God in order to grow to spiritual maturity and function efficiently in his priesthood.

EXAMPLE: in the Levitical priesthood of the previous dispensation of Israel the priesthood only came from the tribe of Levi, the family of Aaron. But when Aaron had a son who would eventually become a Levitical priest, he could not function in the priesthood until he became an adult. Gradually, as he grew up he was taught and he learned until he eventually became an adult and was able to function as a Levitical priest. This is similar with us in the Church Age. When we are born again we are immediately a priest in the royal family of God. But even though we are born into a universal priesthood we cannot function effectively as a priest until we are spiritually mature. The normal function of our priesthood does not exist until we reach spiritual maturity. We must understand that before we can be an effective ambassador for Jesus Christ we must possess Biblical knowledge. Before we can effectively pray for ourselves and for others we must possess Biblical knowledge. Before we can witness effectively we must possess Biblical knowledge. We are reminded over and over throughout the Word of God that we cannot serve God or live the Christian life effectively apart from the knowledge of the Word of God.

SUBJUNCTIVE MOOD: the subjunctive goes with the third class conditional clause, it emphasizes potential, maybe we will, maybe we won't. The third class conditional clause and the subjunctive mood indicates that we have free will (volition). We can choose to study the Word of God or we can choose not to study it.

Therefore this is teaching us that there must be a course toward which we must steer, and once you are set on your course you must maintain it. There are two objectives nautically speaking from this verb KATECHO:

1. To steer in a certain direction, and even though your objective is to go in one direction, like north, there may be times that you have to go northwest, or northeast because of certain obstacles, but you always keep steering for the objective, north in our example.
2. You have to maintain your course in the direction you are steering. In the Christian life you set your course toward spiritual maturity and you maintain that course through your daily learning and application of Bible doctrine.

Literally, "If we steer and maintain our course."

The confidence — τὴν παρρησίαν — TEN PARRESIAN. First of all we have the accusative singular of the definite article TEN meaning "the, who, which." With this we have the accusative singular of the noun παρρησία

— PARRESIA. Means “confidence, boldness, assurance, authority.” This refers to confidence in the understanding of the Word of God. The meanings of this word are derived from the original concept of the noun which meant “outspokenness or boldness of speech.” Therefore, confidence as it is used here refers to a confidence in the authority of the Word of God as it is presented to you from a Bible-teaching pastor.

Literally, “On the other hand Christ and only Christ as an adult Son over His house (the Church Age), whose house we are (believers in the Church Age), if we steer and maintain our course with confidence.”

What is the motivation that brings you to Bible class, confidence in a person? I hope not! It should be confidence in the Bible doctrine that is communicated to you. That’s the concept being taught here.

PRINCIPLE: if you do not study the Word of God on a regular basis then the conclusion is that you do not have confidence in the Word of God.

Literally, “On the other hand Christ and only Christ as an adult Son over His house (the Church Age), whose house we are (believers in the Church Age).”

The next phrase has to do with the fulfillment of that concept: “If we steer and maintain our course with confidence in the Word of God.”

This is only where we begin. If we do “steer and maintain our course with confidence in the Word of God” we are going to end up in spiritual maturity and occupied with our High Priest Jesus Christ, the only celebrity of the Church Age.

And the rejoicing of the hope —

And the rejoicing — καὶ τὸ καύχημα — KAI TO KAUCHEMA. First of all we have the continuative use of the conjunction KAI translated “and,” then we have the definite article TO translated “the” plus the accusative singular of the noun καύχημα — KAUCHEMA. Means “boasting, the object of boasting, glorying.” This refers to Jesus Christ as the only celebrity of the Church Age. However, Jesus Christ can only become the object of boasting to the believer who has reached spiritual maturity and has developed the capacity to love Him. Capacity to love Jesus Christ only comes from the knowledge of the Word of God.

Literally, “On the other hand Christ and only Christ as an adult Son over His house (the Church Age), whose house we are (believers in the Church Age), if we steer and maintain our course with confidence in the Word of God and the object of boasting (referring to Jesus Christ as the only celebrity).”

I Corinthians 1:31, **Therefore, as it is written: “Let him who boasts, boast (καύχημα — KAUCHEMA. The same word found in our passage of Hebrews 3:6;) in the Lord.”** (NIV)

II Corinthians 10:17, **But, “Let him who boasts boast (καύχημα — KAUCHEMA. The same word found in our passage of Hebrews 3:6;) in the Lord.”** (NIV)

Galatians 6:14, **May I never boast (καύχημα — KAUCHEMA. The same word found in our passage of Hebrews 3:16;) except in the cross of our Lord Jesus Christ.....”** (NIV)

These verses are parallel verses dealing with the same concept we have in Hebrews 3:6. The concept of boasting or glorying in the Lord is reserved only for the spiritually mature believer.

Of the hope — τῆς ἐλπίδος — TES ELPIDOS. First of all we have the definite article TES used to emphasize the identity of the noun, which is the descriptive genitive singular of ἐλπίς — ELPIS. Generally ELPIS means “confidence, hope or expectation.” Here in the descriptive genitive it refers to “expectation.” This “expectation” refers to our anticipation of our life with the Lord in the future after our death.

Literally, “The object of boasting of the expectation.”

The “expectation” of our priesthood is to be with God forever. In other words, there is coming a time when we will depart from this world and our soul will vacate our body. We will no longer be in the house called the Church Age. We will be taken immediately to heaven. Our soul will be absent from the body and face to face with the Lord, as per II Cor 5:8. This implies that we will have a literal face. We do get our interim body before we see the Lord: He never leaves our soul naked or uncovered. We will be in a place where there will be no more sorrow, no more tears, no more pain, no more death, the old things have passed away, as per Rev 21:6. There will be for us a home, an inheritance that is incorruptible, undefiled that does not fade away reserved for us by the power of God, as per I Peter 1:4. All of these things are available to us in a moment of time. We will go from whatever we are in this life to perfect happiness. Whatever our failures may be we will enter into His perfect presence. That is our “expectation,” or our “hope.” Hope does not mean “I guess so.” Hope means “expectation,” or “I know it!” The trouble with the English word, hope, is that it does not convey the same meaning as the Greek word. The English word, hope, gives the idea of a possibility, but the Greek word gives the idea of “assurance, confidence and expectation.”

This is where our priesthood is taking us. We are going to be a priest forever. Revelation 1:6, **And has made us to be a kingdom of priests to serve his God and Father—to him be glory and power forever and ever! Amen.** (NIV) Our priesthood is not just for this life; it is forever. All of the priesthoods of the past terminated at the point of physical death. When Aaron died he no longer functioned as a priest. But when we die, our priesthood goes right on forever. This is all a part of this “confident expectation.”

Literally, “On the other hand Christ and only Christ as an adult Son over His house (the Church Age), whose house we are (believers in the Church Age), if we steer and maintain our course with confidence in the Word of God and maintain the object of boasting (referring to Jesus Christ as the only celebrity) of the expectation (what we are going to be in eternity, a bride that has great expectation).”

Firm unto the end —

Firm — βέβαιαν — BEBAIAN. Accusative feminine singular of the adjective βέβαιος — BEBAIOS. Means “firm, sure, certain, stable.” This refers to never leaving spiritual maturity.

Unto the end — μέχρι τέλους — MECHRI TELOUS. First of all we have the adverbial preposition MECHRI plus the genitive singular of TELOS.

Literally, “Until the end,” which means “until the end of our life here on earth.

PRINCIPLE: God has provided everything we need to accomplish this. Through the consistent learning and application of the Word of God we recognize Jesus Christ as our only celebrity, we develop occupation with Him and we develop a maximum love for Him. All of this is a part of our priesthood.

PRINCIPLE: the first function of our priesthood is not toward mankind or toward others around us. It is toward our High Priest, the Lord Jesus Christ.

EXPANDED TRANSLATION VERSE 6: “On the other hand Christ and only Christ as an adult Son over His house, whose house we are if we steer and maintain our course (if we have in full and secure possession) of the confidence in the Word of God and the object of boasting (Jesus Christ) and have our confident expectation stabilized until the end of our life on earth.”

We are to be stabilized as long as we are in this life. We will not need to be stabilized in eternity because that will be taken care of for us as a part of our eternal blessings. Stability is something we need now. Stability is based on the knowledge of the Word of God. Stability is based on feeding on the Word. The longer we feed on the Word, the more we will want to feed on the Word and the more progress we will make as we grow spiritually. It is our soul that was saved, it is our soul that enters into the presence of the Lord at physical death, it is our soul that needs food. Our objective is not to stand around and pray and witness and do great things for God. Our objective is to concentrate, listen and hear the Word of God being taught consistently and to grow up spiritually. It is our soul that needs feeding, it is our soul that is of infinite value to the Lord. And our capacity for life doesn't have to wait for heaven, our capacity for life can begin right now: Jesus said in Matt 4:4,**Man does not live on bread alone, but on every word that comes from the mouth of God.** (NIV) This is the reality of our priesthood.

Hebrews 3:1-6;

EXPANDED TRANSLATION VERSE 1: "Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment,"

EXPANDED TRANSLATION VERSE 2: "Jesus being faithful to the One having appointed Him, as also Moses being faithful in his entire house."

EXPANDED TRANSLATION VERSE 3: For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house).

EXPANDED TRANSLATION VERSE 4: "For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God."

EXPANDED TRANSLATION VERSE 5: "Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future."

EXPANDED TRANSLATION VERSE 6: "On the other hand Christ and only Christ as an adult Son over His house, whose house we are if we steer and maintain our course (if we have in full and secure possession) of the confidence in the Word of God and the object of boasting (Jesus Christ) and have our confident expectation stabilized until the end."

Hebrews 3:7;

Vs 7: Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, (KJV)

This verse begins the study of reversionism of the Exodus generation. From verses 7-11 we have a warning of the Jewish rebellion against God and His promises. In this particular chapter we see the greatest illustration of a generation of believers failing completely. Ordinarily we do not think of believers actually failing because of the tremendous benefits of the grace of God. But through the sin of reversionism this failure is not only probable but a very definite reality. The Exodus generation is the prime example of what reversionism can do to destroy an entire generation of believers.

From Genesis to Revelation the Bible is filled with warnings from God meant to deter us from rebelling and being negative to God and His plan thereby keeping us from losing out on our promised blessings. In Hebrews 3:7-19 we see one of those warnings.

To reinforce this warning the Holy Spirit uses an Old Testament story very familiar to the Jews. Moses has just been mentioned and it is from the time of this greatest Old Testament leader that this story emerges. In Hebrews 3:1-6 the writer had simply alluded to the Biblical texts that served as the basis for his exposition of Jesus being superior to Moses. In Hebrews 3:7-11 he cites the Old Testament directly and at length. So important is this statement of the text to his purpose that he introduces it again in 3:15; 4:3 and 7. The appeal to an explicit quotation is then explained, repeated and then applied to his hearers in their situation. All of this signals a very intense warning.

Wherefore — Διό — DIO. This is a compound conjunction from διά — DIA, plus the relative pronoun ὅς — HOS. DIA plus HOS means “for this reason, because of which, so then or therefore.”

Literally, “Therefore.”

DIO is connected with the Greek word βλέπετε — BLEPETE translated “take heed” in verse 12. The point the writer is making is a warning, not just the quotation. The entire quotation goes down to verse 11 and is parenthetical.

Many Bible teachers begin their sermons with an illustration. Once they have the people’s attention they go to the Scripture to affirm their point. This

is what the Holy Spirit does here. In this case the illustration itself is from the Scripture. Hebrews 3:7-11 is a quotation from Psalm 95:7-11. This passage was written in the time of David but it speaks about the time of Moses. **For he is our God and we are the people of his pasture, the flock under his care. Today, if you hear his voice, (8) do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert, (9) where your fathers tested and tried me, though they had seen what I did. (10) For forty years I was angry with that generation; I said, “They are a people whose hearts have not known my ways.” (11) So I declared on oath in my anger, “They shall never enter my rest.”** (NIV) David used this historical account to warn the people of his day against unbelief. A thousand years later the writer of Hebrews uses the same passage for the same purpose. Nearly two thousand years later the warning is still valid.

Literally, “For this reason,” or “because of which,” or “therefore,” or “so then.”

As the Holy Ghost saith — καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον — KATHOS LEGEI TO PNEUMA TO HAGION. First of all we have the adverb καθὼς — KATHOS used as a conjunction to set up a comparative analogy between the Exodus generation and the first century Christians in Jerusalem and any Christian living in the Church Age. KATHOS means “as, just as, inasmuch as.”

It should be noted that there is no such thing as “Holy Ghost.” The word “ghost” is a very bad translation of the Greek word πνεῦμα — PNEUMA which means “Spirit.” With this we have the present active indicative of λέγω — LEGO. Means “to say, to speak, to declare.” This phrase should be translated “Just as the Holy Spirit says.” This is a reference to the third person of the Trinity. He is that member responsible for inspiration of the canon of Scripture. The Scriptures are the only source of the will and plan of God.

Literally, “Just as the Holy Spirit says.” This is one of the clearest testimonies in Scripture to its own divine inspiration. The writer of Hebrews is saying that the Holy Spirit was the author of Psalm 95 from which Hebrews 3:7-11 is quoted.

PRINCIPLE: the Bible is not from the mind or thoughts of any human being; it is directly given to certain men by means of the Holy Spirit. II Timothy 3:16, **All Scripture is God-breathed (is the breath of God) and is useful for teaching, rebuking, correcting and training in righteousness.** (NIV: Emphasis added by the author)

II Peter 1:21, **For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.** (NIV) Both of these passages teach the same principle.

The writers of the Scriptures in the Old Testament had the gift of prophecy. The writers of the Scriptures in the New Testament had the gift of apostleship. And these two gifts, under the ministry of the Holy Spirit, made it possible to establish in writing the mind of Jesus Christ. In our passage we see God the Holy Spirit providing information for the writer. Therefore, under the ministry of the Holy Spirit, these Bible writers explained, in writing, exactly what God wanted recorded in the canon of Scripture. For it was the divine objective that the Church Age would be unique in that there would be no revelation of God apart from that which was written in the Scripture. It should also be noted that the entire canon of Scripture was completed in this dispensation about 100 AD. From that time on all revelation from God, all information about God, all divine knowledge would be contained in the Scriptures and God would no longer reveal Himself through dreams and visions or through any other kind of extra Biblical revelation. God has not talked directly to any member of the human race since the apostle John died. Today He speaks to us only through His written Word. This has been the status quo for almost 2,000 years, called the post canon period of the Church Age.

Literally, “Therefore, just as the Holy Spirit says.”

The word “**says**” introduces the quotation of Psalm 95:7-11. This quotation forms the basis for the writer’s warning to his readers to remain sensitive to the promises and provision of God. Psalm 95 is directly related to Numbers chapters 13 and 14. Israel was camped at Kadesh in the desert of Paran on the verge of entering the land of Canaan. Entrance into the land was the goal of the Exodus and was necessary for the fulfillment of the promise. When those who had been sent to explore the land brought back a bad report, however, the Israelites refused to enter. They rejected the promise through unbelief. Psalm 95 recalls that their attitude brought down the wrath of God; Israel was refused entry into God’s promised rest because of their rebellion and unbelief.

PRINCIPLE: the Christian of today finds himself in a very similar situation. The only way a Christian can truly glorify God is to grow to spiritual maturity whereby he becomes qualified for special blessings for both time and eternity which glorifies God to the maximum. But instead of learning and growing spiritually, most Christians are rejecting the teaching of the Bible and are involved in activism or legalism and reject the consistent teaching of Scripture.

When believers are exposed to the teaching of the Word of God and refuse to accept it because they desire more music, or more social gatherings or more “fire and brimstone” preaching or whatever else their foolish hearts think is important will be under a greater discipline from God than from the believer who simply takes God at His Word and simply trusts in it. But it is very difficult to believe what the Word of God teaches if you don’t know it, and it is impossible to know it without a teacher. A teacher who can go back to the original languages of the Bible and bring out the real truth. The original languages of the Bible are the only way to really know what the Bible teaches.

Literally, “Therefore, just as the Holy Spirit says.”

To day — **σήμερον** — SEMERON. Adverb meaning “today, this day, now, at the present time.” This adverb begins the quotation of Psalm 95. The reason for beginning the quotation with SEMERON is to show that this quotation is pertinent to us right now, in the present time. The incident that is being spoken of by the writer of Hebrews in quoting Psalm 95 occurred somewhere between 1440 and 1400 BC at the time of Moses. That is a long time ago, but this adverb emphasizes “urgency,” and it means “now,” at this point of time

PRINCIPLE: this adverb occurred first in the Old Testament. It occurred in the Septuagint in Psalm 95. This tells us that it was pertinent to the generation in which David lived which was about 1,000 B.C. or roughly 440 years after the events occurred. It was also pertinent to believers of the first century A.D. because it is quoted in Hebrews chapter three. Hebrews chapter three was written in 67 A.D, nearly 1,000 years after David, and over 1400 years from the actual event. This tells us that the Jewish rebellion against God as recorded in Numbers chapters 13 and 14 is pertinent to the life of the individual believer no matter when or where he lives. Therefore, it is also pertinent to the believer today.

This can be summed up in five points:

1. From 1440 to 1400 B.C. we have the first application of the Jewish rebellion and the historical sequence in which it occurred.
2. It was pertinent in 1,000 B.C at the time of David when Psalm 95 was written.
3. It was pertinent in 67 A.D. at the time in which it is quoted in Hebrews chapter three.

4. It is pertinent today in the time in which we live.
5. It will be pertinent in all future generations of believers as long as the world exists.

Literally, “Therefore, just as the Holy Spirit says, ‘This day.’”

If you will hear his voice —

If — ἐάν — EAN. Particle which is generally used to introduce a third class conditional clause. This particle is used with the subjunctive mood in the word “**hear.**” EAN plus the subjunctive mood introduces a third class conditional clause which emphasizes an individual’s free will, therefore, it is generally considered a conditional clause of potential. (For more information on conditional clauses go to the Basic Greek Grammar Terms on page 5 of this book).

Literally, “Therefore, just as the Holy Spirit says, ‘Today if you will hear his voice.’” (Maybe you will or maybe you won’t)

PRINCIPLE: the believer can always find time to do what he thinks is important. He can always find time to do what he wants to do. This little word “**if**” introducing a third class conditional clause is used to introduce the fact that you can take in Bible doctrine everyday if you desire to do so. But that is strictly up to your volition (free will). God will always provide a way for positive volition to be expressed, but it is up to the believer to take advantage of the time God gives him.

Ye will hear — ἀκούσητε — AKOUSETE. Aorist active subjunctive second person plural of ἀκούω — AKOUO. Means “to hear, to listen and to concentrate and learn from what is heard.” It also means to “hear and to accept the authority of the one who teaches or communicates the Word of God.” This word carries with it the basic Biblical concept of discipleship.

AORIST TENSE (constative): this views the action of the verb in its entirety in a single point of time. In other words, it takes all of the times the believer learns a little Bible doctrine and places that in one point of time in describing it.

ACTIVE VOICE: the subject produces the action of the verb. Each believer produces the action of taking in the Word of God. This is the basic reason for our priesthood. There was no universal priesthood until there was a completed canon of Scripture available to every priest.

Today we have the universal priesthood of the believer and we also have the completed canon of Scripture. All doctrine, all revelation is in writing and since it is all in writing every believer priest who is positive can learn Bible doctrine as often as he desires.

SUBJUNCTIVE MOOD (mood of potential): this goes with the third class conditional clause to indicate the potentiality of the learning of the Word of God. It all depends on whether the believer is positive or negative toward the learning of the Word.

There are two things that must be connected here and that is the adverb and the verb. The adverb SEMERION translated “this day,” and the verb AKOUO translated “hear and learn.” Believers in every generation must be consistent in the learning of the Word of God as it is presented in each generation.

Literally, “Therefore, just as the Holy Spirit says, ‘Today if you will listen and learn,’” (maybe you will or maybe you won’t)

His voice — φωνῆς αὐτοῦ — PHONES AUTOU. First of all we have the genitive singular of φωνή — PHONE. Means “voice, speech, language.” This refers to the Word of God. The “voice of the Holy Spirit is the Word of God.” Then we have the genitive singular of the intensive pronoun αὐτός — AUTOS translated “**his.**” This intensive pronoun emphasizes the fact that it is “His voice and only His voice” that we are to hear. The genitive case is known as the genitive of source and can be translated “from Him.”

EXPANDED TRANSLATION VERSE 7: “Therefore, just as the Holy Spirit says, ‘Today if you will listen and learn from His voice.’”

This brings us to the principle of listening and learning from the teaching of the Word of God, which is the “Voice of the Holy Spirit,” and the very Word of God itself.

Doctrine of Biblical Learning

1. The first thing we should learn is that there are three primary systems of perception and learning in the human race. Rationalism, Empiricism and Faith.
 - A. **RATIONALISM:** relies on reason as the source of knowledge, claiming that reason is superior to and independent of any sensory perception. It believes that reality is in the mind, it is

what you think. Rationalism subjects Bible doctrine and Scriptural interpretation to the test of human reason. Therefore, rationalism always rejects dogmatic authority.

- B. **EMPIRICISM:** is the scientific system of learning by observation and experimentation. Empiricism holds that reality lies in the function of your sensory system relaying information to the brain.

PRINCIPLE: both of these systems (rationalism and empiricism) are dependent upon human I.Q. Therefore, if God made either one of these the means of learning the Word of God, He would be totally unfair which is impossible.

- C. **FAITH:** is a system of learning by accepting the authority of a criterion. Faith is learning by accepting a vocabulary or by accepting the authority of the one teaching.

Faith is a non-meritorious system of thinking. Everyone has faith, but everyone does not have rationalism or empiricism. In other words, everyone cannot reason and every one cannot be scientific in learning. But everyone has faith! We have all had faith since we were little children. Someone told us that there was a place called China and we believed them. We accepted the authority of the one who told us, whether it was a parent or a teacher. It is very easy for children to have faith. That is why Jesus said in Matthew 18:3, **And he said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** (KJV) Jesus was referring to a saving faith in that passage. But the principle being taught is that we are to have a simple childlike faith to please the Lord. Therefore, faith is the only system God could use to be consistent with His policy of grace toward the human race. The validity of faith depends upon the object of that faith. For salvation faith must be in Jesus Christ, the Living Word. In the Christian life faith must be in the written Word of God. Hebrews 11:1 tells us that faith is the reality of the unseen. Different English Bibles phrase it in different ways, but it still refers to the reality of the unseen.

2. In considering any system of learning by grace we must distinguish between human and spiritual I.Q. Human I.Q. is the number assigned to a person on the basis of dividing their mental age by their chronological

age, then multiplying it by 100. Mental age is determined by a series of mental tests that deal with memory, reasoning, definitions, numerical ability and the recalling of facts. An individual's I.Q. between 90 and 109 is classified as normal and average. Anything below 70 is classified as mentally deficient. Above 144 is classified as highly gifted. An individual's I.Q. is determined at birth by genetics or by God Himself. An individual's intelligence is basically what he was born with. Some are born with high intelligence potential, some with low potential and some are average.

PRINCIPLE: there is no equality at birth and there is no equality after birth in areas of learning. Some people are brighter and smarter than others. Some people are inherently bright and some people acquire learning through much study. But, in acquiring it, people still must operate within the range of their inherent ability. While people can improve their knowledge, they are limited in how far they can go. No one can improve his I.Q. score over five points, and that is not a very significant range. Those five points could take you from a moron to the realm of the stupid, or it could take you from the realm of the stupid to the realm of the dumb, or it could take you from the realm of the dumb to the almost smart. The point I am trying to emphasize here is there is a great inequality at birth that can never be overcome within the framework of human life.

Yet God is able to overcome through our salvation something that man has never been able to do change or improve. Every system that man uses for freedom and equality always tries to make everyone smart but that is impossible. In trying to make everyone equal they cannot raise everyone up to the smart level, so they try to lower everyone to the stupid level. This is the underlying principle of mandatory education, or through any socialistic system that seeks to gain equality for all members of the human race.

Liberalism and their socialistic leaders have discovered over the years that they cannot make everyone smart, therefore, the only other alternative in attempting to make everyone equal is to make the smart people dumb, so they will be equal with the dumb ones. But the smart people are too smart to want to give up their smarts, so the conflict continues.

Human I.Q. does not solve man's problems. Therefore, since it is impossible to raise the learning level of a person who is stupid more than five points, obviously then, one of the cherished illusions of our

time is set aside. The illusion is that education is the solution to man's problems. This is why we have mandatory education at the lower levels and an attempt to get everyone into college at the upper levels. This is one reason why our colleges and universities have lowered their standards to allow the stupid to enter. This also is why the curriculum has gone from the classics to basket weaving, with courses like psychology, social reform, political science, etc., etc.

Today our campuses are filled with people who have no right to be there. They are not qualified on the basis of human learning ability. But they continue to be admitted and the educational standards of the United States of America continue to be lowered for one reason only: to attempt to bring equality to all. But even education itself denies that fact. For one person in the classroom receives an "A" another a "B" another a "C" another a "D" and some flunk the course. This is why there are many in education who want to do away with any type of grading scale, which is absurd, ridiculous and borders on insanity! The grading scale, no matter what the imperfections may be is the only objective way of evaluating students to make sure they are learning what is being taught.

In some of my years of teaching in public education we were forced to try a non-grading system. Children were classified as acceptable or not acceptable without using any grading system. This lasted a few years and was eventually canceled because it became very confusing when it came time to move children from one grade to another. With the failure of the non-grading system there were some who wanted to do away with grades altogether. In other words, no first grade, second grade, third grade, etc., etc. But there were a few in the teaching profession at that time who could see the extreme chaos that all of this would bring. Therefore, education can't even solve its own problems much less the problems of life.

PRINCIPLE: education at best can give some capacity for life and obviously can train people for certain types of professions. But even to enter some professions a minimum inherent ability to learn must exist. All people are not qualified for all professions.

Another tragic thing that occurs with the lowering of the standards of education is that there has also been the lowering of the standards of discipline. By destroying discipline in all areas of education we now face a more serious problem. Those who do have inherent intellectual abilities are not encouraged to utilize what has been provided for them

from physical birth. They are not challenged.

There are many people who would make great people in professions. But the breakdown in discipline in the classroom has destroyed their academic discipline. And the destruction of academic discipline means that in the next generation and going forward in time we will have mediocre doctors, mediocre lawyers, mediocre engineers, mediocre teachers, and mediocre politicians to include: congressmen, senators as well as presidents. Mediocrity will spread throughout the nation and will destroy the prosperity and vigor of a national entity. We are seeing this today in almost every area of life in the United States of America.

After spending over thirty years in public education, teaching many different grades and serving on a number of curriculum committees I do not speak of these problems lightly, but from experience and knowledge. Education is not the solution to individual, social, political and world problems. One of Satan's lies is that "education can solve the problems of mankind." That is not only wrong! It is evil!

