

THE PROPER STUDY OF JESUS | HEBREWS 3:1-6A

- The **holy brethren** are Jewish believers. The job of these *holy brethren* is to **consider Jesus**. (v. 1)
 - The word *katanoeo* is on the root *neos* (to think), with the prefix *kata*. This prefix means "take the following word to its ultimate degree."
 - If one is going to have a Biblical understanding of Jesus, it is going to take thinking, studying, and reasoning. The Jesus of your feelings is likely a false Jesus.
- Jesus had a two-fold role in the profession of the Jewish saints: The One Sent (apostle) and the High Priest.
 - Moses will be presented as the type of Christ (v. 2), yet a type which was broken because Moses insisted on Aaron's help. However, Aaron was never considered "High Priest" until after the deliverance of the Hebrew nation. Even so, Christ was not called our High Priest until after He had become the propitiation of our sins.
 - The High Priestly role in the Hebrew Scriptures was one of maintaining fellowship between God and people, not enabling fellowship. The Priesthood did not come about until after the Passover and the Covenant sacrifices had been given. In the same way, Christ became propitiation, and then began a priestly role.
- The illustration of Moses:
 - The text does not clearly state which **house** Moses was faithful in. In all God's house (as NASB implies with the capitalization) or in all of Moses' own house (as is possible with KJV)?
 - If faithful in his own house, is this the House of Israel or the family of Moses?
 - Was Moses faithful to his family in spite of the amazing change of life that came when he moved from Egypt? (Consider the disdain that Aaron and Miriam had toward Moses in Numbers 12:1 for evidence).
 - Was Moses faithful to Israel in spite of her disobedience? (Consider Exodus 32:32).
 - Either picture could be used to display faithfulness.
 - In making comparison with Moses, the writer ensures that the reader cannot construe an equality between Christ and Moses (v. 2).
 - Verses 3-5: The faithful servant hood of Moses was a testimony to something that would only later be spoken, namely, Christ.
 - That is, Moses (in his faithfulness) was a type and Christ the antitype.
 - Once again, the house of Moses is not clearly defined, but the point of the sentence is in his faithfulness, so nothing is lost.
 - Note that the fact that Moses was a servant in the house does not eliminate his own family house as a possibility, because this is not *doulos* but *therapon*, which "approaches more closely the position of *oikonomos* (manager)" [Zodiahtes] than *doulos* (slave).
 - The comparison is of Moses as *therapon* of his house, but Christ as *uios* (Son) of his house (v. 6). The Son inherits the house, the attendant does not.

THE NECESSARY JEWISH RESPONSE TO JESUS | HEBREWS 3:6B-11

- **Whose house we are** (v. 6b)
 - If one takes a standard Christian interpretation of this verse is "we, the church."
 - If "we" is the church, the Moses was a servant of the church. This is an unacceptable doctrine for anyone who rejects replacement theology in which the church becomes the new Israel.

- However, using a more faithful interpretation, "**whose house we are**" does not refer to the church, but to the Hebrews, thus either "house" of Moses still fits the grammar and theological structure, since Israel is both the house of the Messiah (in potential) and of Moses, with Moses being the attendant and Christ being the Son.
- "if we hold fast" (v. 6)
 - An "if" conjunction with a subjunctive verb is a true "if/then" statement, not a declaration of actuality, but a contingency. That is, this "if" cannot be taken as a certainty
 - Two things were to be held unto.
 - The *parresia*, a freedom to speak, thus, by extension, a confidence.
 - The *kauchema*, a boasting --not any boasting (compare 1 Cor 5:6), but a boasting in "our hope firm until the end."
 - If this is a message to the Christian concerning his or her personal faith, then "once saved always saved" cannot be true (or some creative interpretation must be given, one that ignores the plain sense of words).
 - This passage is notoriously taken to be a threat to "real" salvation.
 - These words clearly say, "we are His house if we are faithful, otherwise we are not his house."
 - If this is a message to Israel, it says to them, "We will be the house of the Messiah if we have a freely spoken confidence and boast in our "until the end" kind of hope."
 - That is, if we will confess Jesus as our Messiah, then His House will be established, and thus we will be established. (See Matthew 23:39).
 - Note: if this interpretation is correct, we would expect an instruction to call upon Jesus as Messiah to follow.
- The quote from Psalm 95:7-11 (vv. 7b-11) is a call to do what was called for in the contingency of v. 6, namely to speak confidently and boast, and if this is done, there is a promised rest. Read Psalm 95:1-11 in light of the confidence and boasting instructed in v. 6.

THE PERIL OF ISRAEL'S UNBELIEF | HEBREWS 3:12-19

- Verse 12:
 - **Take heed** is a command to the Jewish nation.
 - **Departing from the living God** (KJV) This is part of the last warning to the Hebrews not to walk away from the promise of the Kingdom. Literally it is "to stand off from God." This is a willful act, not an accidental occurrence. A search of the 14 times this word is used in the New Testament will display the willfulness of this word. (Note that NASB uses, "fall away," which does not convey the willful nature of this word.)
- Verse 13:
 - **Exhort** is from the word παρακαλέω [*parakaleo*]. The Holy Spirit is called the *Paraclete*. This word is often taught as "comfort," but better implies imploring, beseeching, urging, appealing and even begging.
 - **The deceitfulness of sins:** People of any dispensation can be hardened by the deceitfulness of sin. If sin wasn't deceitful, it would lose its power. We need a group of people around us who will be faithful to encourage us (in any form) so that we are not deceived.
- Verse 14:
 - **Partakers of Christ:** Not the distinction between v. 1 ("partakers of a heavenly calling") and v. 14 ("partakers of Christ.") Verse 1 is secure, v. 14 is potential. To the Hebrew nation, speaking through the believing Jews, the writer is begging that the nation become partakers of Christ (the Messiah).
 - **If we hold...unto the end:** This is clearly a requirement, outside of grace, and outside of assurance, for the Jewish nation. It required works (hold fast), it is not a free gift. Those who confuse the book of Hebrews to be a book about Grace-age salvation will have to spin a tale in their commentary of this verse.
- Verses 15-19: quoting from Psalm 95 in v. 15, the writer then gives an example (vv. 16-18) that shows that God does not have to bring the current generation of Israel into it's "Promised Land" any more than the previous generation. The key factor in both generations is **unbelief**.