However, God does something at the point of salvation that man has not and cannot accomplish in any way. For everyone who accepts Jesus Christ as personal Savior, no matter who they are, no matter what race they belong to and no matter what their human I.Q. may be God performs a miracle: He makes them all equal through the baptism of the Holy Spirit. The person may have an I.Q. of 70 and is mentally deficient, or he may have an I.Q. over 150 and be a genius, they both come to God in the same manner. **".....God shows no partiality and is not a respecter of persons."** (Acts 10:34; Amplified Bible). At the point of salvation God the Holy Spirit enters everyone into union with Jesus Christ, and that is the only point where equality exists in the human race.

PRINCIPLE: equality does not exist through physical birth. Equality only exists through the new birth, **"you must be born again"** (KJV: John 3:3). This is also taught in II Corinthians 5:17, **Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!** (NIV)

This previous information refers to human knowledge and human I.Q. It has nothing to do with spiritual I.Q. An individual can be mentally deficient by the measuring standards of the human intelligence tests process.

However, this same mentally deficient individual can be positive toward the teaching and learning of the Word of God. The Holy Spirit, through grace, will teach him spiritual truths to the point where he can become advanced in his spiritual life. Believers who are positive to the teaching and learning of the Word of God on a consistent basis will develop academic discipline in the classroom of the local church, go to college and do very well. Their I.Q. level can soar much beyond the five points the experts have agreed upon.

PRINCIPLE: spiritual I.Q. is determined by the amount of Biblical information the believer has learned. God is the only one who can measure an individual's spiritual I.Q.

The distinction between human viewpoint and spiritual viewpoint is revealed in I Corinthians 1:19-2:16, **For it is written** (Isaiah 29:14): **“I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.”**

(20) Where is the wise man Where is the scholar? Where is the philosopher of this age? (the wise man, scholar and philosopher refers to human I.Q. and human knowledge) **Has not God made foolish the wisdom of the world?** (God's plan has frustrated human wisdom and human I.Q.) **(21) For since in the wisdom of God the world through its wisdom did not know him** (man cannot know God through human I.Q. or human knowledge), **God was pleased through the foolishness of what was preached to save those who believe.** (It is foolishness to human wisdom and human I.Q.) **(22) Jews demand miraculous signs and Greeks look for wisdom,** **(23) but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles** (The message of the cross is a stumbling block and foolishness because Jews and Gentiles look at it from human reasoning and human I.Q.), **(24) but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.** **(25) For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.**

(26) Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. (27) But God chose the weak things of the world to shame the strong. (28)

He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, (29) so that no one may boast before him. (30) It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. (31) Therefore, as it is written (Jeremiah 9:24): “Let him who boasts boast in the Lord.”

I Corinthians 2:1-16, When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. (2) For I resolved to know nothing while I was with you except Jesus Christ and him crucified. (3) I came to you in weakness (human I.Q.) and fear, and with much trembling. (4) My message and my preaching were not with wise and persuasive words, (not human I.Q.) but with a demonstration of the Spirit’s power, (5) so that your faith might not rest on men’s wisdom (human I.Q.), but on God’s power.

(6) We do, however, speak a message of wisdom among the mature, but not the wisdom (human I.Q.) of this age or of the rulers of this age, who are coming to nothing. (7) No, we speak of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. (8) None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. (9) However, it is written (Isaiah 64:4;): “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him,”— (10) but God has revealed it to us by his Spirit. The Spirit searches all things even the deep things of God. (11) For who among men knows the thoughts of a man except the man’s spirit within him? In the same way NO ONE KNOWS THE THOUGHTS OF GOD EXCEPT THE SPIRIT OF GOD. (12) We have not received the spirit of the world but the Spirit who is from God, THAT WE MAY UNDERSTAND WHAT GOD HAS FREELY GIVEN US.

(13) This is what we speak, not in words taught us by human wisdom (human I.Q.), but in words TAUGHT BY THE SPIRIT, EXPRESSING SPIRITUAL TRUTHS IN SPIRITUAL WORDS. (14) The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because

they are spiritually discerned. (15) The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: (16: quotation from Isaiah 40:13;) "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ. (NIV: emphasis and explanations added by the author)

3. Human I.Q. is excluded from the process of learning the Word of God, Colossians 1:9-10, **For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the KNOWLEDGE OF HIS WILL THROUGH ALL SPIRITUAL WISDOM AND UNDERSTANDING (spiritual I.Q. is not human I.Q.) (10) And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God. (NIV: emphasis and explanation provided by the author)**

PRINCIPLE: spiritual knowledge which increases with spiritual I.Q. is the only way to bear fruit for God and is the only way to please God.

Colossians 2:2-10, **My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding (divine viewpoint from spiritual I.Q.), in order that they may know the mystery of God (mystery refers to something never revealed before), namely, Christ, (3) in whom are hidden all the treasures of wisdom and knowledge (divine viewpoint). (4) I tell you this so that no one may deceive you by fine-sounding arguments (Satanic and human viewpoint). (5) For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is.**

(6) So then, just as you received Christ Jesus as Lord, continue to live in him, (7) rooted and built up in him (edification through Biblical knowledge), strengthened in the faith as you were taught and overflowing with thankfulness.

See to it that no one takes you captive through hollow and deceptive philosophy (referring to the evil of human viewpoint as found in psychology, sociology and humanism) which depends on human tradition and the basic principles of this world rather than on Christ.

(9) For in Christ all the fullness of the Deity lives in bodily form, (10) and you have been given fullness in Christ, who is the head over every power and authority. (NIV: explanations provided by the author)

Therefore human I.Q. and human wisdom are excluded from the process of learning the Word of God. You can be a genius and still be ignorant about what the Bible teaches. You can be ignorant in the human realm of measuring I.Q. and be brilliant in knowing what the Bible really teaches. While human I.Q. is often considered a factor in learning, it is not a factor in learning God's Word. That is grace!

To say that human intelligence overflows into the Christian life is to give all low I.Q. believers a handicap while grace excludes all human handicaps.

All of these things previously discussed are not a factor for individuals who have an I.Q. of 70 or lower because that is where the moron and mentally will exist. People who are born with a mental handicap of 69 or lower are automatically saved because they can never reach the point of God consciousness.

In eternity past God understood all of these factors and He made a perfect provision for every individual. He found a way through grace whereby every believer in Jesus Christ, regardless of his human I.Q., can learn spiritual truths from the Bible. There is no human merit and no human intelligence required for the learning and application of the Word of God in the filling of the Holy Spirit.

For this reason every believer in the Church Age receives the indwelling of the Holy Spirit at the point of salvation. He also receives a human spirit. With these two gifts the believer becomes qualified to learn the entire realm of spiritual information in the Word of God. The Bible commands all believers in Jesus Christ to learn the doctrines and teachings of the Word of God regardless of their human I.Q.

It is true that some of the writers of Scripture possessed very high I.Q.'s. Men like Moses and the Apostle Paul were men of genius, but there were others, like Peter who, at times, appeared to have a very low I.Q. This does not mean that Peter did not possess human ability and assets, but he probably did not possess a high human I.Q. In Acts 2:7, on the day of Pentecost when Peter preached to the crowd in the power of the Holy Spirit the people gathered there were actually

shocked, for in Acts 2:7-8 they said,”**Are not all these men who are speaking Galileans? (8) Then how is it that each of us hears them in his own native language?”** (NIV) Galileans were not considered very well educated individuals, therefore, those in the crowd were “**Utterly Amazed,**” to hear Peter and some of the others speak so fluently and clearly. It was the power of the indwelling Holy Spirit that made all the difference.

4. God has set up a grace system for learning His Word and for making it useful and beneficial to all who learn it.
 - A. God has provided the formation and preservation of the canon of Scripture. This refers to the doctrine of verbal plenary inspiration whereby God has placed in storage our spiritual food to be utilized on a day by day basis. II Timothy 3:16, **All Scripture is God-breathed** (nominative singular of the adjective θεόπνευστος — THEOPNEUSTOS. THEO = God; PNEUSTOS = breath. The Bible is the breath of God) **and is useful for teaching, rebuking, correcting and training in righteousness.** (NIV: explanation provided by the author)
 - B. God has provided the classroom of the local church for the learning of the Word of God.
 - C. God has provided the spiritual gift of pastor-teacher for the communication of the doctrines from His Word. Ephesians 4:11-12, **It was he** (Jesus Christ) **who gave some to be apostles, some to be prophets** (this was for the precanon period of the Church Age), **some to be evangelists, and some to be pastors and teachers,** (Greek grammar teaches us that the the words pastors and teachers refers to one and the same individual. Pastors are to be teachers!) (12) **to prepare** (equip) **God’s people for works of service.....** (NIV: explanations provided by the author)
 - D. God has provided the universal priesthood of all believers in the Church Age for the privacy and freedom of reception of His Word. Many people think of the local church as some type of fraternity or some kind of social club. That is not the objective of the local church. Social activity should be the result of church function. Some of the best and most loyal friends you will ever meet in all of your life you will find in the realm of the local church. But that does not mean that the local church is involved in the promotion of social activity. Teaching the Word

of God is the objective of the local church, not the promotion of social activity.

There are many people who are looking for a friendly church, a place where they feel at home. But people should not look for a friendly church, they should look for a church that teaches the Word of God whether it is friendly or not.

The Bible gives no commendation to churches who are friendly, nor does the Bible condemn churches for being unfriendly. The Word of God has nothing to say about this because friendliness is not an issue, the ministry of the Word of God is the issue. Our objective, as Christians, and as a local church is the communication and the learning of the Word of God. The Word of God must be the number one priority in the local church.

- E. God has provided the universal indwelling of the Holy Spirit. I John 2:27, **As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things, and as that anointing is real, not counterfeit — just as it has taught you, remain in him.** (NIV) The word “**anointing**” is the nominative singular of the noun $\chi\rho\iota\sigma\mu\alpha$ — CHRISMA meaning “to pour oil on the head, or to anoint.” This word is used throughout the Old Testament Greek Septuagint for the anointing of Jewish kings and priests. The oil in the Old Testament was a symbolic reference to the Holy Spirit. In the New Testament the Holy Spirit came upon all the believers at Pentecost (Acts chapter two) which marked the beginning of the Church Age. From that day on everyone who places his faith in Jesus Christ receives the indwelling of the Holy Spirit. In I John 2:27 John is using an Old Testament shadow to refer to a New Testament reality: the indwelling of the Holy Spirit for all believers in Jesus Christ.
- F. God has provided the grace provision for the filling or the controlling of the Holy Spirit. We are commanded in Ephesians 5:18, **“be filled with the Spirit.”** (NIV) The word “**filled**” is the present active imperative of the verb $\pi\lambda\eta\rho\acute{o}\omega$ — PLEROO meaning “to fill up a deficiency, or to be controlled.” The indwelling of the Holy Spirit provides for us eternal security as members of the royal family of God, while the filling or controlling of the Holy Spirit places us in a position to be used and taught by Him.

The indwelling of the Holy Spirit occurs at the moment of salvation known as the baptism of the Holy Spirit. The filling or controlling of the Holy Spirit can only occur when we confess or acknowledge our sins to God after we commit them, as per I John 1:9, **If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.** (NIV) This is the grace way and the only way to be filled or controlled by the Holy Spirit. Maintaining the filling of the Holy Spirit is very important for the believer as he lives his life in this world. The filling of the Holy Spirit is the only way a believer can learn spiritual truths and grow in grace in his spiritual life.

- G. God has provided each believer with a human spirit. Since all human beings are born spiritually dead, there must be spiritual life imparted to each one when he believes in Jesus Christ. Spiritual information can only be understood in the spiritual realm. Therefore, the moment we believed in Jesus Christ one of the things the Holy Spirit did for each of us was to give us a human spirit. When the Word of God is taught and we listen to it in the filling of the Holy Spirit He teaches our human spirits. Our souls cannot understand spiritual information from the Word of God without a human spirit, and we can only receive a human spirit through faith in Jesus Christ.

PRINCIPLE: the unbeliever does not have a human spirit, he only has a human soul where human life resides. Therefore, the unbeliever cannot understand any spiritual information, even the plan of salvation. Only the Holy Spirit can cause the unbeliever to understand the grace plan of salvation.

- H. God has provided the divine laws of establishment whereby the government of a nation protects the freedom and privacy of the local church. Basically the divine laws of establishment are: volition (free will), marriage, family and nationalism.
5. The Mechanics of Biblical Learning:
- A. The first stage of learning the Word of God is the communication of Biblical information from a pastor-teacher. The believer must be motivated by positive volition to hear the Word of God being taught.

- B. The second stage begins with the pastor communicating Biblical information using the I.C.E. procedure. (For more information regarding I.C.E. teaching see volume 1, page 11 of the author's book Word Studies in the Epistle to the Hebrews)
 - C. In stage three the pastor communicates to his hearers so that they can understand what is taught. There must be receptive comprehension which occurs when the believer is concentrating on what is being said, is filled with Holy Spirit as he listens and comprehends what is being taught. Comprehension at this stage does not mean agreement or disagreement, it simply means objective perception. It means that he has an understanding of that which is taught.
 - D. Stage four is where the function of faith or belief comes into the picture. After Biblical information is heard and understood the individual must then make a decision whether or not he will believe it and accept it, or disbelieve it and reject it.
 - E. Stage five involves the function of faith application, which is sometimes called "reverse concentration." Faith application converts Biblical information that has been believed and accepted and then applied to life situations.
6. There is no substitute for learning and applying Biblical information. It is the only means of spiritual growth and living a victorious Christian life as per Romans 8:37,**in all these things we are more than conquerors through him who loved us.** (NIV)

Hebrews 3:1-7 Review

EXPANDED TRANSLATION VERSE 1: "Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus."

EXPANDED TRANSLATION VERSE 2: "Jesus, being faithful to the One having appointed Him, as also Moses being faithful in his entire house."

EXPANDED TRANSLATION VERSE 3: For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house).

EXPANDED TRANSLATION VERSE 4: “For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God.”

EXPANDED TRANSLATION VERSE 5: “Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future.”

EXPANDED TRANSLATION VERSE 6: “On the other hand Christ and only Christ as an adult Son over His house, whose house we are if we steer and maintain our course (if we have in full and secure possession) of the confidence and the object of boasting (Jesus Christ) and have our confident expectation stabilized until the end.”

EXPANDED TRANSLATION VERSE 7: “Therefore, just as the Holy Spirit says, ‘Today if you will listen and learn from His voice.’”

Hebrews 3:8-11;

Vs 8: **Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:**

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

Vs 10: **Wherefore I was grieved with that generation, and said, They do always err in their heart and they have not known my ways.**

Vs 11: **So I swear in my wrath, They shall not enter into my rest.**

This is a reference to the negative Jews who left Egypt and who hardened their hearts toward God and His Word. Then beginning in verse twelve the writer of Hebrews gives a warning to his generation to not be like the Exodus generation who “hardened their hearts” toward God and His Word.

Hebrews 3:8;

Vs 8: **Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: (KJV)**

Harden not — μή σκληρύνητε — ME SKLERUNETE. First of all we have the negative ME, plus the aorist active subjunctive second person plural of the verb σκληρύνω — SKLERUNO. Means “to harden, to be stubborn, to be negative.” This refers to being negative toward the teaching of the Word of God. If you are negative toward the teaching of the Word of God it is because of the attitude you have picked up, or because of some mental attitude sin that is brought about by some incident in your life. Bad and sinful attitudes many times are developed because you place your eyes on people or things rather than on the Word of God. The frustrations and disappointments of life can do this.

We need to remember that the Jewish people who were liberated from Egypt became wealthy overnight. They received from the Egyptians over 400 years of back wages. They walked out of Egypt extremely wealthy, and that alone caused some of their weaknesses and distractions. They focused their eyes and thoughts on things which took their eyes off of the Lord, His Word and His plan.

Literally, “Do not harden.”

Your hearts — The hardening of the heart is not something that occurs overnight or even in a short time. The hardening of your heart begins when you start to become inconsistent in the learning of the Word of God. Therefore, the hardening of the heart occurs little by little over a period of time. When you begin to consistently think in terms of human viewpoint and not divine viewpoint, you have begun the process of the hardening of your heart. At the same time you can be religious, quote Scripture or go through all the motions of a positive advancing Christian, but your thinking will not match your overt actions.

Your hearts — τὰς καρδίας ὑμῶν — TAS KARDIAS HUMON. First of all we have the definite article TAS used to identify the noun. Then we have the accusative plural of the noun καρδία — KARDIA. Means “the thought center of the soul.” The word KARDIA is very seldom used to refer to the physical organ pumping blood through our bodies. In the Bible it is almost always used to refer to the thought center of the soul.

Literally, “Do not harden your hearts.”

This refers to believers who do not desire to learn from the teaching of the Word of God. In other words, they go negative toward spiritual food. When believers stop eating their “daily manna from heaven,” they will begin moving into spiritual weakness, which in turn will lead them to a spiritual breakdown.

One of the first principles to go when you move into the area of being negative is the doctrine of rebound, which is the acknowledging of your sins as per I John 1:9. Rebound or the use of I John 1:9 on a regular basis is what places you in a position to grow spiritually through the consistent learning of the Word of God. Rebound by itself is not spiritual growth. No one can grow spiritually by just confessing or acknowledging their sins. Believers grow spiritually only by the consistent learning from the Word of God. Rebound is to be used to place the believer in a position to learn. What position is that? The filling of the Holy Spirit. We are commanded in Ephesians 5:18 to be **“filled with the Holy Spirit.”** If we are commanded to be filled or controlled by the Spirit, then it is possible to lose it. This has nothing to do with the indwelling of the Holy Spirit which is permanent.

PRINCIPLE: you are only able to receive the filling or controlling of the Holy Spirit through the use of rebound. Remember, rebound is a simple word to describe the application of I John 1:9 **If we confess** (acknowledge) **our sins, he is faithful and just and will forgive us our sins and purify**

us from all unrighteousness. (NIV: explanation provided by the author)
Rebound restores the filling of the Holy Spirit after we commit a sin.

Literally, "Do not harden your hearts."

As — ὥς — HOS. A correlative adverb which sets up a correlation between the first century Jews and the Exodus generation. The classic example of believers who were negative to God's Word is the Exodus generation. It should be noted that from Moses, a spiritual hero, who is mentioned in the first part of this chapter, came from that same generation.

In the provocation — ἐν τῷ παραπικρασμῷ — EN TO PARAPIKRASMO. This word is a translation from the Hebrew word מֵרִיבָה — MERIBAH. This is a place. Therefore, PARAPIKRASMO, being the translation of MERIBAH also means "a place." And since it is a place it should be transliterated.

Literally, "As in the Meribah." This is a reference to the incident recorded in Exodus 17:1-7;

The Greek word translated "**provocation**" does mean provocation, but since it is the translation of the Hebrew word MARIBA in Psalm 95:8 it tells us that at the place called Maribah the Jews were complaining and provoking Moses and the Lord.

The Jews in Egypt is a picture, an analogy or a shadow of the slave market of sin. The deliverance of the Jews from Egypt is a picture of redemption through the cross. The Passover is a picture of leaving the slave market of sin and bondage and moving into freedom. As of the first Passover the Jews were set free. The principle is this: when God sets you free He always makes you free and never allows you to go back to the slave market of sin. He would kill you before He allowed you to go back to the slave market. And that is exactly what He does, He has killed many believers by means of the sin unto death because they wanted to go back to the slave market. Just like the Jews who desired to go back to Egypt, God would not allow them to go back so He killed them in the desert. In this chapter, in verse 17, the writer says that God was so angry that He caused their carcasses to fall in the desert.

PRINCIPLE: once the Jews were free (from the power of sin) they had to make a choice. They could move to spiritual maturity which is represented by the land of Canaan, or they could move into reversionism and eventually die the sin unto death. Moving into reversionism is caused by neglecting,

rejecting or being apathetic toward the teaching of the Word of God. The majority of Jews in the Exodus generation chose reversionism resulting in the sin unto death. This generation of Jews had one year after they left Egypt to focus their attention on the Word of God and learn it from one of the greatest Bible teachers of the Old Testament, Moses. No reversionistic believer would enter the promised land, which means no reversionistic believer will ever reach spiritual maturity. This is what this passage is all about.

PRINCIPLE: if you are going to have God's plan for your life and possess all that God wants you to possess then you must have the capacity for the blessings that God gives. That capacity can only be developed by a consistent learning of the Word of God and advancing to spiritual maturity. There is no substitute for spiritual maturity. There is only one way to spiritual maturity: consistent positive volition toward the teaching of the Word of God.

Anytime a believer decides that he wants to learn the Word of God and move to spiritual maturity he places himself in a position to be tested. God tested the Exodus generation over and over again. Their tests involved a shortage of food and water. They fell apart at every test because they did not possess the faith that comes from the learning of the Word of God. Romans 10:17, **So then faith cometh by hearing, and hearing by the word of God.** (KJV)

The Jews thought that their problems were a lack of food and water. No knowledge of God's Word in their souls was the real problem. The fact that they were hungry and thirsty was not the real danger. That they were negative to the Word of God placed them in great danger. Remember the words of Jesus in Luke 12:4-5, **"I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. (5) But I will show you whom you should fear: Fear him who, after the killing the body, has power to throw you into hell."** (NIV) The physical things that we need in this life should never overshadow the spiritual need that we have which can only be satisfied by the things of God through Jesus Christ and His precious Word.

The Jews of the Exodus generation had their eyes on people, not God, and in their case it was Moses. If they would have had their eyes on the Lord and were moving toward spiritual maturity, they would have respected the authority of Moses and they would have gone to the Lord to ask Him for what they needed. But by having their eyes on Moses, they began to complain and to grumble against Moses and accused him of trying to kill them.

Literally, “Do not harden your hearts as in the Meribah.”

In the day of temptation —

In the day — κατὰ τὴν ἡμέραν — KATA TEN HEMERAN. First of all we have the preposition KATA plus the accusative singular of the noun ἡμέρα — HEMERA. Means “day, lifetime, period of time, a specific day.” Here the writer is referring to a specific day, the day of the first MERIBAH recorded in Exodus 17:1-7.

Of temptation — πειρασμοῦ — PEIRASMOU. Genitive singular of the noun πειρασμός — PEIRASMOS. Means, “to tempt or to test.” This word was used in the ancient world for “testing for the purpose of good or evil.” In our passage the Jews were tested to see if they were spiritually mature or reversionistic. They were tested for the purpose of discovering whether or not they were ready to go into the land of Canaan. Spiritually mature believers could go in, but the negative reversionistic believer could not.

In the wilderness — ἐν τῇ ἐρήμῳ — EN TE EREMO. Prepositional phrase beginning with the preposition EN, plus the definite article TE which is used to identify the noun. Then we have the dative of sphere from the noun ἔρημος — EREMOS. Means “a desolate place, a desert.”

EXPANDED TRANSLATION VERSE 8: “Do not harden your hearts as in the negative revolt of the Meribah on the day of testing in the desert.”

SUMMARY OF VERSE 8

1. The land of Canaan is a picture of the spiritually mature life.
2. The Exodus generation failed to enter the land of Canaan because of their negative attitude toward God and His Word. Not only were they negative, but they were consistently negative.
3. Their consistent negative attitude toward God and His Word was the result of their failure to claim the promises that God had given them. They failed to become occupied with the person of Jesus Christ as He was revealed at that time. Instead, they became occupied with their problems.
4. Believers who are consistently negative to God and His Word will not be able to cope with any of the problems in life.

5. The daily function of the spiritual life demands positive volition toward God and His Word, and demands that we continually move forward in our spiritual lives.
6. Therefore, in order to reach spiritual maturity we must place ourselves under the ministry of the Word of God consistently.
7. The thrust of this passage is:
 - Spiritual maturity vs reversionism:
 - Blessing vs misery:
 - Prosperity vs the sin unto death:
 - Occupation with Christ vs occupation with the details of life:
 - Religious ritual worship vs the true worship through the Holy Spirit and the Word of God, Matt 15:8-9, Jesus said, quoting Isaiah 29:13, **“These people honor me with their lips, but their hearts are far from me. (9) They worship me in vain; their teachings are but rules taught by men.”**(NIV)

DOCTRINE OF THE HARDNESS OF HEART

1. Hardness of heart, also known as scar tissue of the soul, for the believer it is the prolonged absence of learning the Word of God.
2. The Greek word for “hardness” is the one I briefly discussed at the beginning of verse 8 σκληρύνω — SKLERUNO. It means “to harden, to be stubborn.” It was also used in ancient writings for “scar tissue, or callusing” referring to hard or tough skin or covering.
3. Hardness of heart for the unbeliever is the result of ignoring the laws of divine establishment which is also a part of the Word of God. The Pharaoh of Egypt during the Exodus is a prime example of an unbeliever’s hardness of heart.
4. There is generally a logical retrogression in the soul which leads to a total rejection of divine standards in all areas. This can be illustrated by the life of the unbeliever. Each time he says “no” to the gospel of salvation through Jesus Christ and refuses to accept God’s plan for the salvation of his soul, his soul becomes a little more callused, hardened and develops scar tissue on it. And if he says “no” enough times he will eventually not want to hear it at all and will possibly develop a very antagonistic attitude toward it.

If the one who has accepted Jesus Christ says “no” to the learning of the Word of God on a consistent basis he will eventually not want to hear the teaching of Word of God at all and possibly

become very antagonistic to it. Many times the believer who develops a hardness of heart and refuses to place himself under the ministry of the Word on a consistent basis will accept religious works and good deeds in the place of learning and growing spiritually. This is one of the greatest traps the believer must face when he rejects the consistent teaching of the Word of God.

If either the unbeliever and believer say “no” to God’s Word enough times they will die before their time, known as the sin unto death as per I John 5:16, “**There is a sin unto death.....**” (KJV)

5. A believer’s heart can become so hardened that he loses his perceptive ability in understanding even the simple things of the Word of God. This means that the believer can listen to the Word of God being taught every day yet still remain in ignorance to its understanding.
6. Hardness of the heart is a very dangerous thing for anyone to allow to develop. For the believer it causes him to lose all spiritual momentum in his Christian life which causes him to receive various types of discipline from God. Divine discipline from God can be as simple as a sickness, or a serious accident, or an incurable disease, to the sin unto death. But it should be noted that all Christian suffering is not because of divine discipline, God allows some suffering in order to bless the Christian to a greater degree, Phil 3:10, **I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings....** (NIV)
7. Ephesians 4:17-18, **So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.** (This refers to human viewpoint) (18) **They are darkened** (SKOTOS, which is a result of the hardness of their hearts) **in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts.** (NIV)

I John 2:15, **Do not love the world** (the Satanic system that runs the world) **or anything in the world.** (This refers to all the things that Satan uses in his rulership of this world. It does not refer to the simple physical and material things that exist in the world, or the natural function of human beings) **If anyone loves the world** (the Satanic system), **the love of the Father is not in him.** (NIV) We can only obey this command by our consistent learning and application of the Word of God in the filling of the Holy Spirit.

Romans 12:2, **Do not conform any longer to the pattern of this world** (Satan's world system), **but be transformed by the renewing of your mind....**" (NIV) This passage gives us the means by which we are able to reject the Satanic policies of this world system, **"by the renewing of your mind."** The renewing of your mind or thinking can only be accomplished by your consistent learning and application of the Word of God in the filling of the Holy Spirit.

8. Hardness of heart is the enemy of evangelism: II Peter 2:17-22, **These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them. (18) For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error. (19) They promise them freedom, while they themselves are slaves of depravity** (that is what hardness of heart does, it makes individuals slaves to depravity)—**for a man is a slave to whatever has mastered him. (20) If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ** (possessing the knowledge of Jesus does not refer to salvation here. This tells us that they received the knowledge of salvation through Christ but never personally accepted it) **and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.** (Jesus taught this same principle in Matt 12:43-45;) (21) **It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them. (22) Of them the proverbs are true** (Proverbs 26:11): **"A dog returns to its vomit,"** and **"A sow that is washed goes back to her wallowing in the mud."** (NIV)

This passage is teaching us that the unbeliever lives his life outside of the direct plan of God for his life. He lives in status quo carnality, or totally under the control of his sinful nature. But when the Holy Spirit makes the gospel of salvation clear to him He actually pulls him out of the devil's cosmic system in which he is living temporarily to make clear to him the plan of salvation. But if the unbeliever says "no," he goes back into the devil's cosmic system from which he came, and, when he does, his latter stage of life becomes worse than the first.

In the advanced stages of hardness of heart the individual rejects all forms of truth. The word **"vomit"** in II Pet 2:22 is the accusative singular of ἐξέρμα — EXERAMA meaning "vomit." But it also has

a metaphorical use referring to “lies, deceptions, falsehoods, delusions.” Lies, deceptions, falsehood and delusions refer to the policies of Satan’s system in ruling the world, such as: socialism, communism, the welfare state, labor unions, the redistribution of wealth, etc., etc.

Therefore, when II Peter 2:22 uses the phrase “returning to his vomit” he is referring to returning to the standards of this world, but doing it in a very intense manner. That is why it is spoken of here that his condition is worse than it was before.

II Thessalonians 2:9-12, **The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of wonders, (10) and in every sort of evil that deceives those who are perishing. (Only the hardness of heart can bring such deception) They perish because they refused to love the truth and so be saved. (Rejecting the truth is the cause of hardness of heart) (11) For this reason (because they did not love the truth) God sends them a powerful delusion so that they will believe the lie (they believe the lie because they have hardness of heart) (12) and so that all will be condemned who have not believed the truth but have delighted in wickedness. (NIV)**

Hardness of heart is what motivated Judas to betray our Lord Jesus Christ, Matthew 27:3-10, **When Judas, who had betrayed him saw that Jesus was condemned, he was seized with remorse** (aorist passive participle of μεταμέλομαι — METAMELOMAI. Means “to regret, to repent, to feel sorry for something.” The King James incorrectly translates this “repented.” It should be translated “to feel sorry, or to regret.” This is not a salvation verb. This is a verb of feeling, or emotion. It has nothing to do with salvation. The heart of Judas was so hardened that salvation was the last thing on his mind. This attitude will also occur at the Second Advent of Jesus Christ, Rev 6:15-17, when the people of the world will actually see the Lord Jesus Christ coming in His glory. They will have time to believe and be saved, but because their hearts have been hardened by their rejection of divine truth for so long that they pray for death rather than for salvation). **and returned the thirty silver coins to the chief priests and the elders. (4) “I have sinned,” he said, “For I have betrayed innocent blood.” “What is that to us?” they replied. “That’s your responsibility.” (5) So Judas threw the money into the temple and left. Then he went away and hanged himself. (6) The chief priests picked up the coins and**

said, **“It is against the law to put this into the treasury, since it is blood money.”** (7) **So they decided to use the money to buy the potter’s field as a burial place for foreigners.** (8) **Then what was spoken by Jeremiah the prophet was fulfilled** (paraphrased quotation of Jer 19:1-13): **“They took the thirty silver coins, the price set on him by the people of Israel, (10) and they used them to buy the potter’s field, as the Lord commanded me.”** (NIV) After many chances at salvation, and hearing the gospel message from our Lord many, many times, Judas finally went to the ultimate state of arrogance: suicide. His hardness of heart kept building up in his soul until he expressed it in maximum arrogance. All Judas had to do was believe the gospel message and be saved, but because he said “no” so many times to that message rather than accepting salvation, he went out and committed suicide.

8. Hardness of heart does not prevent the salvation of anyone. This is illustrated by the life of Nebuchadnezzar. He was a genius as an unbeliever living under the complete control of his sinful nature. But he became psychotic in his negative attitude to divine revelation. It is very important to note that Nebuchadnezzar was exposed to divine truth by the prophet Daniel in Daniel 2:24-49. In Daniel 2:46-47, King Nebuchadnezzar acknowledged the fact that Daniel’s **“God is the God of all gods and the Lord of kings.”** (NIV) But he never truly received that truth by accepting it by faith until later in his life.

Also, in Daniel 3:7-30 Nebuchadnezzar was a witness to the miracle of Shadrach, Meshach and Abednego being delivered from the blazing furnace. The king commanded all to worship his image or be thrown into that blazing furnace. When the command was given to worship the golden image everyone knelt down and worshiped except Shadrach, Meshach and Abednego. This infuriated the king and he commanded the young Jewish men to be thrown into the blazing furnace. But after he had them thrown in Daniel 3:25-39 records the shock and surprise of Nebuchadnezzar when he saw that the young Jewish men were not consumed by the fire. In Daniel 3:28 the king said, **“Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king’s command and were willing to give up their lives rather than serve or worship any god except their own God. (29) Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way.”** (NIV)

Because of his negative attitude toward the God of Israel and his rejection of divine truth, God took the Kingdom of Babylon away from Nebuchadnezzar and made him a psychotic. For seven years Nebuchadnezzar lived with the wild animals in this condition, Daniel 5:20-21, **But when his heart became arrogant and HARDENED with pride, he was deposed from his royal throne and stripped of his glory. (21) He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like cattle; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over the kingdoms of men and sets over them anyone he wishes.** (NIV: emphasis added by the author)

Romans 2:5, **But because of your HARDNESS and unrepentant heart, you are storing up and accumulating wrath against yourself for the day of God's wrath, even the manifestation of the just judgment of God.** (NIV: emphasis added by the author)
Nebuchadnezzar was positive at the point of God consciousness which was the key to overcoming his hardness of heart for salvation.

9. A synonym for hardness of heart in the Old Testament is the word "stiff-necked." Whenever you come across this word in the Old Testament it means "hardness or stubborn." The Greek translation of the Old Testament called the Septuagint uses the word SKLERUNO, the same word found in the New Testament for the hardness of heart. Exodus 32:9, **"I have seen these people," the Lord said to Moses, "and they are a stiff-necked people."** (NIV) "Stiff-necked is the accusative case of σκληρύνω — SKLERUNO. meaning "hardness or stubborn."

Exodus 33:3, **"Go up to the land flowing with milk and honey. But I will not go with you, because you are a STIFF-NECKED (SKLERUNO) people and I might destroy you on the way."** (NIV: emphasis added by the author)

Exodus 33:5, **For the Lord said to Moses, "Tell the Israelites, 'You are a STIFF-NECKED (nominative case of SKLERUNO) people. If I were to go with you even for a moment, I might destroy you.....'"** (NIV: emphasis added by the author)

Exodus 43:9, **"O Lord, if I have found favor in your eyes," he said, "then let the Lord go with us. Although this is a STIFF-NECKED (SKLERUNO) people, forgive our wickedness and our sins, and take us as your inheritance."** (NIV: emphasis added by the author)

The word SKLERUNO, translated “stiff-necked” is found nine times in the Old testament. Along with the verses just quoted we have: Deuteronomy 9:6; 9:13; 10:16 (found twice in Deut 10:16) and in II Chronicles 30:8.

10. Hardness of heart means discipline, loss of blessing and for some believers, the sin unto death.
 - A. God’s miracles during the time of the Exodus generation did not impress them. Miracles do not impress people who have hardness of heart. The Exodus generation ignored all of the logistical grace blessings God gave them (food, water and protection). Those who possess hardness of heart always distort any manifestation of blessing from God into some form of lie. They may call it a coincidence, luck or fate. But there are no such things as coincidence, luck or fate in the lives of a believer in Jesus Christ.
 - B. Hardness of heart does not respond to grace, it only responds to divine discipline: suffering, pressure, affliction and dying!
 - C. In Numbers chapters 13 and 14 the hardness of the hearts of the Exodus generation caused them to weep all night. They only stopped weeping when they heard what their discipline was: that they would not be allowed to go into the promised land.
 - D. In Numbers chapter 16 there is the record of another act of hardness of heart resulting in a revolt against Moses. This revolt was lead by Dathan, Abiram and later by Korah.
 - E. I Corinthians 10:5 tells us that most of that generation died the sin unto death, the worst of all divine discipline. **Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert.** (NIV)
 - F. The last king of the Southern Kingdom, Judah, Zedekiah was a complete failure. And his failure was attributed to “hardness of heart.” II Chronicles 36:12-13, **He did evil in the eyes of the Lord his God and did not humble himself before Jeremiah the prophet, who spoke the word of the Lord. (13) He also rebelled against King Nebuchadnezzar, who had made him take an oath in God’s name. He became STIFF-NECKED (stubborn) and HARDENED his heart and would not turn to the Lord, the God of Israel.** (NIV: emphasis added by the author)

The result of Zedekiah's hardness of heart was the destruction of Jerusalem and the Temple in 586 BC. Zedekiah was blinded, put in chains and marched to Babylon. The prophesy of Ezekiel 12:13 was fulfilled: **I will spread my net for him, and he will be caught in my snare; I will bring him to Babylonia, the land of the Chaldeans, but he will not see it, and there he will die.** (NIV)

- G. God used the Pharaoh of Egypt during the Exodus to demonstrate the extreme danger of having the hardness of heart. Some have said that the Pharaoh was Thutmose III and others say it was Ramses II. The debate has gone on for years and it will probably go for on many more years. My goal here is not to debate who the Pharaoh of Egypt was during the Exodus, but to emphasize the great danger of possessing a hardened heart. For all intents and purposes the Pharaoh should have died long before he did because of his hardness of heart and rejection of divine truth. But God had a plan to use the Pharaoh's hardness of heart as an example to the rest of the human race regarding the dangers, and the divine judgments that come upon people who allow themselves to develop hardness of heart.

Romans 9:17, For the Scripture says to Pharaoh, **"I have raised you up for this very purpose, that I might display my power through you and that my name might be proclaimed in all the earth.** (NIV) Pharaoh represented all the power of human rulership, but God demonstrated that His power was and is the supreme power over all rulers of all nations. Joshua 2:10-11 tells us that Rahab the prostitute was converted to the God of Israel through the hardness of Pharaoh's heart. Pharaoh set the world's record for the hardness of heart. Human resistance to divine will always reveals the power of God, Romans 1:20, **For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.** (NIV)

During the first five plagues on Egypt, Pharaoh hardened his own heart, Exodus 7:13; 7:22; 8:15 & 32; 9:34-35. Exodus 8:15, **.....Pharaoh saw that there was relief, HE HARDENED HIS HEART and would not listen to Moses and Aaron, just as the Lord had said.** (NIV: emphasis added by the author)

Exodus 8:32,**PHARAOH HARDENED HIS HEART and would not let the people go.** (NIV: emphasis added by the author)

Exodus 9:34-35,**He and his officials HARDENED THEIR HEARTS. (35) So Pharaoh's heart was hard and he would not let the Israelites go, just as the Lord had said through Moses.** (NIV: emphasis added by the author)

The Pharaoh of Egypt said no to God five times in a row. This was the world's record for hardness of heart. He should have died, but God extended his life for five more plagues. With the beginning of the next five plagues the Bible tells us that "**God hardened Pharaoh's heart.**" This means that God allowed him to live in order to express his hardness of heart far beyond anyone else who had ever lived in the past.

Exodus 9:12-16 tells us that the last five plagues against Egypt would be more intense and would cause greater anguish of soul. **But the Lord hardened Pharaoh's heart and he would not listen to Moses and Aaron, just as the Lord had said to Moses. (13) Then the Lord said to Moses, "Get up early in the morning, confront Pharaoh and say to him, 'This is what the Lord, the God of the Hebrews says: Let my people go, so that they may worship me, (14) or this time I WILL SEND THE FULL FORCE OF MY PLAGUES AGAINST YOU AND AGAINST YOUR OFFICIALS AND YOUR PEOPLE, so you may know that there is no one like me in all the earth. (15) For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. (16) But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.** (NIV: emphasis added by the author)

A person can hear and see the truth through miracles but because of his hardness of heart it will make no impression. The believer with hardness of heart is not impressed with miracles. He is only impressed with lies. What type of lies? Legalism, emotionalism, good works or deeds and activism to name a few. All these lies are centered around arrogance.

PRINCIPLE: God did not coerce Pharaoh's volition because he was a free agent. His life was extended by divine decree. According to Psalm 76:10 the Bible says, **GOD USES THE WRATH OF MAN TO PRAISE HIM.** (NIV: emphasis added by the author) Pharaoh even acknowledged that he had sinned against the Lord, Exodus 10:16-17, **Pharaoh quickly summoned Moses and Aaron and said, "I HAVE SINNED AGAINST THE LORD YOUR GOD and against you. (17) Now forgive my sin once and pray to the Lord your God to take this deadly plague away from me."** (NIV: emphasis added by the author) Pharaoh faced the reality of things around him because of the extreme pressure God had placed on him, but this did not save him.

PRINCIPLE: God did not create evil in Pharaoh, but Pharaoh made his own evil through his free will. And yet God used Pharaoh's hardness of heart and resultant evil to evangelize the world at that time. The divine plan in allowing Pharaoh's heart to be hardened and to become filled with evil was threefold:

- (1) The liberation of Jews from slavery in order for Him to form the first client nation to God. A client nation refers to a nation that God sets aside and blesses in order for His Word to be disseminated around the world.
- (2) The evangelization of Egypt: Exodus 7:3-5, **But I will harden Pharaoh's heart, and though I multiply my miraculous signs and wonders in Egypt, (4) he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. (5) And THE EGYPTIANS WILL KNOW THAT I AM THE LORD when I stretch out my hand against Egypt and bring the Israelites out of it.** (NIV: emphasis added by the author)
- (3) The evangelization of the world: Exodus 9:16, **But I have raised you up (the Pharaoh of Egypt) for this very purpose, that I MIGHT SHOW YOU MY POWER AND THAT MY NAME MIGHT BE PROCLAIMED IN ALL THE EARTH.** (NIV: emphasis and explanation provided by the author)

- H. Paul compared the Jews of the First Advent of Jesus Christ and the Church Age with the Pharaoh of the Exodus to demonstrate that their negative volition and hardness of heart at the time of our Lord, and the time of the beginning of the Church Age were very similar. Romans chapters 9—11.

PRINCIPLE: the Bible and history have shown that whenever the Jews developed a hardness of heart similar to the Pharaoh of the Exodus, a holocaust resulted

- I. In Romans 11:7-12 Paul writes about the Jews seeking the fulfillment of the unconditional covenants and political deliverance from Rome but were not seeking God's salvation. **What then? What Israel sought so earnestly it did not obtain, but the elect did. The others WERE HARDENED, (8) as it is written (in Deut 29:4): "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." (9) And David says (in Psalm 69:22-23): "May their table become a snare and a trap, a stumbling block and a retribution for them. (10) May their eyes be darkened so that they cannot see, and their backs be bent forever." (11) Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. (12) But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!** (NIV: emphasis added by the author)

The Jews at the time of Jesus wanted the crown of the Messianic Kingdom without the suffering of the cross; the kingdom of God without faith in Jesus Christ. Today, compassion and support for the Jewish people is the true Christian attitude toward the hardness of heart of the Jews. The unbelieving Jews have their final holocaust, the Baptism of Fire, in the future near the time of the Second Advent of Jesus Christ. Today the Jewish unbelievers have ritual without reality, therefore, they cannot see the importance of the cross before the crown of the kingdom.

- J. When time has ended and all judgments are past, the world's record for hardness of heart will be held by the Jews who have rejected Christ as their Savior. John 1:11, the Bible says that

He came unto his own (Jews), and his own (Jews) received him not. (KJV: explanation added by the author)

Isaiah 29:9-14, **Be stunned and amazed, blind yourselves and be sightless** (this refers to blackout of the soul caused by hardness of heart); **be drunk, but not from wine** (this refers to the holocaust judgments against Israel), **stagger, but not from beer.** (10) **The Lord has brought over you a deep sleep (hardness of heart): He has sealed your eyes (the prophets); he has covered your heads (the seers).** (11) **For you this whole vision is nothing but words sealed in a scroll** (referring to the first advent of Jesus Christ). **And if you give the scroll to someone who can read, and say to him, “Read this, please,” he will answer, “I can’t; it is sealed”** (In other words, I see words but I don’t understand). (12) **Or if you give the scroll to someone who cannot read, and say, “Read this, please,” he will answer, “I don’t know how to read”** (In other words, the prophet is illiterate or perhaps he is an unbeliever).

(13) **The Lord says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men. (14) Therefore once more I will astound these people with wonders upon wonders; the wisdom of the wise will perish, the intelligence of the intelligent will vanish.”** (NIV: explanation provided by the author)

The words **“He has sealed your eyes”** in verse 10 is a synonym for negative volition to Biblical truths and the willingness to listen to false doctrine.

The words **“he has covered your heads”** in verse 10 is a reference to the hardness of heart.

The Jews drew near to God with their mouths by saying the right things but the words were meaningless to them. Ritual has no meaning apart from the understanding of the Word of God. There are many Christians who have a great spiritual vocabulary. They use a lot of words that they know nothing about. The Jews did the very same thing. They knew all the right words to use when they went to the tabernacle and later on to the temple. But their hearts were far from God.

The words “**their hearts are far from me**” in verse 13 refers to the hardness of heart. Hardness of heart worships God by traditions and rules learned from men and passed on to each generation.

PRINCIPLE: the only future for those who develop hardness of heart or those who already have it is misery, heartache, suffering, discipline from God and the sin unto death. That is not a pretty picture! But it can all be avoided by a consistent positive attitude toward the Word of God that is manifested by a daily learning and application of God’s Word in the filling of the Holy Spirit.

I would encourage each of you to read the historical accounts in the Bible regarding the principles of the hardness of heart in the Jews as well in the Egyptians. Beginning in Exodus chapter seven are recorded the judgments of God against the false gods of Egypt, the pharaoh and the people of Egypt.

We are told in Exodus 12:12 that God’s judgment was not against the pharaoh and people of Egypt, but “**against all the gods of Egypt.**” (KJV) This should make clear to us that God is a God of love, compassion and forgiveness to all who follow Him, but He is a God of judgment and wrath to all who follow false gods of all kinds, and there is no true god apart from the God of Israel. Isaiah 45:5 says, “**I am the Lord, and there is none else, there is no God beside me.....**” (KJV)

The following passages are recommended by the author to be read:

The First Plague, “blood:” Exodus 7:20-25;
 The Second Plague, “frogs:” Exodus 8:1-15;
 The Third Plague, “lice:” Exodus 8:16-19;
 The Fourth Plague, “flies:” Exodus 8:20-32;
 The Fifth Plague, “against the cattle:” Exodus 9:1-7;
 The Sixth Plague, “boils:” Exodus 9:8-12;
 The Seventh Plague, “hail:” Exodus 9:13-35;
 The Eighth Plague, “locusts:” Exodus 10:1-20;
 The Ninth Plague, “darkness:” Exodus 10:21-29;
 The Tenth Plague, “the death of the firstborn:” Exodus 12:29-36;

The First Water Test, the Red Sea: Exodus 14:1-31;
 The Second Water test, nothing to drink in the desert: Exodus 15:22-27;
 The Food test, manna and quail: Exodus 16:1-36;
 The Third Water test, nothing to drink in the desert: Exodus 17:1-7;
 The Test of Fear as they approached the promised land: Numbers 12:1-33;

The Grumbling and Complaining against Moses and Aaron: Numbers 14:1-35;
The Fourth Water test, nothing to drink in the desert: Numbers 20:1-12;

These passages will give you the background as to why the writer of the Book of Hebrews calls the Exodus generation the worst generation who ever lived up to the time of the writing of this book. And now he is warning the Jews in Jerusalem in 67 AD, “do not be like that generation and harden your hearts as they did.”

EXPANDED TRANSLATION VERSE 8: Do not harden your hearts as in the negative revolt of the Meribah on the day of testing in the desert.

Hebrews 3:9;

Vs 9: **When your fathers tempted me, proved me, and saw my works forty years.** (KJV)

When — οὗ — HOU. Adverb meaning “where, or in what place.” It does not mean “when.”

Literally, “Where.”

Your fathers — οἱ πατέρας — HOI PATERAS. First of all we have the nominative masculine plural of the definite article used as a possessive pronoun translated “your.” Next we have the nominative masculine plural of the noun πατήρ — PATER. Means “father, the founder of a race, forefather.” In our passage this refers to the founding fathers of the Jewish nation. Abraham was the father of the Jewish race, but Moses was the father of the Jewish nation. The Jews moved into Egypt as a family when Joseph was the prime minister of the country. And 430 years later they came out of Egypt under the leadership of Moses as a nation. Therefore, the writer is referring to that first generation of Jews who made up the first Jewish nation that was born through the Exodus.

Literally, “Where your fathers.”

This was a time when the Jews failed, and the writer is referring to that time as a warning to the Jews of his time in 67 AD. He wants his people to learn from the failure of their ancestors.

The Jews, to whom the book of Hebrews was addressed were themselves on the verge of national disaster and the people involved in this disaster were expressing the same attitudes of that of the Exodus generation.

PRINCIPLE: the Exodus generation was not allowed to go into the land and the Jews in 67 AD would be driven out of the land. Some would be enslaved, many would be killed and the majority would be dispersed throughout the world.

Literally, “Where your fathers.”

Tempted — ἐπείρασαν — EPEIRASAN. Aorist active indicative third person plural of the verb πειράζω — PEIRAZO. Means “to tempt, or to test for the purpose of determining good or evil in an individual or a group of individuals.”

AORIST TENSE (ingressive): this views the action of the verb in its entirety but emphasizes the beginning of that action. The writer of the Book of Hebrews is emphasizing the beginning of the action of the Jews in testing the Lord. The ingressive aorist is used to indicate that the negative reversionistic Jews began to tempt God at the first Meribah. They tempted God to remove them by the sin unto death and they tempted Him by their reversionism. God must discipline negative volition!

ACTIVE VOICE: the subject produces the action of the verb. The subject here is the Exodus generation. They produced the action of the verb in “tempting or testing” God by their negative attitude toward Him and His Word. This action of negative volition tempted the Lord to remove them from this earth as He eventually did.

INDICATIVE MOOD (declarative): referring to the historical reality of the Jewish reversionism in the Exodus generation which is revealed by them “tempting or testing” God.

The Exodus generation of Jews were not content with the doctrine and promises of God. Their negative attitudes and actions were revealed by the way they rebelled against Moses and Aaron.

In everyday life many children tempt and test their parents and teachers. Parents may threaten their children with discipline with a spanking or some other type of punishment, but the child is tempting the parent to discipline him. The parent does not want to hurt the child, he does not want to cause him pain but the child, in his rebellion and disobedience, is tempting the parent to take action that will inflict pain on him. Therefore, in reality all discipline is brought on by the one who is disobedient, not by the one who disciplines. This is also true in the spiritual life. God has given us a clear course to steer by. The Word of God tells us what our priorities should be in life, and that is, God and His Word. God does not want to cause pain and misery in the life of His child, but He has no choice when His children choose to disobey the simplest directives to learn His Word and to grow up to spiritual maturity. Many Christians tempt God today. They tempt Him to bring discipline upon them and sometimes the sin unto death.

Literally, “Where your fathers tested.”

Me — Not in the Greek text. It was inserted to make smoother English.

Proved me — ἐν δοκιμασία — EN DOKIMASIA. First of all we have the preposition EN plus the dative instrumental case of δόκιμος — DOKIMOS.

Means “to test.” DOKIMOS refers to testing for the purpose of approval; PEIRAZO, the word used previously refers to testing for the purpose of determining good or evil.

Literally, “Where your fathers began to tempt by testing.”

This means that they tested God to determine good or evil in Him and they tested God to approve Him. This was negative volition on the part of the Jews.

The Jews in Jerusalem in 67 AD were reversionistic just as the Jews of the Exodus generation. In other words, they had something in common. The Jews of the Exodus generation were believers and many of the Jews in Jerusalem in 67 AD were believers, but believers in reversionism in both cases. There were only a few exceptions.

Unbelief never has enough proof. Asking for more proof is simply a pretext, an excuse, a delaying tactic. The Jews of the Exodus generation were not trusting God, they were demanding water from God as their due and as a test to see if He really could and would provide it. Their real purpose is spelled out in Exodus 17:7, **they tested the Lord, saying, “Is the Lord among us, or not?”** (NIV) God had been providing for them all along; they had abundant evidence of His power, protection and provision. But they would not put their trust in God, so they kept saying in effect, “God, just do one more thing for us so we’ll know you’re real.” But when He protected them again and again they still did not believe. The writer of the book of Hebrews is pleading with his readers in Jerusalem in 67 AD, “Don’t make excuses for not believing; don’t harden your hearts to God like they did or you will lose your opportunity for blessing like they did.”

God had set the Israelites free from Egyptian slavery by awesome, miraculous plagues. He also miraculously brought them through the Red Sea and destroyed their pursuers. Without fail He had provided manna to feed them and the pillar of cloud and fire to guide them. But they still asked, **“Is God among us?”** Nothing is more illogical or unreasonable than unbelief. It refuses to accept the most overwhelming evidence simply because unbelief does not want to believe. As Jesus made clear in his statement regarding the rich man and Lazarus, no evidence is sufficient for the person who does not want to believe. Jesus said in Luke 16:31,”**If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.**” (NIV) But on the other hand, the person who wants to believe and trust God despite the evidence that may seem to be lacking, Mark 9:24 speaks of a man with positive volition who said to Jesus,”**I do believe; help me overcome my unbelief!**” (NIV)

Most people do not need more proof that God is real or that Jesus is His Son and the Savior. The Word of God is enough! A God who is continually tested and tempted will never be accepted. The one who tests and tempts God today does so for the same reason as did the Israelites in Moses day. They put Him off because they love their own way and their own plans too much to give them up for God's way. Christians love their legalism, their emotions and their rituals too much to give them up for the simple consistent learning and application of the Word of God on a daily basis.

Literally, "Where (the first Meribah) your fathers began to tempt me (to determine good or evil in me) and tested me (to see if I could pass the test)."

Summary Principles of Testing God

1. When believers begin to test God to see if God is good or evil they are in reversionism. Many times when a believer tests God he is also at the same time tempting Him to take him home to heaven before his time.
2. If God does what he wants Him to do, he will say that he will approve God. But if not he will disapprove of Him. In other words, if God does not come through the way he thinks He should then they say "good-bye." Who are you to approve or disapprove of God?

It is blasphemous for anyone to assume that God is some kind of super genie, and if you rub Him the right way: if you go to church, or if you give 10% of your income, or if you pay your respects to God occasionally then God will have to come through for you, and if He doesn't then it is all God's fault.

3. The Jews in the Exodus generation and the Jews living in Jerusalem in 67 AD were both living in reversionism.
4. The believer living in reversionism is never content with simply learning the Word of God, but he continues to look for some supernatural or ecstatic experience and if he can't find it, he turns his back on God.
5. In the Exodus generation, the reversionistic tendency began at the first Meribah in Exodus 17 and continued 40 years finally ending at the second Meribah in Numbers 20. There were two Meribah experiences and both are described in principle in Psalm 95 which is being quoted here in Hebrews chapter three.

6. Therefore they did not enter Canaan which is analogous to spiritual maturity.

Literally, “Where (the first Meribah) your fathers (Exodus generation) began to tempt me (to determine good or evil) and tested me (to see if I should be approved).”

And saw my works forty years —

And saw — καὶ εἶδον — KAI EIDON. First of all we have the connective use of the conjunction KAI translated “and.” Then we have the aorist active indicative third person plural of the verb ὁράω — HORAIO. Means “to see, to have a panoramic view of something (this is where we get our English word horizon), it also means to see in the sense of understanding something.”

AORIST TENSE (culminative): this views the action of the verb in its entirety but emphasizes the end result of that action. In other words, after 40 years of grace provision, the culminative aorist looks at those 40 years during which every day God manifested His grace and realizes the fact that the Exodus generation saw God’s gracious provision every day during that time.

ACTIVE VOICE: the subject produces the action of the verb. The reversionistic, negative Jews produced the action of seeing God’s grace during that time. but only reacted to it and never accepted it.

INDICATIVE MOOD (declarative): referring to the historical reality of the Jews seeing the grace of God for 40 years and rejecting it causing them to die the sin unto death which is maximum divine discipline.

Literally, “And they saw.”

My works — τὰ ἔργα μου — TA ERGA MOU. First of all we have the definite article TA which is used to identify the noun “**works.**” Then we have the accusative plural of the noun ἔργον — ERGON. Means “works, deeds or production.” The work or production of God is His grace plan. In grace God does all the working. God provided for every need of the Exodus generation in eternity past. Billions and billions of years ago God knew about all the things these Jews would need and He provided for them at that time. Therefore, in eternity past God provided everything necessary for these Jews in time. In other words, these things were provided for the Exodus generation in eternity past as a part of His divine decrees. After the word ERGON there is the genitive singular of the pronoun ἐγώ — EGO is translated “my” in the King James Version. The Greek literally says, “the works of me.” But that is not good English, so it should be translated “and saw my grace provision.”

God provided for all their needs, all they had to do was to believe and to accept it! But they were deficient in their knowledge and understanding of God because they did not take the time to learn anything about Him. The believer in the Lord Jesus Christ is to devote himself to the consistent learning and application of the Word of God, that is the only way the believer is able to develop capacity in his soul to appreciate what God provides. But because of their negative attitude to the Word of God they had no capacity to love God, nor to understand and appreciate all His grace provisions and blessings.

Even though this generation of Jews was negative to God and His Word, I want you to notice how long God was faithful to them.

Forty years — Until they all died. No matter how faithful God is, the reversionist is always unfaithful. They were constantly confronted with God's faithfulness, but they consistently reacted in their unfaithfulness. In their souls they were always in revolt against God. All of them are in heaven today; they were all saved but they were constantly in revolt. As a result of being in a continuous state of revolt in their souls, occasionally that revolt broke out in overt revolution. The entire issue was in their souls. God used forty years to demonstrate His grace and to remove by discipline that reversionistic generation of the Exodus. The generation that was made up of those who were twenty years old or older at Kadesh Barnea were killed by God in that forty year period. Age 20 and older was the actual specification given by God in Numbers chapters 13 and 14.

It should be noted here that the number forty has a special meaning in the Bible. It has been universally regarded as an important number referring to probation, testing and trial to be approved or to be disapproved. Here are a few examples:

Moses was forty days on the Mountain of God and received the Law:
Exodus 24:18.

Moses was forty days on the Mountain of God after the sin of the Golden Calf: Deuteronomy 9:18 & 25.

Forty days the Jewish spies searched out the land of Canaan:
Numbers 13:26 and 14:34.

Forty days Elijah was on Mount Horeb: I Kings 19:18.

Forty days Jonah preached in Nineveh: Jonah 3:4.

Forty days Jesus was in the desert being tempted and tested by the devil: Matthew 4:2.

EXPANDED TRANSLATION VERSE 9: “Where (the first Meribah) your father’s (Exodus generation) began to test me (to determine good or evil in me) and prove me (to see if I could pass the test to their satisfaction) and saw my grace provision for forty years.”

Summary conclusions of Verse 9

1. The reversionistic believer ignores the grace of God because he has no capacity for grace.
2. Capacity for grace cannot be acquired or assimilated through any human function of life. Capacity for grace only comes from the knowledge of the Word of God in the soul. The consistent learning of the Word of God in the filling of the Holy Spirit will move the believer to the point of spiritual maturity which is the emphasis of the Book of Hebrews.
3. Reversionism begins with negative volition toward the Word of God which rules out any hope for developing capacity for grace and loving God.
4. The reversionistic believer, therefore, has no capacity to appreciate grace or the source of grace. The source of grace is the Lord Jesus Christ, John 1:17, **For the law was given through Moses; GRACE AND TRUTH CAME THROUGH JESUS CHRIST.** (NIV: emphasis added by the author)

Grace is the source of salvation, Ephesians 2:8-9, **For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—(9) not by works, so that no one can boast.** (NIV)

Grace is also the source of living a faithful Christian life, Titus 2:11-12, **For the grace of God that brings salvation has appeared to all men. (12) It (grace) teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age.** (NIV: explanation provided by the author)

Believing in Jesus Christ and being saved comes from the source of grace, but there is no capacity for the appreciation of grace at the point of salvation; even though you have been the beneficiary of it at the point of salvation. The capacity to appreciate grace only comes through the consistent learning of the Word of God and advancing to spiritual maturity.

5. However, God continues to be faithful even though the reversionist is unfaithful.
6. Reversionism rejects the teachings of the Word of God, therefore, reversionists have no capacity for grace and no appreciation of divine provision and faithfulness.

This concept is taught in I Corinthians 10:1-12, **For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. (2) They were all baptized** (baptism here means to be identified with) **into Moses in the cloud and in the sea. (3) They all ate the same spiritual food (4) and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. (5) Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert.**

(6) Now these things occurred as examples to keep us from setting our hearts on evil things as they did. (7) Do not be idolaters, as some of them were; as it is written: (in Exodus 32:6;) “The people sat down to eat and drink and got up to indulge in pagan revelry.” (8) We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died. (9) We should not test the Lord, as some of them did—and were killed by snakes. (10) And do not grumble, as some of them did—and were killed by the destroying angel.

(11) These things happened to them as examples and were written down as warning for us, on whom the fulfillment of the ages has come. (12) So, if you think you are standing firm, be careful that you don’t fall! (NIV: explanations provided by the author)

Reversionism could not occupy the land in the day of the Exodus generation because they had no capacity in their souls to appreciate the land. The land was a place of prosperity under the idiom **“a land flowing with milk and honey.”** Exodus 3:8. (This quotation is found twenty times in the Old Testament.) They needed to possess capacity in their souls before they could appreciate the prosperity that God offered them. But they refused to follow the plan of God and lost out on their promised blessings.

Verse ten gives us the divine reaction to the Exodus generation.

Hebrews 3:10;

Vs 10: **Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. (KJV)**

Wherefore — διὸ — DIO. Inferential conjunction. It is a compound from διὰ — DIA plus the relative pronoun ὅς — HOS. DIO and could be translated “because of which, or for this reason.” Literally, “Because of which” referring to reversionism.

I was grieved — προσώχθισα — PROSOCHTHISA. Aorist active indicative first person singular of the verb προσοχθίζω — PROSOCHTHIZO. Means “to be angry to the point of being provoked, to be disgusted to the point of provocation.” This is known as an anthropopathism which is ascribing to God, in the language of accommodation human feeling, passions and thoughts (which God does not have) to help man understand God’s policies, thoughts, acts and decisions in terms of a human frame of reference. In our passage the writer is referring to God being “**grieved,**” possessing divine displeasure. In other words, God was continually exercising patience with them until their actions reached the point of total disgust. That is the principle being brought out here.

AORIST TENSE (culminative): this views the action of the verb in its entirety but emphasizes the end result of the action. God was patient with them for a very long time before He began to discipline them, that is grace! God is very patient and longsuffering, but there comes a time of provocation when God says “that is far enough,” then His discipline begins.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of being angry to the point of provocation.

INDICATIVE MOOD (declarative): referring to the historical reality of the displeasure of God.

Literally, “Because of which I was disgusted to the point of provocation with that generation.”

S U M M A R Y

1. After being liberated by God’s grace from slavery they failed to appreciate the grace provision because they were negative to the Word of God. God not only freed their souls and bodies, but He also gave

them all a great new start in life with phenomenal material wealth. They carried with them the greatest wealth of the world at that time, the riches of Egypt. They didn't have to work for a living for 40 years.

God was trying to tell the Exodus generation, "You don't have to work, I've given you the wealth of Egypt, so sit down and listen to the teaching of the Word of God. I have given you the best teacher in the world, Moses, so pay attention and listen to his teaching." But what did they do? Complain, grumble and rebel and because of that they ended up walking around in the desert for 40 years until all the adults in that generation were dead.

2. All the needs of the Exodus generation were provided for them in grace for 40 years: their food, their money, and even their clothing and sandals never wore out: Deuteronomy 29;5-6, **During the forty years that I led you through the desert, your clothes did not wear out, nor did the sandals on your feet. (6) You ate no bread and drank no wine or other fermented drink. I DID THIS SO THAT YOU MIGHT KNOW THAT I AM THE LORD YOUR GOD.** (NIV: emphasis added by the author) The Exodus generation was the most pampered generation who ever lived.
3. Not once did they appreciate what God had provided because they had no capacity for the things of God in their souls. Yet never did a generation of people ever have such a great opportunity.
4. They did not know how to use the freedom God gave them. They also lacked capacity for freedom, for life, for love and even no capacity for happiness. The reason for their lack of capacity was their rejection of God, His Word and His grace.

It should be noted that there were a few exceptions in that generation: Moses, Moses' second wife, Caleb and Joshua were the recorded exceptions out of about two million people.

Literally, "Because of which I was disgusted to the point of provocation with that generation."

And said — καὶ εἶπον — KAI EIPON. First of all we have continuative conjunction KAI correctly translated "and." Then we have the aorist active indicative first person singular of λέγω — LEGO. Means "to say or speak." AORIST TENSE (gnomic): which is used in stating an absolute truth.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of speaking.

INDICATIVE MOOD (declarative): referring to the historical reality of God speaking.

They do always err — ἄεὶ πλανῶνται — AEI PLANONTAI. First of all we have the adverb ἄεὶ — AEI meaning “always, from the beginning, continually, constantly, forever.” Next we have the present passive indicative third person plural of the verb πλανῶ — PLANO. Translated “**err**” here, but means “to go astray, to be deceived, to be seduced.” They were seduced by the many false doctrines they had been exposed to in Egypt. When Moses returned to Egypt to deliver them from slavery they had a very difficult time believing him because they were indoctrinated with so much evil thinking. That was the main cause of their disbelief, reversionism and their negative attitude toward the Word of God.

PRESENT TENSE (linear aktionsart): this refers to a consistent pattern of life. They were negative to divine truth from the very beginning of their spiritual lives. And every day they lived they became more negative and more rebellious toward the things of God and toward God’s chosen leader, Moses.

The Exodus generation was occupied with freedom but not with the source of freedom, Jesus Christ. The founding fathers of the United States recognized the source of true freedom in the Declaration of Independence: *“We hold these truths to be self-evident, that all men are created equal, and that they are ENDOWED BY THEIR CREATOR with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”* (Emphasis added by the author) It is very important for all people to understand that true freedom without authority is anarchy, and authority without freedom is tyranny. The Jews recognized their freedom when they were set free from Egyptian slavery by the power of God, but they failed to recognize the authority that God had set up to keep that freedom.

PRINCIPLE: people have a tendency under prosperity to forget the source of their prosperity and their freedom.

PASSIVE VOICE: the subject receives the action of the verb. They received discipline as a result of their negative volition toward the Word of God which led them into reversionism.

INDICATIVE MOOD (declarative): referring to the historical reality of their reversionism and consistent negative volition toward the Word of God.

Literally, “Because of which I was disgusted to the point of provocation with that generation, and I said, ‘they are always being deluded, deceived and seduced.’”

In the heart — τῆ καρδίᾳ — TE KARDIA. First of all we have the dative locative singular of the definite article ὁ — HO which emphasizes the identity of the noun. Next we have the dative locative singular of the noun καρδίᾳ — KARDIA. Very seldom is this word used in the Bible for the physical heart in the human body, it is generally used for the human thought center located in the soul.

The key to everything in the Christian life is in the heart. When the heart is void of knowledge from the Word of God the norms and standards of the soul will be opposed to the divine viewpoint of life. When there is no divine viewpoint there is no capacity for God and, therefore, no capacity for anything that He provides.

PRINCIPLE: as a believer in Jesus Christ everything that you have which is worthwhile has to come from God as the source. True appreciation and thankfulness is capacity to love God; true appreciation and thankfulness is occupation with the person of Jesus Christ.

Nothing is worthwhile apart from the source. The source is permanent and stable. Things come and go: Job 1:21b tells us that **The Lord gave and the Lord has taken away**; and most of us can understand that, but the rest of that verse says, **may the name of the Lord be praised.** (NIV) When the Lord gives and the Lord takes away, you still have the Lord! But you won't notice that unless you have knowledge of the Word of God in your heart, the thought processing center of your soul.

Here in our passage we see the seduction of the hearts of the people in the Exodus generation. They were deceived in their thought center, their hearts had gone astray. All of this is bound up in the present active indicative of the verb PLANAO translated “**err**” in the King James Bible.

Next in our passage we have what happens as a result of the heart being seduced, deluded and deceived.

And they have not known my ways —

Not known — οὐκ ἔγνωσαν — OUK EGNOSAN. Aorist active indicative third person plural of the verb γινώσκω — GINOSKO. Means “to know, to perceive, to understand by examination.” Plus the negative OUK. Here in our passage it refers to not knowing because of a lack of Biblical knowledge.

AORIST TENSE (culminative): this views the action of the verb in its entirety in one point of time but emphasizes the end result. They had been deluded over a period of time which resulted in “not knowing” or “not understanding”

God's ways. It is possible to be saved and be secure with your entrance into heaven and still not understand how God operates or know anything about God's grace plan.

ACTIVE VOICE: the subject produces the action of the verb. The individuals in reversionism produce the action of "not knowing."

INDICATIVE MOOD (declarative): referring to the historical reality of an entire generation of believers being negative to God's Word and not knowing God's ways.

My ways — τὰς ὁδοὺς μου — TAS HODOUS MOU. First of all we have the definite article ὁ — HO used to emphasize the identity of the noun. Next we have the accusative plural of the noun ὁδός — HODOS. Originally meant "a course of action, or a road." But it came to be used for "a system of doctrine which explains the road or the highway or the course of action." Here it refers to Bible doctrine. "They have not known my ways" (my system of doctrine). Isaiah 55:8-9 tells us, **"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord.** (9) **"As the heavens are higher than the earth, so are my ways higher than your ways and my thought than your thoughts."** (NIV)

The accusative plural of HODOS indicates that God has many ways of blessing you. There are many facets of God's grace. That is the source. Right now, at this moment you are the beneficiary of many wonderful blessings from God. But if you ask, "What blessings?" Then you do not know much about God.

EXPANDED TRANSLATION VERSE 10: "Because of which (reversionism) I (God) was disgusted with that generation and said, 'They are always being deluded in their hearts (thinking) and they have not known my ways (my systems of doctrine).'"

Eight times in the book of Deuteronomy the phrase is found "walk in his ways," or "walk in the ways of the Lord." The Exodus generation was told a number of times to "walk in the ways of the Lord;" Deuteronomy 10:12; 11:22; 19:9; 26:17; 28:9; 30:16.

Psalm 103:7, **He made known his WAYS to Moses, his deeds to the people of Israel:** (NIV: emphasis added by the author)

Psalm 128:1, **Blessed are all who fear the Lord, who walk in his WAYS.** (NIV: emphasis added by the author)

Habakkuk 3:6,**His WAYS are eternal.** (NIV: emphasis added by the author)

SUMMARY OF VERSE TEN

1. The divine indictment against believers in Jesus Christ is always related to their ignorance of the Word of God from which all evils in the spiritual life originate.
2. This indictment against believers does not stress works or good deeds, as is the modern tendency of apostasy does today but it stresses the ignorance of the Word of God. In other words, God's indictment against believers is not concerning good works or any failure there, but that is what many Christians think today.
3. Because of massive ignorance of the Word of God every generation is under potential divine discipline terminating with the sin unto death which is maximum divine discipline.
4. This anticipates the next verse. Verse 11 says , **So I swear in my wrath, They shall not enter into my rest.** (KJV)
5. We must keep in mind that the land of Canaan is not a picture of heaven, it is a picture of spiritual maturity with all the capacities of life. Capacity for freedom, life, love, happiness and grace.
6. The Exodus generation was negative toward the Word of God and was in reversionism, therefore, they did not enter into spiritual maturity or receive of its benefits.
7. PRINCIPLE: negative volition or reversionism has no capacity, therefore, reversionism cannot occupy the land.

EXPANDED TRANSLATION VERSE 10: "Because of which (reversionism) I (God) was disgusted with that generation and said, 'They are always being deluded in their hearts (thinking) and they have not known my ways (my systems of doctrine).'"

Hebrews 3:11;

Vs 11: **So I swear in my wrath, They shall not enter into my rest. (KJV)**

So — ὥς — HOS. Comparative particle indicating the manner in which something proceeds. Here it is used as a correlative adverb correlating the “oath” and the “disobedience” and should be translated, “In keeping with the facts just stated.”

I swear — ὄμωσα — OMOSA. Aorist active indicative first person singular of the verb ὀμνύω — OMNUO. Means “to make a solemn oath.” The most serious and the most solemn oath that one can make. OMNUO always refers to an ellipsis. An ellipsis with an oath is a Greek idiom in which the one who makes the oath, makes it in his own name. OMNUO means to make a solemn oath on the basis of who and what you are, in your own power, in your own strength, in your own ability. In other words, “I promise in my name.” In our passage it is God making an oath in His own name.

AORIST TENSE (gnomic): used to refer to something absolute. This was a point of fact that the Exodus generation would not enter the land of Canaan.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of making this solemn oath.

INDICATIVE MOOD (declarative): referring to the historical reality of the fact of God’s solemn oath of divine discipline to the reversionistic believers of the Exodus generation.

Literally, “In keeping with the facts, I promise with a solemn oath.”

In my wrath — ἐν τῇ ὀργῇ μου — EN TE ORGE MOU. First we have the preposition EN plus the dative locative of the noun ὀργή — ORGE. Means “anger, indignation, wrath.” This is an anthropopathism which is ascribing to God a human characteristic He does not possess so we can better understand the situation from the human point of view. In other words, God is saying “if I were a human I would be very angry. But in reality I am not angry, I will simply judge on the basis of the wrong done without having remorse, regret or any other emotion.”

εἰ — EI particle not brought out in the King James Version nor in the NIV but it is in the Greek text. This is a particle that introduces a first class conditional clause. This is a part of an idiom in swearing by a solemn oath.

When God is speaking, as here, this could be translated “I am not Jehovah (the Lord) if they shall enter.” So this ellipsis simply means that there are words that can be inserted into the translation because of the grammatical construction. Here in our passage the word “Jehovah,” “Lord” or “God” can be added to the translation because of the ellipsis.

Literally, In keeping with the facts I promise with a solemn oath, I am not God if.”

They shall enter — εἰσελεύσονται — EISELEUSONTAI. Future middle indicative third person plural of the verb εἰσέρχομαι — EISERCHOMAI.

Means “to go, to come, to enter in, to go out.” In our context it refers to entering into something so as to take full possession of it. The Jews did not enter the land of Canaan to possess it because of their reversionism. The analogy is this: no believer can ever enter spiritual maturity when they are in reversionism or negative to the consistent learning of the Word of God.

Literally, “I am not God if they shall enter.”

Into my rest — εἰς τὴν κατάπαυσίν μου — EIS TEN KATAPPAUSIN MOU. First of all we have the preposition EIS plus the accusative singular of the noun κατάπαυσις — KATAPPAUSIS. Means “a state of complete settled rest, a state of inner and complete happiness and tranquility.” This refers to the land of Canaan and the land of Canaan represents spiritual maturity.

Why do I continually say that the land of Canaan represents spiritual maturity and not heaven when there are other Bible teachers who teach the opposite point of view? First of all the land of Canaan was a place of conflict, and there are no conflicts in heaven. Secondly, spiritual maturity has conflicts, challenges and testings, therefore the land of Canaan cannot represent heaven.

I Corinthians 10:1-10 and Jude 5 are parallel passages that deal with the same subject.

EXPANDED TRANSLATION VERSE 11: “In keeping with the facts I promise with a solemn oath in my anger, ‘that I am not God if they shall enter into my rest.’”

The Doctrine of Rest

1. DEFINITION AND DESCRIPTION:

- A. The word “**rest**,” as used in our passage refers to a settled state of physical inactivity. In the Old Testament the Sabbath was called a day of rest. It was a day set aside by God for the children of Israel to cease from all physical activity and to think and concentrate on God. There are two types of sabbaths: temporal and eternal.
- B. The temporal sabbath is known as faith-rest. Faith-rest was the basis of spirituality in the Old Testament dispensation. Faith-rest consisted of believing God’s Word, claiming His promises, principles and doctrines.

God blessed and made holy His creation by resting on the seventh day. This was the completion of creation, to **rest** from the finished work and God’s satisfaction of that work which overflows to all His creatures. This great blessing was lost to the world by the fall of man in the Garden of Eden, but not forever, for through redemption God’s divine mercy will restore it. The **rest** of God is the goal which the entire creation is destined to experience. But until the arrival of the final **rest** there is a temporal rest, the faith-rest.

The Sabbath day was observed by Israel by a holy assembly, the doubling of the daily offerings by two lambs of the first year with the corresponding meat and drink offerings, Numbers 28:9-10, **On the Sabbath day, make an offering of two lambs a year old without defect, together with its drink offering and a grain offering for two-tenths of an ephah** (about 6 quarts) **of fine flour mixed with oil.** (10) **This is the burnt offering for every Sabbath, in addition to the regular burnt offerings and its drink offering.** (NIV: explanation provided by the author)

The object of the weekly Sabbath was to give man an opportunity to engage in mental and spiritual thought in order to strengthen him in his spiritual life. In other words, the Sabbath was a day of rest by which the Jews were to focus and concentrate on their spiritual lives reminding them of their divine origin, God’s special promises, offerings, sacrifices and

holy days all pointing to their Messiah, the Lord Jesus Christ. This was all a part of the temporal Sabbath. Isaiah 56:2, **Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil.** (NIV)

Ezekiel 20:12, **Also I gave them my Sabbaths as a sign between us, so they would KNOW THAT I THE LORD MADE THEM HOLY.** (NIV: emphasis added by the author)

Ezekiel 20:21, **But the children rebelled against me: They did not follow my decrees, they were not careful to keep my laws—although the man who obeys them will live by them—and they desecrated my Sabbaths. So I said I will pour out my wrath on them and spend my anger against them in the desert.** (NIV) This brings us back to our subject in Hebrews 3:11.

- C. The eternal Sabbath is eternal in a resurrection body, Matthew 11:28, **“Come to me, all you who are weary and burdened, and I will give you rest** (eternal life).” (NIV: explanation provided by the author)
2. SALVATION REST: Matthew 11:28, **“Come to me, all you who are weary and burdened, and I will give your rest.”** (NIV) Salvation is also described in terms of rest, the rest of eternal life. The moment an individual believes in Jesus Christ as his personal Savior, God gives him eternal life, but that eternal life will not begin to function until he dies or is Raptured and resurrected.

John 3:36, **Whoever believes** (trusts, has confidence in, places his faith in) **in the Son HAS ETERNAL LIFE** (notice the present tense, the moment you believe in Jesus Christ you are given eternal life), **but whoever rejects the Son will not see life, for God’s wrath remains on him.** (NIV: explanation and emphasis provided by the author)

PRINCIPLE: eternal life is not characterized by resting but by tranquility and blessing. We need to keep in mind that the word “rest” has a double connotation: it means “relaxing,” it also refers to have tranquility and blessing. Matthew 11:28 indicates “eternal rest” in the sense of blessing.

3. SPIRITUAL MATURITY REST:

- A. As was stated earlier, the land of Canaan represents spiritual maturity. In the context of Hebrews 3:11 spiritual maturity is manifested by resting in faith, or as I like to call it faith-rest. This faith-rest is characterized by faith in believing and claiming the promises, principles and doctrines of the Word of God.

Faith-rest was the focal point of all Old Testament believers. Hebrews chapter eleven is a testimony to that fact. Hebrews chapter eleven is called “the faith chapter” by many Bible scholars. Faith-rest was the most important factor in the lives of Old Testament believers, whereas in the Church Age faith-rest is only a basic concept used on the way to spiritual maturity. Today in the Church Age faith-rest is a basic problem solving device found mainly in spiritual childhood. In other words, the things that made the Old Testament believer stand out and be victorious in his spiritual life are the things that are a part of basic Bible knowledge in the Church Age.

Many believers today have learned to claim promises from the Word of God in many different circumstances. Most who understand the principle of rebound (confession of sins to God) claim the promise of I John 1:9 on a regular basis. But in the Church Age spiritual growth and spiritual maturity is characterized by utilizing the entire realm of Biblical knowledge learned from the completed canon of Scripture. The Old Testament believer had no such opportunity.

- B. The word “**rest**,” *κατάπαυσις* — KATAPAUSIS in Heb 3:11 refers to spiritual maturity characterized by resting in faith also mentioned in Heb 3:19 and Hebrews 4:1-3. There is an ellipsis found in Heb 3:19. (*“An ellipsis is the omission of words or terms which must be supplied only from the nature of the subject.”* Figures of Speech used in the Bible, by E.W. Bullinger D.D. Page #4) In our study you will notice that the word “**rest**” found in verse 11 but not used in verse 19 even though it is implied. Therefore it could be inserted when making a proper translation. That is an ellipsis.

Hebrews 4:1-3, **Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (2) For unto us was the gospel preached, as well as unto them: but the word preached**

did not profit them, not being mixed with faith in them that heard it. (3) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

(KJV) God makes it very clear that He was going to keep them out of something that He provided for them in eternity past before the foundation of the world. It was not God that kept them from entering His rest, it was their disobedience and unbelief that kept these believers of the Exodus generation out of His rest and out of the land of Canaan.

4. SABBATH REST:

- A. Genesis 2:2-3, **By the seventh day God had finished the work he had been doing; so on the seventh day he RESTED from all his work. (3) And God blessed the seventh day and made it holy, because on it he RESTED from all the work of creating that he had done.** (NIV: emphasis added by the author)

In the Septuagint, the Greek translation of the Old Testament, the word “**rested**” is the aorist active indicative of $\kappa\alpha\tau\alpha\pi\alpha\upsilon\omega$ — KATAPAUO. The same word, but with different spelling, is used in our passage of Hebrews 3:11.

- B. On the seventh day of the earth’s restoration everything was provided for man and God rested in the sense that nothing else could be provided for man in grace. God was not tired. Everything man needed at that point was provided. But God had to go back to work again, as it were, after man sinned.
- C. Therefore the Sabbath was a memorial to the grace of God. He provided everything and there was nothing left to provide. Since there was nothing God could add, obviously there was nothing man could add either. Under grace God always does all the work and man reaps all the benefits through faith.
5. SABBATH OF ISRAEL: Exodus 20:8-11, **Remember the Sabbath day by keeping it holy** (set apart, also means “sanctified”). (9) **Six days you shall labor and do all your work,** (10) **but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your**

animals, nor the alien within your gates. (11) For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. (NIV) In verse eleven the Holy Spirit inspired Moses to compare God's rest after His work of the restoration of the earth with the Sabbath day commanded for the Jews. Verse eleven also confirms that God's work of restoring the earth took place in six literal 24 hour days.

Leviticus 23:3, There are six days when you may work, but the seventh day is a SABBATH OF REST, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord. (NIV: emphasis added by the author)

Deuteronomy 5:12-15, Observe the Sabbath day by keeping it holy (by setting it apart, by sanctifying it), as the Lord your God has commanded you. (13) Six days you shall labor and do all your work, (14) but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. (15) Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day. (NIV)

Isaiah 58:11-14, The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. (12) Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings. (13) If you KEEP YOUR FEET FROM BREAKING THE SABBATH and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, (14) then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob. The mouth of the Lord has spoken. (NIV: emphasis added by the author)

- A. The Sabbath was instituted as the fourth commandment of the Decalogue, also known as the Ten Commandments. The Sabbath day was the last day of the week, Saturday. The Jews were permitted to work six days but on the seventh day they had to stop all work for a full day. Many of them wanted to go on working, and that in itself was a good reason to command them to stop.
- B. This change of pace was not only beneficial to them physically and mentally, but it had great benefit to them in the spiritual realm because it was to remind them of the grace of God.
- C. The fact that they had to stop and do nothing at the end of every week was a reminder that they could do nothing for salvation and nothing for blessing, everything is the provision of God.
- D. Even if they knew a lot about God's Word and promises, this day of rest was designed to cause them to think and to reflect back and to remember Exodus 20:8. They were to focus on the fact they could do nothing for their salvation or for their blessings, the gifts and blessings of God are provided apart from any works. In effect, the Sabbath was a training aid before the plan of God was written down as Scripture and completed in and around 100 A.D.
- E. The Jews were specifically commanded to think and not work. Of course some work is thinking, and some thinking is work. But this was in the time of an agricultural economy requiring a lot manual labor. To "remember" and to draw upon the resources of their hearts, the thinking center of the soul demanded that their hearts not their emotions, were to be used.
- F. When the Jew found himself doing nothing, he was to come to realize that he could do nothing for salvation and nothing for blessing under God's plan. For under God's plan God does all the work and each individual was to be the beneficiary.
- G. Also, by maintaining good health with periodic rest contributed to the full free function of the mind. With a loss of health the mind becomes a slave of certain preoccupations, like pain and discomfort. This command under the laws of divine establishment was for the benefit of believers and unbelievers alike.

6. **THE SABBATICAL YEAR OF ISRAEL: Exodus 23:10-11, For six years you are to sow your fields and harvest the crops, (11) but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove. (NIV)**

Leviticus 25:3-7, For six years sow your fields, and for six years prune your vineyards and gather their crops. (4) But in the seventh year the land is to have A SABBATH OF REST, a sabbath to the Lord. Do not sow your fields or prune your vineyards. (5) Do not reap what grows of itself or harvest the grapes of your untended vines. The land is TO HAVE A YEAR OF REST. (6) Whatever the land yields during the sabbath year will be food for you—for yourself, your manservant and maidservant, and the hired worker and temporary resident who lives with you, (7) as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten. (NIV: emphasis provided by the author)

- A. This was a very important test for the Jewish Nation; every seven years they were supposed to stop working for an entire year. If they were positive and living their lives according to the Word of God, this would be a year's vacation.

PRINCIPLE: God was teaching them that He is the One who did all the work for them spiritually and that He would provide for all of their physical needs if they would only trust Him.

- B. If they had followed the laws of divine establishment, and if they would have functioned in their spiritual lives in the manner God had instructed them, then they were to take a break on the seventh year to exercise their capacity for life. In the seventh year they were not to work at all during the entire year and it would be no detriment to them.

If they would follow the command of the Lord and not do any work on the seventh year, He said that He would provide all that they needed to live comfortable and contented lives. That is God's grace plan in action.

- C. The Sabbatical year was a great test of their spiritual lives. The Sabbatical year was designed to be a year without work. Most people couldn't go a whole year without working without finding it to be very detrimental. Therefore every seventh year the Jews were to stop all their work and all their business activities. They were to depend on God's grace provision for one complete year. This was a test for them under the agricultural economy of that time. But the Jews did not observe even one Sabbatical year.
- D. The failure of the Jews to observe the Sabbatical year was the basis for determining how long God would allow them to stay in slavery after they were conquered by Nebuchadnezzar and the Chaldeans and taken to Babylon.

From the time of the birth of Samuel, approximately 1076 BC down to the first destruction of Jerusalem in 586 B.C. was 490 years. And in all those years the Jews did not observe one Sabbatical year as a nation. Individuals did, but not as a nation.

Over a period of 490 years they had accumulated seventy lost Sabbatical years. Therefore, God in His wonderful sense of humor said to the Jews in 586 B.C., "You have missed seventy Sabbatical years as a nation, therefore, as a nation you will serve seventy years in slavery in Babylon. I will give you all those Sabbatical years and give the land rest for seventy years." And that is exactly what God did, the first Jewish captivity and slavery was seventy years long.

Leviticus 26:33-35, **I will scatter you among the nations and will draw out my sword and pursue. Your land will be laid waste, and your cities will lie in ruins. (34) Then the land will enjoy its sabbath years all the time that it lies desolate and you in the country of your enemies; then the land will rest and enjoy its sabbaths. (35) All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it. (NIV)**

II Chronicles 36:20-21, **He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him (Nebuchadnezzar) and his sons until the kingdom of Persia came to power. (21) The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were**

completed in fulfillment of the word of The Lord spoken by Jeremiah the prophet. (NIV: explanation provided by the author)

Daniel 9:2, **In the first year of his** (Darius, king of Persia) **reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.** (NIV: explanation provided by the author)

Jeremiah 25:11-12, **This whole country** (Israel) **will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. (12) But when the seventy years are fulfilled, “I will punish the king of Babylon and his nation, the land of the Babylonians for their guilt,” declares the Lord, “and will make it desolate forever.”** (NIV: explanation provided by the author)

Jeremiah 29:10, **This is what the Lord says: “When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place.** (NIV)

7. **THE YEAR OF JUBILEE:** Leviticus 25:8-13, **“Count off seven sabbaths of years—so that the seven sabbaths of years amount to a period of forty-nine years. (9) Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. (10) Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. (11) The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. (12) For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields. (13) In this Year of Jubilee everyone is to return to his own property.** (NIV)
- A. This could be called a Super Sabbatical year. After forty-nine years, in which there were seven Sabbatical years, the fiftieth year was called the Year of Jubilee; it was a Sabbath year also.
- B. During the Year of Jubilee all the real estate in the land went back to its original owners; all the businesses went back to

their original owners and everything reverted back to how it was fifty years before.

All slaves were to be freed, and, whatever was the portion of the land allotted to each tribe of Israel was to be given back to them.

Therefore, no matter what each person owned it was all on a lease basis and he was never to keep any of it past the Year of Jubilee.

- C. Of course, the Jews violated this also.
- D. Therefore, in God's system there would never be an economic depression or recession, and very little inflation because every fifty years every family went back to what it was fifty years before. The smart ones always acquired more than the others, and there were those who lost everything and some became slaves to pay off their debts.

This proves the true state of the human race that people are not created equal. No matter what type of laws you have in equal distribution the wise ones will always gain the most and become successful, while the not so wise will always fall into debt and then into slavery, it is all just a matter of time.

- E. This was a cycle of cleansing for the nation. It was a complete shuffle of land and social standing and no one really got hurt by it. The wise ones always came out ahead everytime.
 - F. The purpose was to remind everyone of grace. For after some had been successful business men for forty-nine years it was very difficult to orient to grace. Therefore on the fiftieth year it was all taken away and they had to start all over again. This Year of Jubilee taught, that, under grace, you can't earn, deserve or work for what God provides.
8. PROFANING THE SABBATH WAS ASSOCIATED WITH IDOLATRY AND THE APOSTASY OF THE JEWS. Ezekiel 23:37-39, **“For they have committed adultery and blood is on their hands. They committed adultery with their idols; they even sacrificed their children, who they bore to me, as food for them. (38) They have also done this to me: At that same time they defiled my sanctuary and desecrated my Sabbaths. (39) On**

the very day they sacrificed their children to their idols, they entered my sanctuary and desecrated it. That is what they did in my house.” (NIV)

9. SABBATH VIOLATION OCCURRED AFTER THEIR RETURN FROM CAPTIVITY AND RESTORATION. Nehemiah 13:15-21, **In those days I saw men in Judah treading winepresses ON THE SABBATH and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem ON THE SABBATH. Therefore I warned them against selling food ON THAT DAY. (16) Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem ON THE SABBATH to the people of Judah. (17) I rebuked the nobles of Judah and said to them, “What is this wicked thing you are doing—DESECRATING THE SABBATH DAY? (18) Didn’t your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by DESECRATING THE SABBATH.” (19) When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on THE SABBATH DAY. (20) Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem.(21) But I warned them and said, “Why do you spend the night by the wall? If you do this again, I will lay hands on you.” From that time on they no longer came on the Sabbath. (NIV: emphasis added by the author)**
10. THE SABBATH IS SET ASIDE IN THE CHURCH AGE. Colossians 2:16-17, **Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration OR A SABBATH DAY. (17) THESE ARE A SHADOW OF THE THINGS THAT WERE TO COME; the reality, however, is found in Christ. (NIV: emphasis added by the author)**

The memorial to grace in the Church Age is not Saturday but Sunday, the first day of the week. Acts 20:7, **On THE FIRST DAY OF THE WEEK we came together to break bread..... (NIV: emphasis added by the author)**

I Corinthians 16:2. **On THE FIRST DAY OF THE WEEK, each one of you should set aside a sum of money in keeping with his income.....** (NIV: emphasis added by the author)

Jesus rose from the dead on the first day of the week.

Matthew 28:1, **After the Sabbath, at the dawn on THE FIRST DAY OF THE WEEK, Mary Magdalene and the other Mary went to look at the tomb.** (NIV: emphasis added by the author)

Mark 16:2-3, **Very early on THE FIRST DAY OF THE WEEK, just after sunrise, they were on their way to the tomb (3) and they asked each other, “Who will roll the stone away from the entrance of the tomb?”** (NIV: emphasis added by the author)

Mark 16:9, **When Jesus rose early on THE FIRST DAY OF THE WEEK, he appeared first to Mary Magdalene, out of whom he had driven seven demons.** (NIV: emphasis added by the author)

The first day of the week became the special day for believers to come together and pay tribute to Jesus Christ in worship and Bible study. This was not decided by any church council but by the Holy Spirit who led the early Christians to choose the first day of the week for worship in recognition of the resurrection of Jesus Christ. There are no commands in the New Testament epistles for the church to observe the Sabbath!

11. THE MOMENT-BY-MOMENT SABBATH FOR THE CHURCH AGE.

- A. In the Church Age we do not have a Saturday Sabbath. The people who do worship on Saturday and claim they are following the Bible really do not know or understand what the Bible teaches on the subject of Sabbath worship. The Saturday Sabbath did not work very well for the Jews, they were always falling short of the Lord's command regarding the Sabbaths of the Old Testament.
- B. In the Church Age there is a moment-by-moment Sabbath I like to call resting in faith Sabbath, or simply, faith-rest. Hebrews 4:1-3, **Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. (2) For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because**

those who heard did not combine it with faith. (3) Now we who have believed enter that rest, just as God has said (in Psalm 95:11), “So I declared on oath in my anger, ‘They shall never enter my rest.’” And yet his work has been finished since the creation of the world.

(NIV) This is the principle in which every believer shares when reaching spiritual maturity. Therefore, your moment-by-moment Sabbath refers to your consistent spiritual advance which includes the filling of the Holy Spirit and constant learning of the Word of God. Your Sabbath rest is comparable to your reaching maturity

C. Illustrations of this moment-by-moment Sabbath, or the dynamics of resting in faith.

(1) Abraham: Romans 4:16-21, **Therefore, the promise comes by FAITH, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who are of the FAITH of Abraham. He is the father of us all. (17) As it is written (in Genesis 17:5): “I have made you a father of many nations.” He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls things that are not as though they were.**

(18) **Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him (in Genesis 15:5), “So shall your offspring be.” (19) Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead. (This refers to sexual death) (20) Yet HE DID NOT WAVER THROUGH UNBELIEF regarding the promise of God, but was strengthened in his faith and gave glory to God, (21) being fully persuaded that GOD HAD POWER TO DO WHAT HE HAD PROMISED.** (NIV: explanations and emphasis added by the author)

Hebrews 11:11-12, **BY FAITH Abraham, even though he was past age—and Sarah herself was**

barren— was enabled to become a father because he considered him faithful who had made the promise. (12) And so from this one man, and he as good as dead (sexually), came descendants as numerous as the stars in the sky and as countless as the sand on the seashore. (NIV)

- (2) **Moses at the Red Sea: Exodus 14:10-14, As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. (11) They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? (12) Didn’t we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians?’ It would have been better for us to serve the Egyptians than to die in the desert!” (13) Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today, you will never see again. (14) The Lord will fight for you; you need only to be still.” (NIV)**

I want you to notice who was relaxing in faith, it was Moses, not the people of Israel. The people of Israel followed Moses only because the Egyptian Army was attacking them.

Hebrews 11:29, **BY FAITH the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned.** (NIV: emphasis added by the author) We just noted that it was Moses who possessed the faith and who was resting in the promises of the Lord, not the people.

- (3) **The Bones of Joseph: Genesis 50:25, And Joseph made the sons of Israel swear an oath and said, “God will surely come to your aid, and then you must carry my bones up with you from this place.” (NIV)** Joseph said this almost 300 years before the Exodus of the Jews from Egypt. He was a very strong man of resting in faith and the promises of God.

Exodus 13:19, **Moses took the bones of Joseph with him because Joseph had made the sons of Israel swear an oath. He had said (in Genesis 50:25) “God will surely come to your aid, and then you must carry my bones up with you from this place.”**
(NIV)

The writer of Hebrews emphasized the faith of Joseph in Hebrews 11:22, **BY FAITH Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions about his bones.** (NIV: emphasis added by the author)

- (4) Caleb and the Giants: In Numbers chapters 13 & 14 Caleb stood strong for the promises of the Lord and rebuked all the others. In Joshua chapters 14 & 15 record that Caleb was given the portion of the Land of Canaan where the giants lived. At this time Caleb was 80 years old, but his faith rest was very strong in the promises of the Lord.

- D. Therefore, the daily intake of the Word of God and daily function of resting in faith will eventually take you to spiritual maturity which is your spiritual sabbatical year.

EXPANDED TRANSLATION VERSE 11: “In keeping with the facts I promise with a solemn oath in my anger, ‘that I am not God if they shall enter into my rest.’”

Hebrews 3:12;

Vs 12: **Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.**
(KJV)

This verse gives us the warning against reversionism.

Take heed — βλέπετε — BLEPETE. Present active imperative second person plural of the verb βλέπω — BLEPO. Means “to look, to see, to beware, to take heed, to guard against, to be alert.”
PRESENT TENSE, linear aktionsart referring to continuous action, “to be constantly alert.”

ACTIVE VOICE: the subject produces the action of the verb. Each believer in Jesus Christ is to produce the action of being alert and being on guard.

IMPERATIVE MOOD: refers to a command to be alert. A command that is based on Bible doctrine in the soul.

Literally, “Beware,” or “be alert,” or “be on guard.”

Brethren — ἀδελφοί — ADELPHOI. Vocative plural of the noun ἀδελφός — ADELPHOS. Means “a relative, a family member.” In our context it refers to “members of the family of God.” There is only one way you can become a member of the family of God: believe, trust, rely on, have full confidence in Jesus Christ. There is a lot of false teaching that claims all human beings are the children of God. That is the teaching of Satan and his ambassadors. All human beings are the result of God’s creation, but all humanity lost out when Adam and Eve sinned in the garden. Since then all individuals are born into this life as members of the family of Satan and citizens of the world, not of heaven.

Lest there be in any of you an evil heart of unbelief —

Lest — μήποτε — MEPOTE. After reminding his readers of the unbelief of the Exodus generation he now proceeds to warn them against committing the same sin. “Be alert, be on guard.” Which means “continually keep a watchful eye.” Then he says “**lest there be,**” subordinate negative compound conjunction. This compound conjunction is made up of the negative μή — ME plus the particle ποτε — POTE. This Greek construction indicates that with fear the thing spoken of may occur, there is also a suspicion that it will

occur. With the use of this word the writer of Hebrews is emphasizing the strong possibility that the readers of this epistle were on their way to becoming like the Exodus generation.

PRINCIPLE: the only way to be constantly alert and on guard is to have a maximum knowledge of the Word of God. It is the Word of God in your soul that protects you from false doctrine, apostasy and reversionism. Therefore it is imperative that as believers in Jesus Christ each one should place himself under the ministry of the Word of God by a pastor who teaches truth.

Literally, “Be on guard, brethren (members of the family of God) lest.”

There be — ἔσται — ESTAI. Future middle indicative third person singular of the verb εἶμι — EIMI. Verb of absolute state of being. The concept being brought out here is: “at the time you are receiving Biblical information there may not be any danger, but look out! Beware, be on guard. There is always tomorrow and the next day, and the next and the next.”

FUTURE TENSE: sometime in the future every believer in Jesus Christ will face testing and temptation to go against the teachings of the Word of God.

MIDDLE VOICE: in the middle voice the subject is acting so as to participate in some way in the results of the action. There is no English equivalent for this Greek construction. The subject rather than the object is the point of emphasis, therefore special attention is placed on the subject. In our context the believers in Jerusalem in 67 A.D are the subject and they are participating in the results of the action which is “being on guard, or being alert” to following the sins of the Exodus generation.

INDICATIVE MOOD (potential): because of the compound negative conjunction MEPOTE the writer fears that the readers of this epistle are moving toward following the Exodus generation in their spiritual lives.

Literally, “Be on guard, brethren, that there not be.”

In any of you — ἐν τινὰ ὑμῶν — EN TINA HUMON. First of all we have preposition EN plus the dative locative of the indefinite relative pronoun τις — TIS. Literally “inside of you.” TIS refers to a category and that category is the believer in the Lord Jesus Christ as members of the family of God. You enter into the family by a spiritual birth: you enter at the moment you place your faith in Jesus Christ as your personal Savior.

Based on the illustration of Israel's unbelief in the desert, a warning is given to the readers of the book of Hebrews to not follow this example. This warning was given to the Jewish believers in and around Jerusalem in 67 A.D., three years before their nation was destroyed. And now it comes down to us today, perhaps just a short time before our own great nation will go down!

Therefore, you as a believer in Jesus Christ ought to become alert, to be on guard and be aware of what is really important in life, namely, the learning and application of the Word of God.

Literally, "Be on guard, brethren, that there not be inside of any of you."

An evil heart — καρδία πονηρὰ — KARDIA PONERA. First of all we have the nominative singular of the noun καρδία — KARDIA referring to the thought center of the soul. Next we have the nominative singular of the adjective πονηρός — PONEROS. Means "malignant, worthless, wicked, evil." This is the strongest word for "evil" in the Greek. There is another word that is translated "evil" many times, κακός — KAKOS but this word simply means "bad, worthless or a bad quality."

What is an evil heart? What is a PONEROS heart? It is a heart that is void of God's Word and filled with all sorts of sinful and Satanic thoughts. "An evil heart" is a heart or thinking of unbelief, negative volition toward the Word of God and reversionism. "An evil heart" is one that is filled with mental attitude sins: envy, jealousy, arrogance, bitterness, vindictiveness, implacability and hatred.

"An evil heart" is filled with the sins of the tongue, gossip, maligning and judging. But the real evil lies in the neglect of learning God's Word. With the neglect of God's Word also comes the neglect of the ministry of the Holy Spirit, which means that sooner or later there will develop in your soul a pattern of life that is compatible with reversionism rather than a pattern of life compatible with spiritual maturity.

Literally, "Be on guard, brethren, that there not be inside any of you an evil heart."

Of unbelief — ἀπιστία — APISTIAS. The ablative singular of the noun ἀπιστία — APISTIA. Means "unbelief or faithlessness." PISTIS means "faith, belief or trust." The alpha privative negates the word. This makes it, "faithless, unbelief, lack of trust." This is not the ablative of source which is the most common use. It is the ablative of means. Therefore this becomes a very unusual expression. This word means more than just

unbelief, it actually refers to disbelief or a refusal to believe. The “evil heart of unbelief” does not refer to a passive condition but to an active rebellious condition. The attitude of the Exodus generation toward the Lord and Moses was not that of passive neglect, but of an active opposition, and this is the attitude the writer was concerned that the first century Jew in Jerusalem would copy.

This type of unbelief is not the rejection of Jesus Christ, it is a rejection of the Word of God leading to reversionism. It is the failure of the believer under reversionism to claim either promises or doctrines from God. Therefore reversionism is further described as a withdrawal from God or to revolt against God.

God’s promise was the land of Canaan, analogous to spiritual maturity. But the Exodus generation was in reversionism and they could not claim either the promise or the doctrines when they approached their destination. Therefore they were incapable of entering the land. They had no capacity.

Literally, “Be on guard, brethren, that there not be in anyone of you an evil heart of unbelief.”

In departing from the living God —

In departing — ἐν τῷ ἀποστῆναι — EN TO APOSTENAI. First of all we have the preposition EN correctly translated “**in.**” Next we have the definite article which is not translated but is used to identify the verb and intensifies the action of the word “departing.” Next we have an aorist active infinitive of the compound verb ἀφίστημι — APHISTEMI. Which is composed from the preposition APO meaning “off, from,” and HISTEMI meaning “to stand.” The basic meaning of this compound means “to stand off from.” It also means, “to depart, to go away, to revolt.”

From — ἀπὸ — APO. Preposition meaning “from.”

The living God — θεοῦ ζῶντος — THEOU ZONTOS. There is no definite article in the Greek. The absence of the definite article emphasizes the quality of the noun which is THEOS referring to God the Father the author of the divine plan of grace. With the noun THEOS we have the present active participle genitive masculine singular of the verb ζάω — ZAO. Means “to live.”

PRESENT TENSE linear aktionsart: this could be translated “the always living God.”

ACTIVE VOICE: the subject produces the action of the verb. This tells us that God produces the action of “always living.” In other words, He is not dependent on anything or anyone for His existence. He is known as the “self-existing One.”

PARTICIPILE: the general use of the present participle emphasizes continuous action of the verb. In our context the emphasis is on “the always living God.”

EXPANDED TRANSLATION VERSE 12: “Be on guard, brethren, that there not be in anyone of you an evil heart of disbelief by turning away from the living God.”

PRINCIPLE: just as negative volition and reversionism kept the Exodus generation out of the land of Canaan, so negative volition and reversionism will keep you from reaching spiritual maturity. Just as continual negative volition and reversionism placed the Exodus generation under the sin unto death, so today, you can be placed under the sin unto death by continual negative volition.

EXPANDED TRANSLATION VERSE 1: “Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus.”

EXPANDED TRANSLATION VERSE 2: “Jesus, being faithful to the One having appointed Him, as also Moses being faithful in his entire house.”

EXPANDED TRANSLATION VERSE 3: “For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house).”

EXPANDED TRANSLATION VERSE 4: “For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God.”

EXPANDED TRANSLATION VERSE 5: “Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future.”

EXPANDED TRANSLATION VERSE 6: “On the other hand Christ and only Christ as an adult Son over His house, whose house we are if we steer and maintain our course (if we have in full and secure possession) of the confidence and the object of boasting (Jesus Christ) and have our confident expectation stabilized until the end.”

EXPANDED TRANSLATION VERSE 7: “Therefore, just as the Holy Spirit says, ‘Today if you will listen and learn from His voice.’”

EXPANDED TRANSLATION VERSE 8: “Do not harden your hearts as in the negative revolt of the Meribah on the day of testing in the desert.”

EXPANDED TRANSLATION VERSE 9: “Where (the first Meribah) your fathers (Exodus generation) began to test me (to determine good or evil in me) and proved me (to see if I could pass the test to their satisfaction) and saw my grace provision for forty years.”

EXPANDED TRANSLATION VERSE 10: “Because of which (reversionism) I (God) was disgusted with that generation and said, ‘They are always being deluded in their hearts (thinking) and they have not known my ways (my systems of doctrine).’”

EXPANDED TRANSLATION VERSE 11: “In keeping with the facts I promise with a solemn oath in my anger, ‘that I am not God if they shall enter into my rest.’”

EXPANDED TRANSLATION VERSE 12: “Be on guard, brethren, that there not be in anyone of you an evil heart of disbelief by turning away from the living God.”

Hebrews 3:13;

Vs 13: **But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.** (KJV)

But — ἀλλά — ALLA. Adversative conjunction that sets up a contrast between the negative reversionistic believer in revolt with an evil heart in verse 12, and the progressing believer through the consistent learning of the Word of God.

Literally, “But.”

After the conjunction we have a verb to indicate which way to go.

Exhort — παρακαλεῖτε — PARAKALEITE. Present active imperative second person plural of the compound verb παρακαλέω — PARAKALEO. PARA means “beside or alongside” connoting “encouragement,” and KALEO meaning “to call.” PARAKALEO means to call alongside in the sense of “encouragement, comfort, admonishment or exhorting.”

PRESENT TENSE (iterative): referring to doing something in successive intervals. This means that you do not “encourage” all of the time. You are not to learn Bible doctrine all of the time, just a little each day. There are many other things we must do and are responsible for in our daily lives: you have a job to hold down, you have a wife or husband, you have to have time for your family, and you need time to rest and relax. Many times when Christians take in Bible doctrine three or four times a day, they tend to ignore other important things in their lives and they begin to get a little weird or strange. That is not how God designed it to be. Therefore the iterative present tense tells us that we are to encourage ourselves and others at various times through the Word of God.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of encouragement.

IMPERATIVE MOOD: this is a command to encourage yourself and others through the Word of God.

If you are not a Bible teacher, you can encourage others to study the Word. Christians can be an encouragement to each other to be positive toward the learning of the Word of God. Husbands can encourage wives, wives can encourage husbands, parents can encourage children, children can encourage

parents, friends can encourage friends, lovers can encourage lovers. There are many different relationships within the framework of the family of God whereby encouragement can be exercised.

This word PARAKALEO also indicates that this encouragement is not a violation of the privacy of the individual's priesthood.

One another — ἑαυτοῦς — HEAUTOUS. The accusative masculine plural of the reflexive pronoun ἑαυτοῦ — HEAUTOU. Means "himself, herself or itself." In the plural it is used as a reciprocal pronoun and could be translated "yourself and others."

Literally, "But keep on encouraging yourself and others."

Never let a day go by without encouraging yourself as well as others as far as positive volition toward the consistent learning of the Word of God.

The next word gives us the frequency that we should feed on the Word of God and encourage ourselves and to be equipped to encourage others. Therefore, to cause us to understand that this is a daily activity, that we must encourage ourselves in order to be prepared for the daily tests that will occur, so we have the next word "**daily**" telling us how often we are to do this.

Daily — καθ' ἑκάστην ἡμέραν — KATH HEKASTEN HEMERAN. This is a prepositional phrase and not an adverb. First of all we have the preposition κατά — KATA, plus the accusative singular of ἕκαστος — HEKASTOS which means "each one separately," plus the accusative singular of ἡμέρα — HEMERA which refers to a 24 hour day. KATA plus the accusative with any kind of time factor means "a successive time concept."

Literally, "On each successive day." We must live one day at a time.

Literally, "But keep on encouraging yourself and others on each successive day."

The believer must be encouraged everyday to learn a little of the Word of God.

While — ὡς ἄχρις — ARCHRIS. Genitive case ὡς ἄχρι — ACHRI. An adverb of "time and place" and can be translated "as long as." In other words, as long as you have a day you have sometime during that day when you can take in Bible doctrine.

Literally, "As long as."

It is called — καλεῖται — KALEITAI. Present passive indicative third person singular of the verb καλέω — KALEO. Means “to call.”

PRESENT TENSE (linear aktionsart): referring to an action that occurs continuously. In other words, days will continue to occur as long as God’s grace plan remains in operation.

PASSIVE VOICE: the subject receives the action of the verb. We continue to receive one day at a time from God.

INDICATIVE MOOD (declarative): referring to the historical reality that we receive one day at a time from God.

Literally, “As long as it is called.”

To day — οὐ̇ τὸ Σήμερον — SEMERON. Adverb meaning “this day.” There are two definite articles preceding the word for “day.” This construction points back to the former expression in verse 7. Therefore this could be translated “But exhort one another daily as long as the aforementioned Today is being called out.” The writer is referring to the day of grace while salvation through Jesus Christ and the teaching of the Word of God is still available.

Summary Principles

1. The emphasis of the adverb is that each day is a gift from God to the believer priest. God measures your life in days after your salvation. Most individuals measure their life in terms of years, but God gives you one day at a time. Why? Because the emphasis changes. Have you ever noticed how you look at things from a yearly basis? In one year’s time you have a birthday and an anniversary. You have certain days in that year that are special. Why? Because most people live their lives one year at a time. A calendar year or a fiscal year. Most people tend to think annually.

But in the Christian life it is “one day at a time.” It is very difficult to switch your thinking, so Bible doctrine must come in and help. You must switch your thinking in terms that everyday is a special day. That is why there are no holidays in the Christian life (according to the Bible). Everyday is Christmas and everyday the Christmas story is relevant. Everyday is Thanksgiving and everyday we are to give thanks to God for all things. Everyday is Easter and everyday the Easter story is relevant. Everyday is the same. This is one of the conflicts that Christians have, the conflict of thinking annually or thinking on a daily basis.

2. The believer in Jesus Christ should take advantage of everyday to learn a little from the Word of God. He should not let a day go by when he doesn't.
3. Opportunities to learn the Word of God will not always be available either because of personal or national catastrophe. Therefore use each day to learn a little spiritual truth from God's Word. That is the only way you can grow to spiritual maturity.
4. The principle of consistently learning the Word of God is both preventative and progressive. Preventative in the sense that it keeps you from retrogressing into reversionism; and progressive in the sense that it takes you to spiritual maturity. The Christian who is not advancing in his spiritual life thinks in terms of a year. Everything is on a yearly basis. Christmas comes once a year, therefore pack up all your Christmas stories and Christmas songs until next year. Thanksgiving only comes once a year. There are certain things we follow because we are trained from early childhood to think in terms of a year at a time. But when you become a believer in Jesus Christ you are to modify your thinking and consider each day as unto the Lord. God deals with us "one day at a time."

Doctrine of One Day At A Time

1. THE SPIRITUALLY MATURE BELIEVER REGARDS EVERYDAY ALIKE: Romans 14:5-8, **One man** (the spiritually weak believer) **considers one day more than the other** (like Sundays, Christmas, Easter, etc., etc.); **another man** (the spiritually mature believer) **considers every day alike. Each one should be fully convinced in his own mind.** (6) **He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.** (7) **For none of us lives to himself alone and none of us dies to himself alone.** (8) **If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.** (NIV: explanation provided by the author) Everyday is from the Lord; therefore everyday is equally as great because it is a grace gift.

You cannot simply decide that you are going to regard everyday alike regardless of how you were taught. You don't say "down with special days." No! It must be a process of changing the norms and standards

in your conscience and that can only occur as you consistently learn and apply the Word of God in the filling of the Holy Spirit and keep advancing to spiritual maturity. When you do that your thinking will automatically change very gradually and very subtly. You may not even realize it until later years. It will be a gradual process of growing up spiritually and allowing God the Holy Spirit using the Word of God to renovate your thinking and your attitude. Romans 12:2, **Do not conform any longer to the pattern of this world** (in other words, don't live your life around special days), **but be transformed by the renewing of your mind.** (The transforming of your mind is produced by the consistent learning and application of the Word of God). **Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.** (NIV: explanation provided by the author)

2. ONLY THE BELIEVER IN JESUS CHRIST HAS THE GRACE PROVISION TO PURCHASE OR REDEEM EACH DAY THAT GOD GIVES HIM:
Ephesians 5:15-18, **See then that you walk circumspectly, not as fools but as wise** (because of the Word of God in your soul), (16) **redeeming** (means to purchase or to buy) **the time, because the days are evil.** (17) **Therefore do not be unwise** (or do not neglect the learning of the Word of God), **but understand what the will of the Lord is.** (18) **And do not be drunk with wine, in which it is dissipation; but be filled with Spirit.** (NKJV: emphasis provided by the author)
3. EVERY DAY WE LIVE AS A BELIEVER IN THE CHRISTIAN LIFE IS A GRACIOUS GIFT FROM GOD. In other words, time is God's gift to us. The only time we possess to honor and glorify God is the number of days He gives us in the Christian life which are all provided by grace; we do not earn them nor do we deserve them. Psalm 90:12, **Teach us to number** (organize) **our days. That we may gain** (attain) **a heart of wisdom.** (NKJV: explanation provided by the author)

James 4:13-15, **Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money."** (14) **Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.** (15) **Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."** (NIV) Everyday must be regarded as a gift from the Lord.

4. THE FACT THAT THE BELIEVER LIVES ANOTHER DAY ON THE EARTH IS A SIGN OF DIVINE GRACE, BLESSING AND FAITHFULNESS:
Lamentations 3:20-25, **Surely my soul remembers And is bowed down within me. (21) This I recall to my mind, Therefore I have hope. (22) The Lord's lovingkindnesses indeed never cease, For His compassions never fail. (23) They are new every morning; Great is Thy faithfulness. (24) "The Lord is my portion," says my soul, "Therefore I have hope in Him." (25) The Lord is good to those who wait for Him, To the person who seeks Him.**" (NASB)

5. LIVING GRACE PROVISION INCLUDES FOOD, CLOTHING, SHELTER AND ALL THE NECESSITIES OF LIFE and also includes one day at a time to execute and carry out God's plan and purpose for your life.
Matthew 6:25-32, Jesus is speaking: **"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? (26) Look at the birds of the air; they do not sow or reap or store away in barns, and your heavenly Father feeds them. Are you not much more valuable than they? (27) Who of you by worrying can add a single hour to his life?**

(28) "And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. (29) Yet I tell you that not even Solomon in all his splendor was dressed like one of these. (30) If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? (31) So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' (32) For the pagans run after all these things, and your heavenly Father knows that you need them." (NIV)

Philippians 4:19, **And my God will meet all your needs according to his glorious riches in Christ Jesus.** (NIV)

6. IN THE DAYS PROVIDED BY LIVING GRACE, ONLY THOSE DAYS WHEN THE BELIEVER IS IN FELLOWSHIP WITH GOD WILL HAVE SIGNIFICANCE IN THE FULFILLMENT OF GOD'S PLAN, PURPOSE AND WILL FOR HIS LIFE.
Psalm 34:11-14, **Come, my children, listen to me; I will teach you the fear of the Lord. (12) Whoever of you loves life and desires TO SEE MANY GOOD DAYS, (13) keep your tongue**

from evil and your lips from speaking lies. (14) Turn from evil and do good; seek peace and pursue it. (NIV: emphasis added by the author)

7. GOD HAS PROVIDED SOUL CAPITAL IN THE FORM OF BIBLE DOCTRINE TO MAKE EACH DAY COUNT FOR HIS GLORY: James 1:21, **Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the WORD PLANTED IN YOU, which can save (deliver) you.** (NIV: emphasis added by the author) The phrase “the word planted in you” refers to the Word of God in the soul of the believer through the daily learning of it in the filling of the Holy Spirit. Therefore we see again the importance of acquiring Biblical knowledge on a daily basis.

Matthew 4:4, **Jesus answered, “It is written (Deut 8:3): ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’”** (NIV) Eating here refers to a daily function, both physically as well as spiritually.

8. THE WORD OF GOD IS IMPORTANT IN PROVIDING FOR THE BELIEVER’S LENGTH OF DAYS: Proverbs 3:1-2, **My SON, do not forget my law, But let your heart keep my commands; (2) For LENGTH OF DAYS and long life And peace they will add to you.** (NKJV: emphasis added by the author)
9. WHERE THERE IS SPIRITUAL MOMENTUM AND SPIRITUAL GROWTH THROUGH THE CONSISTENT LEARNING OF THE WORD OF GOD, days are meaningful and accompanied by prosperity: Psalm 90:12, **Teach us to NUMBER OUR DAYS aright, that we may gain a heart of wisdom.** (NIV: emphasis added by the author)

Psalm 90:14, **Satisfy us in the morning with your unfailing love, that we may sing for joy and BE GLAD ALL OUR DAYS.** (NIV: emphasis added by the author)

Jeremiah 15:16, **When your words came, I ate them; they were my joy and my heart’s delight, for I bear your name, O Lord God Almighty.** (NIV)

10. THE DAY BY DAY LIFE OF THE BELIEVER ONLY HAS MEANING WHEN IT IS RELATED TO HIS ATTITUDE TOWARD THE WORD OF GOD: Proverbs 3:13-17, **Blessed is the man who finds wisdom** (Bible doctrine), **the man who gains understanding, (14) for she** (Bible

doctrine) **is more profitable than silver and yields better returns than gold.** (15) **She** (Bible doctrine) **is more precious than rubies; nothing you desire can compare with her** (Bible doctrine). (16) **LONG LIFE is in her** (Bible doctrine) **right hand; in her** (Bible doctrine) **hand are riches and honor.** (17) **Her** (Bible doctrine) **ways are pleasant ways, and all her** (Bible doctrine) **paths are peace.** (NIV: emphasis and explanations provided by the author)

11. DAYS ARE LOST THROUGH DIVINE DISCIPLINE ADMINISTERED TO THE BELIEVER BY THE LORD: Anytime the believer is under divine discipline those are the days that have been lost:

Psalm 89:45, **You have cut short the DAYS of his youth; you have covered him with a mantle of shame.** (NIV: emphasis added by the author)

Psalm 90:9, **All our DAYS pass away under your wrath; we finish our years with a moan.** (NIV: emphasis added by the author)

PRINCIPLE: if you lose too many days because of divine discipline then God will shorten your life.

Psalm 102:3, **For my DAYS vanish like smoke; my bones burn like glowing embers.** (NIV: emphasis added by the author)

Psalm 102:23-24, **In the course of my life he broke my strength; he cut short MY DAYS.** (24) **So I said: “Do not take me away, O my God, in the midst of MY DAYS; your years go on through all generations.”** (NIV: emphasis added by the author)

12. ARROGANCE DESTROYS THE CAPACITY FOR THE DIVINE PROVISION OF A DAY AT A TIME:
Proverbs 27:1, **Do not boast about tomorrow, for you do not know what A DAY may bring forth.** (NIV: emphasis added by the author)

James 4:13-16, **Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.”** (14) **Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.** (15)

Instead, you ought to say, “If it is the Lord’s will, we will live and do this or that.” (16) As it is, you boast and brag. All such boasting is evil. (NIV)

13. THE DYNAMICS OF DAILY LIVING MUST BE RELATED TO THE CONSISTENT LEARNING AND APPLICATION OF THE WORD OF GOD:

Psalm 25:5, **Guide me in your truth (your Word) and teach me, for you are God my Savior, and my hope is in you ALL DAY LONG.** (NIV: explanation and emphasis provided by the author)

Proverbs 23:17, **Do not let your heart envy sinners, But be zealous for the fear of the Lord ALL THE DAY;** (NKJV: emphasis added by the author)

Romans 14:6-8, **He who regards ONE DAY as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God. (7) For none of us lives to himself alone and none of us dies to himself alone. (8) If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.** (NIV: emphasis added by the author)

II Corinthians 4:16, **Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed DAY BY DAY.** (NIV: emphasis added by the author)

14. THERE ARE THREE PRINCIPLES OF TIME:

A. The principle of organized time: James 4:13-17, **Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.” (14) Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then it vanishes. (15) Instead, you ought to say, “If it is the Lord’s will, we will live and do this or that.” (16) As it is, you boast and brag. All such boasting is evil. (17) Anyone then, who knows the good he ought to do and doesn’t do it sins. (NIV)**

B. The principle of redeemed time: Ephesians 5:15-18, **See then that you walk circumspectly, not as fools but as wise, (16) redeeming the time, because the days are evil. (17)**

Therefore do not be unwise, but understand what the will of the Lord is. (18) And do not be drunk with wine in which is dissipation; but be filled with the Spirit. (NKJV)

- C. The principle of utilized time: I Corinthians 7:29-31, **What I mean, brothers, is that the time is short. From now on those who have wives should live as if they had none; (30) those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep; (31) those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away. (NIV)**
15. WHEN GOD'S PLAN FOR YOUR LIFE IS OVER YOU RUN OUT OF DAYS. Everyday is from the Lord; therefore, everyday is equally as great. Each day is a grace gift from God. John 11:9-11, **Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. (10) It is when he walks by night that he stumbles, for he has no light." (11) After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up." (NIV)**
16. SINCE THERE IS NO SUFFERING IN ETERNITY (Rev 21:4;), GOD CAN ONLY DEMONSTRATE HIS GRACE PROVISION FOR YOU NOW IN TIME. II Cor 12:7-10 compared to Psalm 102:1-3. It is God's objective in the days you have left on this earth to show you something of great prosperity and to show you something of His provision in adversity so that no matter what your circumstances may be at any time you can have great happiness and inner peace through it all.

Hebrews 3:13;

Literally, "But keep on encouraging yourself and others on each successive day as long as it is called this day."

Lest any of you be hardened by the deceitfulness of sin —

The rest of this verse is made up of a negative purpose clause. The negative purpose clause emphasizes the consistent learning of the Word of God in a preventative connotation. The daily learning of the Word not only moves the believer to spiritual maturity, but prevents the believer from falling into neglect of the Word and resultant reversionism.

Lest — ἵνα μὴ — HINA ME; plus the subjunctive mood of the verb “**hardened**” introduces a negative purpose clause.

Literally, “That not.”

Any of you — τις ἐξ ὑμῶν — TIS EX HUMON. Nominative masculine singular of the substantive pronoun TIS, plus the genitive singular of the preposition EK, plus the genitive plural of the pronoun SU.

Literally, “Any one from among you.”

Literally, “That not any one from among you.” (Referring to believers).

Be hardened — σκληρυνθῆ — SKLERUNTHE. Aorist passive subjunctive third person singular of the verb σκληρύνω — SKLERUNO. Means “to be hardened, to be stubborn, to be callused, to have scar on the soul.” Here it means “to become hardened, to become stubborn.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this takes all of the acts of negative volition toward the Word of God and places them in one point of time in describing them. When a person is negative to Biblical teaching on a consistent basis the heart becomes “callused or hardened” to spiritual truths. When this occurs the believer cuts himself off from spiritual food, and this is called “a spiritual eating disorder.” It is like anorexia, a loss of appetite. So it could be called “spiritual anorexia” which is a loss of appetite for spiritual food.

This constative aorist looks at the fact that everytime a believer says “no!” to Biblical teaching, or rejects the opportunity to learn a little of the Word of God, he has, in effect, placed a little callus or scar tissue on his heart.

PASSIVE VOICE: the subject receives the action of the verb. The resultant hardening of the heart is received from a negative attitude toward Biblical teaching. It can also be something as simple as neglect of Bible study which in turn leads to a rejection of Bible study.

SUBJUNCTIVE MOOD: this indicates the purpose clause and with the negative it refers to a negative purpose clause. The purpose is “that you do not become hardened.”

Literally, “That not any one from among you become hardened.”

Through the deceitfulness of sin —

Through the deceitfulness — ἀπάτη — APATE. Dative instrumental singular of the noun ἀπάτη — APATE. Means “deception, deceitfulness, trickery.” The recipients of this epistle are warned against being hardened by a trick or deceitfulness which their sin may play on them. The human sinful nature is a master of deceit and delusion. And Satan loves to exploit the weaknesses of sin and attempts to convince people that their sin is not really sin. When a believer succumbs to this trickery or delusion of the devil he makes himself susceptible to the delusion of reversionism. Under this delusion the Exodus generation was placed under the sin unto death by God.

King Saul, the first king over Israel, reigned for 40 years and most of that time he was in reversionism. The Exodus generation was free from slavery 40 years but most of them were in reversionism. Reversionism is a very dangerous place for a believer to be in because he is only one short step from the terror of the sin unto death. The believer in reversionism has no capacity for freedom, for life, for happiness or blessing from God. And even though God provided and expressed His matchless grace to the Exodus generation they had no capacity to recognize it. One of the worst things that could happen to a believer is for God to provide the believer with His matchless grace and for the believer to not understand it or even recognize it.

Of sin — τῆς ἁμαρτίας — TES HAMARTIAS. First of all we have the genitive singular of the definite article TES, plus the genitive singular of the noun ἁμαρτία — HAMARTIA. Means “sin.” The definite article preceding the word “sin” identifies the sin as the one spoken of in the context, namely, the sin of unbelief.

When a person is spiritually hardened he is rarely aware of sin let alone the sin of unbelief. There is an old expression that says, “The same sun that melts the wax hardens the clay.” If a person’s heart is not melted in faith it will be hardened in unbelief!

Unbelief is the opposite of faith. The believer cannot have faith and unbelief at the same time. He cannot have faith and worry at the same time; he cannot have faith and anxiety at the same time. Faith is what God requires from all of us to please Him. It is unbelief that separates us from Him, and also separates us from the blessings He desires to give .

Romans 1:17,”**The righteous will live by faith.**” (NIV) they shall live by continually trusting in the Lord and His provision.

Romans 4:5,**his faith is credited as righteousness.** (NIV) In other words, your faith or your trusting dependence on the Lord for all things is classified as righteousness in the eyes of God, not the overt works you do.

Romans 10:6, **But the righteousness that is by faith.....** (NIV)

The Bible links faith and grace together. You cannot have grace without faith, and you cannot have faith without grace. Romans 4:16, **Therefore the promise comes by faith, so that it may be by grace.....** (NIV)

Romans 5:1-2, **Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, (2) through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.** (NIV)

The Bible also says that faith is the only thing that will please God. And if you have no faith you cannot please God, and therefore, you cannot be blessed by God. Even if you produce the best works and deeds anyone has ever seen, they are all useless and worthless without faith.

Romans 14:23b,**everything that does not come from faith is sin.** (NIV) The phrase “**does not come from faith**” is the Greek word for “unbelief.” Therefore it could be translated “all unbelief is sin.”

I Corinthians 16:13a, **Be on your guard; stand firm in the faith;....** (NIV)

II Corinthians 5:7, **We live by faith, not by sight.** (NIV) This means that we live our lives by trusting and believing.

Galatians 3:11b,**”The righteous will live by faith.”** (NIV) In other words the believer in Jesus Christ lives his life by believing and trusting God’s Word.

Galatians 3:12a, **The law is not based on faith;.....** (NIV) This means that by keeping and following the law you are not living the Christian life because the Bible tells us that as Christians we are to “**live by faith.**” The Bible tells us that the law is not based on faith and we are not to follow the law because the law is not based on faith!

This does not mean that the Christian is without any law; the Christian has a higher law than any commandment of the Old Testament, and that is the law of the Spirit. Rom 8:1-2, **Therefore, there is now no condemnation (judgment) for those who are in Christ Jesus, (2) because through Christ Jesus THE LAW OF THE SPIRIT of life set me free from the law of sin and death** (the Mosaic law). (NIV: emphasis and explanation provided by the author)

Faith is said to be the power link between the believer and God.

II Thess 1:11b,**the work of faith in power.** (KJV) Luke 8:40-48. **Now when Jesus returned, a crowd welcomed him, for they were all expecting him. (41) Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house (42) because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him. (43) And a woman was there who had been subject to bleeding for twelve years. (44) She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.**

(45) **“Who touched me?” Jesus asked. When they all denied it, Peter said, “Master, the people are crowding and pressing against you.”**

(46) **But Jesus said, “Someone touched me; I know that power has gone out from me.”**

(47) **Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. (48) Then he said to her, “Daughter, YOUR FAITH HAS HEALED YOU. Go in peace.”** (NIV: emphasis added by the author)

I Timothy 6:12a, **Fight the good fight of faith,.....** (NKJV) Do you know how easy it is to have unbelief? Well, do you worry? That is unbelief! Do you have anxiety? That is unbelief! Are you impatient? That is unbelief! As you can see it is very easy to have unbelief. That is why Paul said in I Timothy 6:12, **Fight** (contend, struggle) **the good fight of faith.....**

I John 5:4, **For everyone born of God overcomes the world. This is the victory that has overcome the world, EVEN OUR FAITH.** (NIV: emphasis added by the author)

Hebrews 11:6a, sums it all up with the statement, **Without faith** (without trust and without believing) **it is IMPOSSIBLE TO PLEASE GOD,.....** (NIV: emphasis added by the author)

Since faith is so important there must be a way that God has provided for all believers in Jesus Christ to obtain and strengthen this faith. Rom 10:17, **So then FAITH COMES BY HEARING, and hearing by the word of God.** (NKJV: emphasis added by the author) The word translated “**hearing**” is from the Greek word ἀκούω — AKOUO meaning “to hear, to listen, to learn from what you hear, to be obedient to what you hear.” Therefore the learning of the Word of God is the only way to increase your faith, there is no other way to do it. If you pray for God to strengthen your faith, he will probably send you a good Bible teacher, since it is only through your knowledge of the Word of God that your faith will develop into a fantastic testimony for Jesus Christ and the Word of God.

Jesus Christ is the only way of eternal salvation and the only way to heaven, John 14:6, **Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through me.”** (NKJV) So also there is only one way to increase your faith, through the learning and application of the Word of God in the filling of the Holy Spirit.

Hebrews 3:13;

EXPANDED TRANSLATION VERSE 13: “But keep on encouraging yourself and others on each successive day as long as it is called this day, that not anyone from among you become hardened by the delusion of sin (the sin of unbelief).”

Hebrews 3:14;

Vs 14: **For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;** (KJV)

For — γάρ — GAR. Conjunctive particle used to express “cause, inference, continuation or explanation.” In this verse we have the explanatory use of this particle. It is designed to relate the daily learning of the Word of God from the previous verse as being the objective of the Christian life. This type of Christian life is a “partnership” with God in spiritual maturity. We fulfill and complete our priesthood, ambassadorship and our partnership with God only when reach spiritual maturity.

We are made — γεγόναμεν — GEGONAMEN. Perfect active indicative first person plural of the verb γίνομαι — GINOMAI. Means “to become something that you have not been before.”

PERFECT TENSE (intensive): refers to a past completed action having permanent results. In other words, we become partners with Jesus Christ when we accept Him as our personal Savior through faith and faith alone.

ACTIVE VOICE: the subject produces the action of the verb. Each one of us produced the action of accepting Jesus Christ when we placed our faith in Him securing our “so great salvation.”

INDICATIVE MOOD (declarative): refers to the absolute dogmatic fact of the reality that only faith, belief, or trust in Jesus Christ secures our “so great salvation.” We accept Christ as our personal Savior through faith, our salvation is secure forever.

Literally, “For we have become.”

Partakers — μέτοχοι — METOCHOI. Nominative masculine plural of the noun μέτοχος — METOCHOS. Means “a partner, an associate, sharing or participating in.”

Of Christ — τοῦ Χριστοῦ — TOU CHRISTOU. Genitive masculine singular of Χριστός — CHRISTOS. This is a genitive of relationship and is also a genitive of possession. The Bible teaches that all who believe in Jesus Christ and accept Him as their personal Savior are possessed by Christ, they belong to Him. Mark 9:41,**you belong to Christ.....** (NIV) I Corinthians 6:20, **For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.** (NKJV)

I Corinthians 7:23, **You were bought at a price; do not become slaves of men.** (NKJV) Therefore the Bible clearly teaches that when we accept Jesus Christ as our personal Savior through faith, we become His possession. But here in our passage of Hebrews 3:14 we are told that He belongs to us. We possess Him. We are the possessions of Christ, but Christ is also our possession. This is what the genitive of relationship and the genitive of possession teach us. This amplifies the concept of the word METOCHOS, “of partnership, or associate.”

Literally, “For we have become partners of Christ.”

If we hold the beginning of our confidence steadfast unto the end—

This phrase can be very misleading. Some even say that this teaches that we can lose our salvation. That may appear to be true from the English translation, but the Greek does not teach that.

If — ἐάνπερ — EANPER. This is a very unusual compound particle. This is composed of EAN, a conjunction used to introduce a third class conditional clause. Plus the particle PER which is an enclitic particle that gives the concept of “supposing.”

Summary Principles

1. EANPER plus the subjunctive mood introduces a third class conditional clause. The third class condition states the believer’s condition in relation to the Word of God and spiritual maturity.
2. In other words, the effectiveness of our partnership with Christ depends on our attitude toward the Word of God and our advance to spiritual maturity.
3. While the believer in Jesus Christ is appointed a partner and a priest and an ambassador at the cross, he does not function effectively in any of those areas as a partner with Christ apart from spiritual maturity. And we never forget that spiritual maturity is only attained through the consistent learning of the Word of God in the filling of the Holy Spirit on a daily basis.

Just as in human life every child at birth is the heir of all that his parents possess. But he cannot actually take control of that inheritance until he is legally an adult. Today it is usually the age of eighteen. The same principle is true in the spiritual life. At the point

of our spiritual birth we are spiritual babies. We are the heirs and beneficiaries of all that God possesses. But we cannot take control of any of our benefits of inheritance until we become adults, spiritually. And only God knows when we reach spiritual adulthood, because that is based, not only on our knowledge of the Word of God, but our application of it.

4. Also implied here is that reversionism, the neglect of consistently learning the Word of God on a daily basis, destroys the function of our partnership with Jesus Christ and the function of our priesthood and the function of our ambassadorship.
5. This third class condition with the Greek word EANPER indicates that the believer's attitude toward the Word of God will determine his status, whether it is positive and advancing to spiritual maturity or is negative and is retrogressing in reversionism.
6. In spiritual maturity, the believer will recognize Jesus Christ as the only celebrity as a part of his category one love toward the Lord.
7. By way of contrast, in reversionism, the believer will have a total breakdown of resting in faith just like the Exodus generation portrayed historically in our passage. Today when a believer has a breakdown of resting in faith he will be in a constant state of worry, he will be upset over social issues, political issues and religious issues. He will totally forget that Jesus Christ controls history and that all injustice in life will be handled by the supreme court of heaven. Therefore, the reversionistic believer will be easily distracted from the true issues of the Word of God and be deceived and be drawn into such things as Christian activism, social reform and many other areas of evil.
8. The believer in reversionism will also end up like the Exodus generation outside of the land under the sin unto death. Remember, they died in the desert, not in the promised land. The land is a picture of spiritual maturity not of heaven. The land is a picture of victory in the spiritual life and the attainment of spiritual maturity.
9. The Exodus generation was kept out of the land of Canaan because of their reversionism. The believers today are kept away from spiritual maturity and its blessings because of their reversionism.

10. The manifestation of their reversionism was the failure to rest in faith and believe the promises of God. Therefore failure of faith-rest comes into focus as proof of their reversionism, or of their failure to advance in their spiritual lives. In other words, when the believer is relaxed in any and every situation, that is an outward manifestation of spiritual advancement, but if the believer is always falling apart and distracted by many things in life, that is an outward manifestation of neglect of the consistent daily learning of the Word of God and the possible sign of reversionism.
11. Therefore the effective function of faith-rest is three-fold:
 - A. Claim a Biblical promise to stabilize the situation.
 - B. Apply a doctrinal rationale to the situation, such as the doctrine of eternal security, the principle that Jesus Christ controls history, nothing can harm the believer apart from the direct will of God, etc., etc.
 - C. Take control of the situation.
With the effective function of faith-rest the believer is depending on God and His Word and the filling of the Holy Spirit which becomes a demonstration of spiritual advancement and possible spiritual maturity.
12. Maximum use of faith-rest is exploited in spiritual maturity by claiming Biblical promises, utilizing Biblical doctrines, Biblical principles and Biblical concepts.

Therefore, this third class conditional clause sets up the alternatives which every believer must face: spiritual maturity versus reversionism. Every believer has to face the issue that he is either advancing to spiritual maturity or he is retrogressing to reversionism. No believer stands still in his Christian life. He is either going one way or the another.

The believer faces these alternatives in a very simple way: his attitude toward the Word of God and his attitude toward Bible teaching. Does he recognize the authority and the teaching ministry of the pastor?

PRINCIPLE: positive volition and the consistent daily learning of the Word of God eventuates in spiritual maturity; while negative volition and the neglect of the daily learning of the Word of God eventuates in reversionism.

Hebrews 3:14 continued

Literally, “For we have become partners with Christ if indeed.”

We hold — *κατάσχωμεν* — KATASCHOMEN. Aorist active subjunctive first person plural of the compound verb *κατέχω* — KATECHO. This compound is composed of KATA — the preposition having numerous uses and therefore numerous definitions like, “down, against, concerning, among, according as.” ECHO — means “to have, to hold, to possess.” KATECHO means “to hold down, to detain, to retain, to hold in a firm grip, to have in full and secure possession, to seize upon, to occupy and to maintain.” KATECHO refers to “retaining and securing our position in something.” It refers to retaining and holding firm mentally. This refers to the Word of God in the soul.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this takes all of the points of time in “retaining and holding” and places them in one point of time in describing them.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of “retaining and holding.”

SUBJUNCTIVE MOOD: mood of potential. The believer “retaining and holding” is only potential.

Literally, “If we retain and secure,” or “if we have in full and secure possession.”

“What are we to “retain and secure?”

The beginning of our confidence —

The beginning — *τὴν ἀρχὴν* — TEN ARCHEN. First of all we have the accusative singular of the noun *ἀρχή* — ARCHE. Means “a beginning, first place, authority, magistrate.” With the definite article it refers to a definite “beginning.”

This refers to the “beginning” of positive volition. When you were positive to the gospel and believed in Jesus Christ as your personal Savior, that was the beginning for you in the family of God. The writer of this epistle is telling his readers, “hold firm to that beginning,” referring to their positive volition. Just because a person is positive at God consciousness and believes in Jesus Christ, that does not mean that he will be positive toward the teaching ministry of the Word of God. Therefore the writer says, “retain and secure

the beginning.” Retain and secure that same positive volition you started with, don’t lose it, don’t set it aside, don’t neglect it. But use it to move on to spiritual maturity after your salvation.

Therefore, “the beginning” refers to positive volition toward the living Word Jesus Christ, the One who secured our salvation.

Literally, “For we have become partners of Christ if we hold and retain the beginning.”

Of our confidence — τῆς ὑποστάσεως — TES HUPOSTASEOS. First of all we have the definite article which identifies the noun and intensifies its emphasis. Next we have the genitive singular of the noun ὑπόστασις — HUPOSTASIS. Means “essence, an actual being, reality, conviction, assurance and steadfastness.” This word carries the sense of “hope, confidence and assurance.” It refers to the ground of hope and confidence and assurance these readers had in Jesus Christ. This same word is translated “substance” by the KJV in Hebrews 11:1. The NIV translates it “being sure” in Hebrews 11:1. The NASB translates this word “assurance” in Hebrews 11:1.

This refers to the beginning of our hope, confidence and assurance that we have in Christ at the moment of salvation. Here in our passage the writer is saying that our “partnership with Christ” is contingent upon continuing in that same attitude we began with: POSITIVE VOLITION toward the things of the Word of God.

Literally, “If we hold and retain the beginning of the hope and confidence.” It could be translated, “If we hold and retain the hope and confidence we started with.”

Stedfast unto the end —

Stedfast — βεβαίαν — BEBAIAN. Accusative singular of the adjective βέβαιος — BEBAIOS. Means “to be stable, to be firm, to be established, to be sure, to be certain.” This is a reference to the continuation of that which was begun. In other words, when you were saved you accepted the Word of God with reference to the gospel.

The writer is saying, “be firm, be established, be stable in that attitude.” In other words, be positive to other Biblical doctrines just as you were to the doctrine of salvation. Move on in the Christian life, be positive to the teaching of the Word of God.

Literally, “If we hold and retain the hope and confidence we started with being firm and sure.”

Unto the end — μέχρι τέλους — MECHRI TELOUS. First of all we have MECHRI an adverb of time meaning “until, till.” Then we have the genitive singular of τέλος — TELOS which means “the end.” Literally, “until the end.”

EXPANDED TRANSLATION VERSE 14: “For we have become partners of Christ, if we hold and retain the hope and confidence we started with, being firm and sure until the end (of our earthly life).”

S U M M A R Y

1. Our partnership, priesthood and ambassadorship began at the point of our salvation when we believed in Jesus Christ as our personal Savior.
2. When we accepted Christ and were saved. we were positive at the point of God consciousness. We were positive to the living Word, Jesus Christ. We were positive to the gospel message and we believed it, we trusted in it and we were born into the family of God through faith in Jesus Christ. This is “the beginning of our hope,” “the beginning of our confidence.”
3. The writer of Hebrews tells his readers, “continue in that same attitude you started with.” In other words, he is saying, “you were positive to the word of God when you heard the message of salvation. Now don’t turn negative to the teaching of the Word of God after you are saved. Continue in the Christian life with the same attitude you started with, positive volition toward the Word of God, but this time in the Christian life.
4. Being partners with Christ refers to functioning in our priesthood and ambassadorship. Technically, we are partners with Christ at the moment of salvation, that is our eternal position. We are in Christ and we share all that He is and has. But in our Christian life our partnership MUST be developed, and the developing of that partnership is what the Christian life is all about.

Our partnership with Christ can only be developed through our consistent learning of the Word of God, and we can only obtain that knowledge through the consistent, daily learning of the Word of God by a pastor-teacher. God has ordained that Christians grow

spiritually through the men He has ordained to communicate His Word. There is no other way. Ephesians 4:11-13, **It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, (12) to prepare God's people for works of service, so that the body of Christ may be built up (13) until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.** (NIV) The only way anyone can grow spiritually in the way that God has ordained is through the teaching ministry of the Word of God through the spiritual gift of pastor-teacher, the one who studies and communicates spiritual truths to his congregation. That is the plan, will and purpose of God.

5. Therefore, when the writer of Hebrews says, "hold and retain the hope and confidence we started with," he is saying, "you started out with the Word of God by believing what it said about salvation, now you are to continue to hold on and retain your hope and confidence in the Word of God as you begin to live your Christian life." In other words, **"Study to show yourself approved of God"** (KJV: II Tim 2:5), and **"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ"** (KJV: II Pet 3:18).
6. The full partnership of our priesthood and ambassadorship can only be attained in this life through our consistent daily learning and application of the Word of God in the filling of the Holy Spirit. We are to continue in that manner for all of our earthly lives.

Therefore, the Christian life can be very simple. All you have to do is to place yourself under the consistent ministry of the Word of God. No matter what happens in your life stay with the Word of God. If you are positive God will always provide a way for you to receive the teaching of His Word. If you desire a life that has meaning, purpose and definition, it's yours and it is wonderful. Whether you have it or not depends entirely on your free will to chose to place yourself under the teaching of God's holy Bible by a God ordained pastor-teacher.

EXPANDED TRANSLATION VERSE 14: "For we have become partners of Christ, if we hold and retain the hope and confidence we started with, being firm and sure until the end (of our earthly life)."

Hebrews 3:15;

Vs 15: **While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. (KJV)**

Everyone today must face the same issue that the Jews faced in 67 AD. The Jews of that year were just three years from national disaster and we as a nation could be very close to national disaster, only God knows.

As a nation the United States of America is declining and we can legitimately blame this on many different things. But we must realize that behind every problem is a spiritual condition. The spiritual condition that brings about national disaster is reversionism, which is rejection of the Word of God, either through simple apathy and disinterest or neglect. But when the Word of God is ignored in any national entity, the blessings of God are removed. Therefore today we see a repeat of the old story of the Jews of 67 AD who were facing national disaster. Just like their ancestors of the Exodus generation 1400 years before them. Negative volition to the Word of God on a national level by born again Christians is the most destructive element in our society.

The real problems facing our nation are not overt but inside each of us. It isn't violence, crime, abortion, affirmative action, recession, gun control or child abuse. The real problems are not with the educational system, or with bad government leaders. The real problems facing our nation are in the souls of individuals. And that is the only place where these problems can be solved. Faith in the Lord Jesus Christ for eternal salvation and the learning and application of the Word of God on a consistent basis is the only solution to national disintegration.

II Chronicles 7:14 was recorded for the nation of Israel in about 960 BC in the time of King Solomon. This was given as a warning to the Jewish nation to remind them that all people are sinful and go out of their way to avoid God and His Word (Rom 3:10-18). II Chron 7:14 says, **If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. (NIV)**

The phrase **“my people”** refers to people who belong to God. In the Age of Israel it was the Jews, in the Church Age of today it refers those who have personally believed in the Lord Jesus Christ and have accepted Him as their personal Savior. **“Seek my face”** refers to being positive to consistently learning the Word of God by a minister who possesses the communication gift of pastor-teacher.

“Turn from their wicked ways” refers to turning away from reversionism. It is impossible to turn away from personal sins since every human being possesses a sinful nature for as long as he lives, including believers in Jesus Christ. **“Will heal their land,”** this means to “restore” their land to blessing. This principle applies to all human dispensations.

PRINCIPLE: the neglect of Biblical teaching results in the rejection of Biblical learning which results in reversionism, which is the greatest enemy to any nation.

Reversionism is a maladjustment to the plan of God. For the unbeliever the basic maladjustment is rejection of salvation through Christ and Christ alone. For the carnal believer it is failure to confess his sins on a regular basis. Reversionism is a state of spiritual decadence brought on by the neglect and rejection of consistent Biblical learning. When a believer fails to grow spiritually or retrogresses from any stage of spiritual growth, that is evidence of reversionism. Consequently, reversionism is the condition of the believer who is consistently negative or indifferent to the learning of the Word of God and refuses to function in the Christian life according to the plan of God, which is the daily confession of his sins, and the daily learning and application of the Word of God in the filling of the Holy Spirit.

Some of the terms used in Christian circles today referring to reversionism are: backsliding, falling away from God or falling from grace. These fail to truly define the concept of reversionism.

Vs 15: **While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.** (KJV)

While — ἐν τῷ — EN TO. First of all we have the preposition EN plus the dative locative singular of the definite article, and should be translated “so long as.” In other words, “so long as” these things continue there will be a gradual and continual disintegration of the national entity. Literally, “So long as,” or “While.”

It is said — λέγεσθαι — LEGESTHAI. Present passive infinitive of the verb λέγω — LEGO. Means “to say, to speak, to tell, to declare.”

PRESENT TENSE (retroactive progressive present): used to apply to something in the past that carries on into the present. The something in the past is the failure of the Exodus generation, the failure in the present is the failure of the Jews in 67 AD who would be destroyed by the Romans in 70 AD.

PASSIVE VOICE: the subject receives the action of the verb. The subject, the Word of God, receives the action of being quoted, which is Psalm 95:7-8.

INFINITIVE MOOD: the infinitive can either denote purpose or result. Here it implies the result of following the Exodus generation which is in reversionism.

Literally, “So long as it is being said.”

This introduces the quotation from Psalm 95:7-8 referring to the failure of the Exodus generation as the writer of Hebrews applies this to his generation of Jews in 67 AD.

To day — **σήμερον** — SEMERON. Adverb that is used to begin the quotation of Psalm 95:7. The adverb connotes the principle of living one day at a time for all believers in every generation. God gives us one day, then another day, then another day, until the allotment of our days has run its course. When we run out of days God then takes us home to heaven to be with Him in person.

The writer continues to press the application of Psalm 95 with certain important details: one of which is the duty of the believer to “**hear his voice,**” secondly to “**not harden their hearts.**” This duty is to be performed promptly, “**Today,**” and it is to be consistent and persistent, “**while is it said today**” i.e. to the end of our earthly life.

There are only two ways you can shorten your days here on earth: the first one is by possessing a consistent negative attitude when it comes to learning and applying the Word. If negative volition toward the consistent daily learning of the Word of God persists in the life of the believer, God will remove him from this life through the sin unto death before he has used up his allotted days. The second way to shorten your life is through suicide, which means you superimpose your will over and above God’s will and take yourself out of this life before God’s designated time. These are the only ways anyone can shorten his days on this earth.

This means that bad food, smoking or excessive drinking cannot shorten your life. Only the continual negative volition toward the teaching of the Word of God and suicide can do that. Bad food, smoking and excessive drinking can make your life miserable but it cannot shorten it. It should also be noted that good food, exercise, abstaining from smoking or excessive drinking cannot lengthen your life. Only God can do that. The Bible tells of God doing this, but he doesn’t do it for everyone.

Literally, “So long as it is being said, Today,” or, “while it is being said, Today.”

If ye will hear his voice —

If — ἐάν — EAN. Conjunctive particle plus the subjunctive mood in the verb introduces a third class conditional clause. This third class conditional clause emphasizes the believer's volition related to the consistent learning of the Word of God. Maybe he will "listen and hear," or maybe he will not.

Ye will hear — ἀκούσητε — AKOUSETE. Aorist active subjunctive second person plural of the verb ἀκούω — AKOUO. Means "to hear, to listen, to understand what is heard." This word refers to self-discipline and concentration in learning. AKOUO connotes listening, concentrating and learning from the teaching of the Word of God on a daily basis.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes all of the points of time you studied the Word of God and places them in one point of time in describing it.

ACTIVE VOICE: the subject produces the action of the verb. The believer in Jesus Christ produces the action of "listening, hearing and learning" from the teaching of the Word of God.

SUBJUNCTIVE MOOD (potential): this is the mood that introduces the third class conditional clause. This tells us that the learning of the Word of God and growing spiritually in the Christian life is only potential. It depends on the constant daily decisions to learn the Word of God.

After salvation every believer faces the same issue: to be positive or negative to the teaching of the Word of God. Your attitude toward the teaching of the Word of God determines which way you will go in your Christian life. A positive attitude toward Bible teaching will lead you to spiritual maturity and great blessings. A negative attitude toward Bible teaching will lead you to reversionism and divine discipline.

PRINCIPLE: the road of positive volition toward Bible teaching results in spiritual growth eventually reaching spiritual maturity. That is the place of great blessings, great prosperity, great happiness. Every Christian who advances to spiritual maturity will help provide solutions for their nation's problems.

Summary

1. For the believer who advances to spiritual maturity there is occupation with Jesus Christ, spiritual maturity capacity for life and there are

special blessings for each spiritually mature believer. This principle is found in Psalm 23:5. When the believer develops his capacity for life through his consistent learning of God's Word, God will provide a cup of capacity. And as the believer continues to learn and grow spiritually God pours into that cup great blessings. David said in Psalm 23:5, **“my cup overflows,”** or **“my cup runs over.”** David was referring to the cup of blessings from God.

2. The spiritually mature believer, as a priest, begins to harvest what God has sown in eternity past. God's plan was not only designed in eternity past, but through His divine decrees He made sure all things would transpire through the course of human history just as He foreordained. Ephesians 1:3-4, **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, (4) just as He chose us IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before Him in love.** (NKJV: emphasis added by the author)

In the previous passage of Eph 1:3, the second word for **“blessed”** is the aorist active participle of the verb εὐλογέω — EULOGEO correctly translated “blessed.” In Eph 1:4, the words **“He chose us”** is the aorist middle indicative of the verb ἐκλέγομαι — EKLEGOMAI correctly translated “He chose us.”

GRAMMATICAL PRINCIPLE: the action of the aorist participle **“blessed”** precedes the action of the main verb **“He chose us.”** This tells us that long before we accepted Jesus Christ as our Savior God the Father provided extensive blessings for all believers! He did this in eternity past **“before the foundation of the world.”** (NKJV)

Ephesians 1:11-14, **In Him also we have obtained an inheritance, BEING PREDESTINED ACCORDING TO THE PURPOSE OF HIM WHO WORKS ALL THINGS ACCORDING TO THE COUNCIL OF HIS WILL, (12) that we who first trusted in Christ should be to the praise of His glory. (13) In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise (eternal security), (14) who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.** (NKJV: emphasis added by the author)

God prepared our inheritance and special blessings in eternity past before He created anything. That was when God did all His sowing for all His children who would exist throughout time. The believer who advances to spiritual maturity in his Christian life in time is the only one who will reap the special blessings that God has sown in eternity past.

There are many blessings that we receive under grace no matter where we are spiritually and no matter what we do. Those blessings are categorized as living grace blessings, such as food, clothing and shelter. But blessings in spiritual maturity are much greater since they are the result of what God has sown and established in eternity past. These blessings go far beyond that of the simple living grace blessings that all believers receive in time.

3. The reaping of spiritually mature blessings is only potential. That is the meaning of the third class conditional clause in this verse.
4. The alternative to the potential of special blessings is reversionism, where the believer actually reaps what he sows. Galatians 6:7-9, **Do not be deceived, God is not mocked** (in other words, you may fool yourself but you cannot mock God. Many Christians mock God by saying that God blesses them for some overt activity when in reality He does not. Any activity done apart from the filling of the Holy Spirit is not recognized by God); **for whatever a man sows, that he will also reap.** (8) **For he who sows to his flesh** (the flesh here refers to his sinful nature. Any activity done apart from the filling of the Holy Spirit is not honored by God. This means that witnessing when you are not controlled by the Holy Spirit is done to please the sinful nature; soul winning when you are not filled with the Holy Spirit is sowing to please the sinful nature; giving money to the church when you are not filled with Holy Spirit is sowing to please the sinful nature) **will of the flesh reap corruption** (the English word “corruption” is from the Greek word φθορά — PHTHORA. Means “ruin, death and to perish.” This refers to divine discipline), **but he who sows to the Spirit** (this refers to doing everything in the filling of the Holy Spirit) **will of the Spirit reap everlasting life** (this refers to all the blessings that go with eternal life).

(9) **And let us not grow weary** (do not be faint-hearted, discouraged or disillusioned) **while doing good** (doing good here refers to advancing to spiritual maturity through the consistent daily learning of the Word of God in the filling of the Holy Spirit), **for in due season** (this refers to God’s timing not ours) **we shall reap if we do**

not lose heart. (meaning, if we stick with it, if we don't give up and if we don't let anything keep us from consistently advancing to spiritual maturity. (NKJV: emphasis and explanation provided by the author)

God has never recognized human abilities, human words or anything done in the energy of the flesh. All of that is rejected by God. Isaiah 64:6a tells us that **we are all like an unclean thing, And all our righteousnesses are like filthy rags....** Anytime you do your own sowing, whatever you reap God is not in it. There are no blessings from God when you do your own sowing. Many times people rationalize and say that God is in something which they are doing, but most of the time God is not in it and the rationalization is mere delusion.

PRINCIPLE: reaping what you sow is negative volition to the plan of God, while reaping what God has sown is spiritual maturity, great blessing, great happiness and wonderful contentment.

5. The dangers of not consistently learning the Word of God on a daily basis cannot be overemphasized. Many Christians claim to love God's Word, yet they spend most of their Christian life involved in Christian service activities. There is a place for Christian service, but not until the believer has spent a lot of time learning exactly what the Bible teaches, and sometimes that takes years. Believers who fail to place themselves under the ministry of the Word of God place themselves in a position to reap what they sow, and that can be very painful and depressing. It can lead to self-induced misery and three categories of divine discipline: warning discipline, intensive discipline and dying discipline.
6. But when the believer focuses on spiritual growth by becoming a student of the Word of God and subordinates himself to the authority of God's Word in all areas which include respect for the authority of the man who faithfully teaches divine truth, the pastor.
7. The definition of true discipleship is the believer accepting the authority of God's Word, the Bible, and God's man who has been given the spiritual gift to communicate it. Then being faithful to consistently attend Bible classes.

Literally, "So long as it is being said, Today, if you will listen and learn."

His voice — τῆς φωνῆς αὐτοῦ — TES PHONES AUTOU. First of all we have the definite article which is used to identify the noun "**voice**" as being the voice of the Lord as recorded in His Word. The definite article should not

be translated into English. Next we have the objective genitive singular of the noun **φωνή** — PHONE. Means “an articulate voice, speech, discourse.” Before the Bible was completely written down the Lord spoke to the prophets and His special chosen servants. But today since the Bible is in completed written form, the voice of the Lord can only be understood through His written Word, the Bible. God does not speak overtly to anyone today, and those who say He does are not obedient servants of the Lord Jesus Christ. In other words it is the written Word of God that is the source of God’s voice today. It is the source of all blessing for the believer. The Bible in its original languages is the divinely inspired voice of God.

The next word in our text is the genitive singular of the intensive pronoun **αὐτός** — AUTOS correctly translated “**His.**”

Literally, “If you will listen and learn from His voice (maybe you will or maybe you won’t).” This refers to the voice of God that comes through His Word.

Harden not your hearts — The hardening of the heart refers to intensive negative volition to divine truth and is where reversionism begins.

Harden not — **μὴ σκληρύνετε** — ME SKLERUNETE. First of all we have the negative ME, plus the present active subjunctive second person plural of the verb **σκληρύνω** — SKLERUNO. Means “to make hard, to be stubborn, to be negative.”

PRESENT TENSE (customary): denoting an action that occurs at successive intervals on a consistent basis. In other words, the hardening of an individual’s heart occurs only after he has consistently neglected or rejected the ministry of the Word of God.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of neglecting or rejecting the learning of the Word of God which in turn causes him to develop a hardness of heart.

SUBJUNCTIVE MOOD (potential): the hardness of heart is only potential, it depends upon the free will decisions of the believer.

Hearts — **καρδίας** — KARDIAS. Accusative plural of the noun **καρδία** — KARDIA. Means “the seat of intellect, the inner mental frame.” According to the Bible your “mental heart” is a part of your eternal soul. The Greek word KARDIA translated “heart” consists of the frame of reference, the memory center, vocabulary storage and the conscience with its norms and standards. God created the soul of each individual to be taught and to develop through the knowledge of truth. First of all the truth of divine

establishment, such as free will, marriage, family and nationalism. Secondly the truth of the gospel of eternal salvation through Jesus Christ.

We are all aware that the divine plan of teaching the heart has only reached a few people. Jesus spoke of this in Matthew 7:13-14, **“Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. (14) But small is the gate and narrow the road that leads to life, AND ONLY A FEW FIND IT.”** (NIV: emphasis added by the author)

The real problem in the human race is the apathy, neglect and rejection of the teachings of the Word of God. Since God created the soul to be occupied with information, when individuals are apathetic, neglectful or simply reject the teachings of the Word of God, it creates a vacuum in the soul. When the truth is neglected or rejected it makes the soul vulnerable to false doctrine, Satanic doctrine and doctrines of demons. These false doctrines are pulled into the soul and attack the frame of reference, the memory center, the vocabulary storage, categorical storage and the norms and standards of the conscience. All this works together to harden the heart to any type of truth. Therefore, the writer of the Book of Hebrews says **“Harden not your hearts.”** “Don’t turn your back on Bible teaching, Bible learning and Biblical application in your life.”

The reason the writer is so concerned about his countrymen in Jerusalem in 67 AD was because it was the hardening of the hearts of the believers that led to the destruction of the Exodus generation. It will also lead to the destruction of the believers in Jerusalem in 70 AD. And today we see in the United States of America a very similar condition developing. The Christian principles based on the Word of God that founded our great country are being rejected by very large numbers of believers. The United States of America is traveling down the same road as the Exodus generation three thousand five hundred years ago, and the Jerusalem generation of almost two thousand years ago. America is quickly approaching the place when God will remove His hand of blessing on us and we will see His hand of judgment. In the Bible God warned His people through natural disasters: floods, droughts, earthquakes and causing the Jewish Army to be defeated or to suffer great loss on the battlefield.

Summary Principles Regarding the Heart

1. The heart, therefore, refers to the mentality of the soul. When the learning of God’s Word becomes a part of the believer’s life, the Word

of God will function in the heart: the frame of reference, the memory center, the vocabulary, the categorical storage and it changes the norms and standards of the conscience to divine norms and standards.

2. The first objective in the Christian life is to get the Word of God into the heart: the frame of reference, memory center, vocabulary, categorical storage. When this is accomplished it is the Word of God which works in your conscience to change your norms and standards to the standards that please God.
3. The next objective is the advancement to spiritual maturity.
4. Apathy, neglect and negative volition will inevitably result in the hardening of the heart, which will cause the believer to eventually lose all interest in the things of God and will gradually move him into reversionism.
5. Then, in reversionism, the believer will develop a malfunction of his application of faith and will develop the attitude of the Exodus generation and the Jewish generation of 70 AD which will lead to the sin unto death and the destruction of their nation.

Literally, “Harden not your hearts.”

As in the provocation — ὥς ἐν τῷ παραπικρασμῷ — HOS EN TO PARAPIKRASMO. First of all we have the correlative adverb HOS setting up a comparison. Next we have the preposition EN plus the dative singular of the noun παραπικρασμός — PARAPIKRASMOS. Means “rebellion, revolt, lawlessness, provocation.” This is a reference to the Jewish revolt against Moses, Joshua and Caleb in Numbers 14:5-11, **Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there. (6) Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes (7) and said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. (8) If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. (9) Only DO NOT REBEL AGAINST THE LORD. And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the Lord is with us. Do not be afraid of them.” (10) But the whole assembly TALKED ABOUT STONING THEM. Then the glory of the Lord appeared at the Tent of Meeting to all the Israelites. (11) The Lord said to Moses, “How long will these people treat me with**

contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them?” (NIV: emphasis added by the author)

What is really sad about all this is that which occurred in the Exodus generation, and the Jews in the first century is repeating itself today in the lives of many Christians in America. They have turned their backs on God and His Word and are attempting to change the course of history through Christian activism which has never been the plan of God and never will be. Christian activism is one of the tools of Satan to get Christians distracted from their primary responsibility to God to learn and apply His Word and grow to spiritual maturity. Today America is filled with Christian babies, spiritually speaking. Very few have advanced to spiritual maturity. I believe this is what makes the message of the book of Hebrews so important to us today. The majority of Christians are bordering on reversionism and many have actually moved into it, and they are continually fighting against God while they claim to be serving Him.

EXPANDED TRANSLATION VERSE 15: “While it is being said, ‘Today, if you will listen and learn from His voice (The Written Word of God) do not go on hardening your hearts as in the rebellion in the desert.’”

Hebrews 3:16;

The remaining verses of this chapter are devoted to application. In verses 16-18 the writer asks a number of questions. They are asked to the generation of the original recipients of this epistle: the born again Jews living in Jerusalem in 67 AD.

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

The writer of this epistle will close out this chapter with a series of questions designed to stir up the conscience of the readers and cause them to “think” or to “consider.” Matthew 21:28, Jesus said, “**What do you think?.....**”. (NIV), also James 4:5, **Or do you think the Scripture says without reason that the spirit he caused to live in us envies intensely?”** (NIV) Paul was also an expert in using questions in his epistles to stimulate the thinking of his readers. In Rom 3:1 he says “**What advantage, then, is there in being a Jew, or what value is there in circumcision?”** (NIV) Rom 3:9, “**What shall we conclude then? Are we any better?”** (NIV).

The next time you read Paul’s writings make a note of the many questions he poses to his readers before he instructs them regarding the answers.

For — γὰρ — GAR. This is the explanatory use of the conjunctive particle to express an explanation. This particle has many different uses but here it is explanatory.

Some — τίνες — TINES. Nominative plural of the interrogative pronoun τίς — TIS. The interrogative pronoun is spelled the same as the indefinite pronoun, the only thing that distinguishes the two is the accent. This should be translated “For who, having heard, did provoke?” The writer is using a question to recall to the minds of his readers the identity of those who refused to believe the Lord and enter Canaan.

When they had heard — ἀκούσαντες — AKOUSANTES. Aorist active participle nominative masculine plural of the verb ἀκούω — AKOUO. This is one of the most common verbs used for the hearing and learning of the Word of God. AKOUO means “to hear, to listen, to understand what is heard, to learn from what is heard.” This tells us that the Exodus generation definitely received Bible teaching.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this aorist tense tells us that for 40 years as they traveled through the desert they had constant Bible teaching from Moses, Aaron and angels.

ACTIVE VOICE: the subject produces the action of the verb. The people of the Exodus generation produced the action of listening and hearing the teaching of the Word of God.

PARTICIPILE (circumstantial): this denotes the attendant circumstances involved in completing the action of the main verb. The main verb is **“provoked.”** The circumstances were such that this generation listened and heard the wonderful doctrinal messages from God’s teachers but they refused to take heed and believe that which was taught. Also, the aorist participle precedes the action of the main verb. The aorist participle **“they had heard,”** precedes the action of **“did provoke.”** In other words, they didn’t provoke or rebel against the Lord until after His Word was taught.

Literally, “For who, having heard, did provoke?”

All of the Jews of the Exodus generation heard the teaching of the Word of God. But only those with negative attitudes **“provoked”** God. Only a few from that generation were positive toward God’s Word: Moses, Aaron, Joshua and Caleb.

All the Jews of that generation were born again but most of them were negative to divine truth and moved into reversionism. This generation of Jews was so negative that they are used a number of times in the Scripture as examples of evil believers. It is used here in Hebrews chapter three, Psalm chapter 95 and I Corinthians chapter ten to name a few.

Did provoke — *παρεπικράναν* — PAREPIKRANAN. Aorist active indicative third person plural of the verb *παραπικραίνω* — PARAPIKRAINO. Means “rebellion, revolt, lawlessness, provocation.” This is a *ἄπαξ λεγόμενον* — HAPAX LEGOMENON meaning that this word is found only once in the New Testament, but it is found quite a few times in the Old Testament Greek translation, the Septuagint. The negative attitude of the Exodus generation caused them to show contempt for the Word of God.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes all of the times they rebelled and places them all in one point of time in describing it.

ACTIVE VOICE: the subject produces the action of the verb. The Jews of the Exodus generation produced the action of rebelling.

INDICATIVE MOOD (declarative): referring to the absolute historical fact that the Exodus generation produced the action of rebelling against God.

PRINCIPLE: believers in reversionism are in different stages just as growing believers are in different stages of their spiritual growth. It is assumed that those reading this now are in some stage of spiritual growth. You could be a spiritual baby, or a spiritual adolescent or a spiritually mature believer. No two believers are in exactly in the same stage of spiritual growth.

This is why the privacy of the priesthood and the resultant toleration is so important. AGAPE love is commanded for all believers! This is the strongest category of love to exist. It is so powerful that God is the only One who is able to produce it. Yet we are commanded to possess it. We can possess AGAPE love only by the filling or controlling ministry of the Holy Spirit. When you possess AGAPE love you will have an extraordinary tolerance of others that goes far beyond any human ability.

PRINCIPLE: with regard to the Exodus generation many of them were in different stages of reversionism. Some were in the warning stages, some were in the intensified stages and some were in the dying stage. Over the 40 years some were slower than others to reach the sin unto death, but they arrived there sooner or later. That is why the constative aorist is used here to indicate the various stages of their reversionism.

I Corinthians 10:5, Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert. (NIV)

Literally, “For who, having heard, rebelled?” The NIV says, “Who were they who heard and rebelled?” They added more words but they are saying the same thing.

PRINCIPLE: just as reversionism kept the Exodus generation out of the land of Canaan, so reversionism today will keep the believer from spiritual maturity — and all the blessings that go with it. And just as reversionism caused the Exodus generation to die the sin unto death, so also today it places the believer under the same maximum discipline, the sin unto death.

Howbeit not all that came out of Egypt by Moses —

Howbeit not all — ἄλλ' οὐ πάντες — ALL OU PANTES. First of all we have the adversative conjunction ἄλλά — ALLA. Means “but, rather, on the contrary.” With this we have the negative particle οὐ — OU. Correctly translated “not.” Then we have the nominative plural of the adjective πᾶς — PAS meaning “all, every, the whole.” This phrase literally says, “But not

all.” Referring to all the Jews that came out of Egypt. The writer is going to say that there were a few who were positive to the Word of God.

That came out — οἱ ἐξεληθόντες — HOI EXELTHONTES. First of all we have the nominative plural of the definite article HO which identifies the ones “that came out,” the Jews. Next we have the aorist active participle nominative masculine plural of the verb ἐξέρχομαι — EXERCHOMAI. The prefixed preposition EX means “out from.” The verb ERCHOMAI means “to come or go.” Therefore EXERCHOMAI means “to come out from.” In our context it means to come out from slavery in Egypt.

Literally, “But not all of them having come out.”

By Moses — διὰ Μωυσέως — DIA MOUSEOS. First of all we have the genitive singular of the preposition DIA. DIA plus the genitive means “through” referring to agency. Literally “Through the agency of Moses.”

EXPANDED TRANSLATION VERSE 16: “For who, having heard, revolted? (the reversionistic Jews of the Exodus generation). But did not all of them having come out of Egypt through Moses rebelled? (yes, they all rebelled except four: Moses, Aaron, Joshua and Caleb).

Hebrews 3:17;

Vs 17: **But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?** (KJV)

But — δὲ — DE. This is a transitional particle used without any contrast intended. This particle is often used as an adversative conjunction, but here it is merely a transitional particle. Instead of “but” it should be translated “then.”

With whom — τίσιν — TISIN. The dative plural of the interrogative pronoun τίς — TIS meaning “who? what? or why?”

Was he grieved — προσώχθισεν — PROSOCHTHISEN. Aorist active indicative third person singular of the verb προσοχθίζω — PROSOCHTHIZO. Means “to be offended, to be disgusted to the point of provocation, to be angry to the point of being provoked.” This is known as an anthropopathism. This is the same word that is used back in verse ten which I translated “disgusted.” Technically God is never angry, or disgusted, but when people continually disbelieve Him and continually reject His truth He simply responds with divine judgment. This judgment is administered without any hatred, or anger or any animosity. Therefore an “anthropopathism” ascribes to God, in the language of accommodation, human feeling, passions and thoughts (which God does not have) to help man understand God’s policies, thoughts, acts and decisions in terms of a human frame of reference. In our passage, as in verse ten the writer is referring to God being “grieved,” or possessing divine displeasure. In other words, God was continually exercising patience with them until He reached the point of total and complete disgust.

PRINCIPLE: this is a human term ascribed to God in order to explain why God disciplined the Exodus generation.

Literally, “Then with whom was He disgusted forty years?”

Forty years — Forty years refers to the length of time for the Exodus generation after their deliverance from Egypt. This was the time of their reversionism, the time of their discipline and the time of their dying. It is interesting to note that the amount of time spent in reversionism by the Exodus generation is almost equivalent to the amount of time the Jews in Jerusalem had rebelled against God when they rejected their Messiah in 30 AD. Jerusalem and the temple would be destroyed in 70 AD. Again we see

the number 40, the number of probation and testing. The time of Israel's testing was almost over when this epistle was written in 67 AD. The writer of the book of Hebrews was giving the Jews their final warning.

Was it not with them that sinned, whose carcasses fell in the wilderness? —

Was it not — οὐχὶ — OUCHI. This is a very strong negative used as an interrogative and it demands or expects an affirmative answer.

With them — τοῖς — TOIS. This is the dative plural of the definite article that is used as a pronoun and should be translated “with the ones.”

That had sinned — ἁμαρτήσασιν — HAMARTESASIN. Aorist active participle dative masculine plural of the verb ἁμαρτάνω — HAMARATANO. Means “to sin, to miss the mark, to be in error, to be guilty of wrongdoing.” All of these definitions can fit the Exodus generation, but in the context the sin that is emphasized is the sin of unbelief or lack of faith. Most people do not realize that unbelief or lack of faith is one of the worst sins to be guilty of.

PRINCIPLE: unbelief not only destroys the means of going to heaven; unbelief destroys the means of living the Christian life and unbelief destroys the means of advancing to spiritual maturity.

Literally, “Was it not with the ones having sinned?”

Whose — ὧς — HOS. Genitive plural of the relative pronoun ὅς — HOS meaning “who, which, what.” This refers to the Exodus generation.

Carcasses — τὰ κῶλα — TA KOLA. First of all we have the nominative plural of the definite article ὁ — HO which emphasizes the identity of the noun. Next we have the nominative plural of the noun κῶλον — KOLON. Means “a limb, a body part, a corpse.” The writer is referring to Numbers 14:29 where the Hebrew word פֶּגֶר — PEGER (peh'-gher) is used. PEGER simply means “a body or a corpse.” But when the Jews in Alexandria, Egypt in 250 BC translated the Hebrew Bible into Greek they chose the Greek word KOLON which is a much stronger word than the Hebrew PEGER and connotes the idea of dismemberment. This Greek word gives a more graphic description of the death of these people. Their body parts were scattered over the desert.

Literally, “Whose dead bodies.”

Fell — ἔπεσεν — EPESEN. Aorist active indicative third person singular of the verb πίπτω — PIPTO. Means “to fall, to come to ruin, to become null and void.” It should be translated “had fallen.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this verb takes the time each one of them died and places them all in one point of time in describing it. This one verb in the constative aorist tense refers to the entire reversionistic Exodus generation.

Everytime someone died from the Exodus generation it was divine discipline. And when Moses would conduct a funeral he could have said the same thing over the body of each one. “Here lies Eber from the tribe of Judah. He was a reversionist, he brought all this on himself. God was disgusted with him, he should have lived another 25 or 30 years but he died the sin unto death. He went negative toward the Word of God, he was warned many times and his discipline was intensified. He struggled through the Lord’s chastening hand and died under the sin unto death. Today he is in paradise and happy. But he was a total loser during his spiritual life on this earth.” That would have been a good and honest sermon for almost anyone in Israel for forty years.

ACTIVE VOICE: the subject, the reversionist, produces the action of the verb. This tells us that they brought this on themselves through their own negative volition toward the Word of God.

INDICATIVE MOOD (declarative): denoting the historical reality of the sin unto death for most of the Exodus generation.

Literally, “Whose dead bodies had fallen.”

In the wilderness — ἐν τῇ ἐρήμῳ — EN TE EREMO. First of all we have the dative singular of the preposition EN, plus the dative singular of the definite article ὁ — HO used to emphasize the identity of the adjective, plus the dative singular of the adjective ἔρημος — EREMOS. Means “desert, a desolate place, uninhabited area.” Not only did most of them die the sin unto death, but they died in the most desolate of extreme climate conditions.

EXPANDED TRANSLATION VERSE 17: “Then with whom was He disgusted forty years? Was it not with the ones having sinned (the sin of unbelief) whose dead bodies had fallen in the desert?”

Hebrews 3:18;

After reminding them in the previous verse that sin was the cause of Israel's destruction at the time of the Exodus, he now specifies the character of that sin, unbelief!

Vs 18: **And to whom sware he that they should not enter into his rest, but to them that believed not?** (KJV)

And — δὲ — DE. A transitional particle correctly translated “and.”

To whom — τίσιν — TISIN. Dative plural of the interrogative pronoun τίς — TIS meaning “who? what? or why?” The interrogative is used in asking a question. This is correctly translated “to whom,” referring to the reversionistic believers of the Exodus generation.

Sware he — ὤμοσεν — OMOSEN. Aorist active indicative third person singular of the verb ὀμνύω — OMNUO. Means “to make a promise with an oath, to make a solemn promise.”

AORIST TENSE (constative): views the action of the verb in its entirety as one complete whole. This is also known as the “once and for all” aorist.

ACTIVE VOICE: the subject produces the action of the verb. God is the subject who produces the action of “making a solemn oath.”

INDICATIVE MOOD (declarative): denoting the absolute dogmatic reality of God making a permanent solemn oath.

Literally, “And to whom did He make a solemn promise with an oath.”

That they should not enter — εἰσελεύσεσθαι — EISELEUSESTHAI. Future middle infinitive of the verb εἰσέρχομαι — EISERCHOMAI. First of all we have the prefixed preposition EIS meaning “into,” then we have the verb ἔρχομαι — ERCHOMAI meaning “to come or to go.” This is an intensive statement because we have the prefixed preposition EIS meaning “into,” and we also have the preposition EIS used independently meaning “into.” To translate these twice would be very clumsy English: it should be noted that the Greek is much more intense and emphatic than the English.

Into his rest — εἰς τὴν κατάπαυσιν αὐτοῦ — EIS TEN KATAPOUSIN AUTOU. First of all we have the preposition EIS plus the accusative case correctly translated “into.” Then we have the accusative singular of the

definite article ὁ — HO. The use of the definite article emphasizes the identity of the noun. The noun is the accusative singular of κατάπαυσις — KATAPAUSIS. Means “rest, a state of relaxation, a place of rest.” This refers to a spiritual rest denoting the life of spiritual maturity. The last word in this phrase is the genitive singular of the intensive pronoun αὐτός — AUTOS correctly translated “His.” The Greek literally says, “Into the rest of Him.” But in translating this we do not use the definite article, therefore it should read, “Into His rest.”

But to them that believed not? —

But — εἰ μὴ — EI ME. Means “unless or except.” Here it should be translated “except.”

To them that believed not? — τοῖς ἀπειθήσασιν — TOIS APEITHESASIN. First of all we have the dative plural of the definite article ὁ — HO used as a pronoun and could be translated “those.” With this we have the aorist active participle dative masculine plural of the verb ἀπειθέω — APEITHEO. Means “to not believe, to not trust, to not have faith, to not obey.” The Greek letter alpha “α” is prefixed to the word πείθω — PEITHO meaning “to believe, to trust, to have faith, to obey.” The alpha privative added to a word gives it a negative definition. This word also carries the connotation of rejection of authority and rebellion in the soul.

AORIST TENSE (constative): this views the action of the verb in its entirety but looks at it as one complete whole. In other words, it takes all of the decisions of negative volition on the part of Jews and places it in one point of time in viewing them.

ACTIVE VOICE: the subject produces the action of the verb. The Exodus generation produced the action of constantly being negative to the will, plan and Word of God.

PARTICIPIE (circumstantial): denoting the circumstances involved in completing the action of the verb. The circumstances were their continual negative volition to the Word of God which caused them to miss out on God’s promised blessing and rest.

EXPANDED TRANSLATION VERSE 18: “But to whom did He promise with a solemn oath that they should not enter into His rest, only to those who were in unbelief?” (Affirmative, meaning “yes, that is true”)

They did not listen to the Word of God, in consequence, their hearts were hardened which developed unbelief resulting in destruction. We saw in the

previous verse that the Greek word translated “unbelief” could have been translated “did not obey.” It amounts to the same thing differing only according to which angle or viewpoint it is observed: looking at it from the mind or heart, it is “unbelief,” looking at it from the will, it is “disobedience.” In either case it is the sure consequence of refusal to listen and believe the Word of God.

Hebrews 3:19;

Vs 19: **So we see that they could not enter in because of unbelief.** (KJV)

So — καὶ — KAI. Conjunction used in the explanatory sense. In other words, one clause is connected with another clause by the conjunction KAI for the purpose of explaining the first clause. This should be translated “And so, we see.”

We see — βλέπομεν — BLEPOMEN. Present active indicative first person plural of the verb βλέπω — BLEPO. Means “to see, to observe, to discern mentally, to perceive.”

PRESENT TENSE (customary): this emphasizes which habitually occurs when people study the Word. They get some understanding of what is being taught, but it does not mean that they totally understand it. Generally when a believer is positive and examines this passage under a pastor-teacher and has been following the context of this passage he will usually understand what is being taught here. Literally, “And so we see (we understand and conclude).”

That they could not enter in — Of course this refers to entering the land of Canaan.

That — ὅτι — HOTI. Conjunction which is used after verbs of perception to indicate the content of that perception.

Then we have the conclusion of this chapter.

They could not enter in because of unbelief —

They could not — οὐκ ἠδυνήθησαν — OUK EDUNETHESAN. First of all we have the negative OUK plus the aorist active indicative third person plural of the verb δύναμαι — DUNAMAI. Means “to have power, strength, to be able.” With the negative it means that “they were not able,” or “they did not have the power.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words it takes the entire 40 years of wandering in the desert and places it in one point of time in describing it. God gave them 40 years to come to the place of believing His Word. The constative aorist says in effect, “that the possibility was always there,” but they refused to avail themselves of that which God provided. They did avail themselves to the manna, the physical food, but they refused to accept the

food for their souls. While the food for the body kept them alive physically so they could recover, the food for their souls was neglected and then rejected.

PRINCIPLE: this is the problem which exists in every generation of believers on this earth: the problem of feeding the body on a regular basis but failing to feed the soul.

ACTIVE VOICE: the subject produces the action of the verb. The Jews produced the action of not being able to enter the land because of their own negative volition toward the Word of God.

INDICATIVE MOOD (declarative): referring to the historical reality that the Jews of the Exodus generation set their fate through their own negative volition.

Literally, “And so we conclude that they were not able.”

To enter in — εἰσελθεῖν — EISELTHEIN. Aorist active infinitive of the verb εἰσερχομαι — EISERCHEOMAI. Means “to come in, or to go in.” This refers to entering the land of Canaan which is analogous to spiritual maturity.

AORIST TENSE (culminative): this views the action of the verb in its entirety but emphasizes the end result, the conclusion. This conclusion is that “they were not able to enter the land.”

ACTIVE VOICE: the subject produces the action of the verb. The Exodus generation produced the action of not being able to enter the land. This also informs us that as long as they were still alive God’s purpose for their lives was still open. It could have only taken positive volition on their part for God to give them what He had promised them.

INFINITIVE MOOD (purpose): this tells us that God’s purpose for them was still open, and as long as they were alive they could have recovered and moved on to spiritual maturity and then into the land. But they did not recover, therefore, they did not move on to spiritual maturity and they were not able to enter the land.

Literally, “And so we conclude that they were not able to enter in.”

Because of unbelief — δι’ ἀπιστίαν — DI APISTIAN. First of all we have the preposition DIA plus the accusative singular of ἀπιστία —APISTIA. I want you to notice the spelling of this noun: “a” the prefix alpha

which negates the word, then PISTIA which is the word for “faith, or belief.” Therefore, APISTIA means “no faith, lack of faith or unbelief.”

Matthew 13:58, **Now He did not do many mighty works there because of their UNBELIEF** (APISTIA, the same word as in our passage of Hebrews) (NKJV)

EXPANDED TRANSLATION VERSE 19: “And so we conclude that they were not able to enter in because of unbelief (lack of faith).”

SUMMARY PRINCIPLES

1. The Jews of the Exodus generation are used by this unknown writer of the epistle to the Hebrews to set up an example for the Jews living in Jerusalem in 67 AD.
2. Both generations, the generation of the Exodus and the generation of 67 AD were reversionistic.
3. However, the Exodus generation, was out of the land trying to get in, while the other, the generation of 67 AD was in the land trying to get out because of the extreme Roman tyranny. But essentially the condition of their souls were the same: born again believers who had neglected the Word of God to the point of receiving maximum divine discipline from God.
4. The Exodus generation, was punished by the sin unto death in the desert, “whose dead bodies had fallen in the desert” (vs 17), while the other, the generation of 67 AD was punished by the sin unto death in the land by the destruction of Jerusalem and the temple by the Romans.
5. Both generations reached the point of the sin unto death in the same manner, negative volition, indifference, apathy and rejection of the Word of God.
6. They failed to feed on spiritual food which caused them to falter in their faith. Spiritual food is the only thing that can keep faith functioning, that can keep the believer from slipping into unbelief. And faith can only be developed through the knowledge of the Word of God.

7. In closing out this chapter the writer does not make an issue of the sin of making and worshipping the golden calf (Exodus chapter 32:), nor does He mention their grumbling and complaining when they ran out of water in Exodus chapter 17. We could recall many other instances of sins committed by the Exodus generation. But to God there was but one sin that is greater than all others, the sin of unbelief!
- A. We are saved by faith, we are lost through unbelief.
 - B. Our heart is purified by faith, our heart is hardened by unbelief.
 - C. Faith brings us close to God, unbelief causes us to depart from God.
 - D. There is no sin so great that it cannot be forgiven if the unbeliever only believes in Jesus Christ. **But He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.** (NKJV: John 3:36)

The End

Hebrews Chapter Three

Expanded translation of Chapter Three Written in Paragraph Form

Therefore, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus. He being faithful to the One having appointed Him, as also Moses being faithful in his entire house (dispensation). For this One (Jesus Christ) has been found to be permanently deserving of a greater glory than Moses by so much as the One having constructed and furnished it (the house, the dispensation) keeps on having more honor than the house (or anyone in the house). For every house (dispensation) is constructed and furnished by the agency of someone, but the One (Jesus Christ) having constructed and furnished all things is God. Now Moses, on the one hand was faithful (dependable, trustworthy) in all his house (the dispensation of Israel) as a noble and honorable servant (a spiritually mature believer) for evidence of things being communicated in the future. On the other hand Christ and only Christ as an adult Son over His house, whose house we are if we steer and maintain our course (if we have in full and secure possession) of the

confidence and the object of boasting (Jesus Christ) and have our confident expectation stabilized until the end.

Therefore, just as the Holy Spirit says (Psalm 95:7-11), “Today if you will listen and learn from His voice. Do not harden your hearts as in the negative revolt of the Meribah on the day of testing in the desert. Where (the first Meribah) your father’s (Exodus generation) began to test me (to determine good or evil in me) and prove me (to see if I could pass the test to their satisfaction) and saw my grace provision for forty years. Because of which (reversionism) I (God) was disgusted with that generation and said, ‘They are always being deluded in their hearts (thinking) and they have not known my ways (my systems of doctrine).’ In keeping with the facts I promised with a solemn oath in my anger, that I am not God if they shall enter into my rest.”

Be on guard, brethren, that there not be in anyone of you an evil heart of disbelief by turning away from the living God. But keep on encouraging yourself and others on each successive day as long as it called this day, that not anyone from among you become hardened by the delusion of sin (the sin of unbelief). For we have become partners of Christ, if we hold and retain the hope and confidence we started with, being firm and sure until the end (of our earthly life).

While it is being said (Psalm 95:7-8), “Today, if you will listen and learn from His voice (The Written Word of God) do not go on hardening your hearts as in the rebellion in the desert.” For who, having heard, revolted? (the reversionistic Jews of the Exodus generation). But did not all of them having come out of Egypt through Moses rebelled? (yes, they all rebelled except four: Moses, Aaron, Joshua and Caleb). Then with whom was He disgusted forty years? Was it not with the ones having sinned (the sin of unbelief) whose dead bodies had fallen in the desert? But to whom did He promise with a solemn oath that they should not enter into His rest, only to those who were in unbelief? (Affirmative, meaning “yes, that is true”). And so we conclude that they were not able to enter in because of unbelief (lack of faith).

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