

Hebrews Chapter 3

1. **Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,**
 - A. **Therefore,**
 1. This refers to the last chapter in talking about Jesus helping them against the temptations to forsake grace for law.
 2. The admonitions against sin in this book are not referring to the sins of flesh like we often consider sin. He is speaking against the sin of legalism- rejecting Christ to return to the law.
 - B. **holy brethren,**
 1. **holy-** Gr. **hagios**
 - a. Christians are called holy 70 times in the New Testament. If we believed it, we would live like it!
 2. **brethren**
 - a. Paul uses the word brethren to show that he did not see them as forsaking Christ completely.
 - C. **partakers of the heavenly calling,**
 1. **partakers** -Gr. **metochos**- *sharing in, partaking; a partner (in a work, office, dignity)*
 - a. Christians are partakers. **Eph 3:6; Col 1:12; 1Ti 6:2; 1Pe 5:1; 2Pe 1:4; 1Jo 1:3** However, many are not partaking to the extent that God has provided. Pride, legalism, and unbelief will hinder us partaking of Christ's benefits.
 - b. What shall we do to recompense God or all that He has done? Take the cup of salvation and partake! **Ps. 116:13**
 2. **heavenly-** Gr. **epouranios**- *existing in heaven the heavenly regions*
 3. **calling-** Gr. **klesis**- *invitation*
 - a. God has issued out a call to come receive salvation. Just as when your phone rings and you have a choice to answer it or not, so it is with salvation. You must choose to answer God's call or not. Everyone gets a call from God, but not every person answers His call. Those who answer His call are saved. Those who do not, are not saved. Many have God on call waiting.
 - D. **consider the Apostle and High Priest of our confession,**
 1. **consider-** Gr. **katanoeo**- *to perceive, remark, observe, understand to consider attentively, fix one's eyes or mind upon*

- a. How do you handle temptation when it comes? Here we see we can be victorious over temptation by considering Jesus. We see this same admonition in [Heb. 12:3](#).
 - b. Specifically, the temptation that is being addressed in Hebrews is the temptation to turn to legalism. Paul is saying that the antidote for legalism is to consider Jesus- His finished work and grace. Legalism gets you to look at yourself, not Christ.
 2. **Apostle**- Gr. **apostolos**- *sent one with a message and authority*
 3. **High Priest**-Gr. **archiereus**
 4. **confession**- Gr. **homologeō**- *to say the same thing; acknowledge*
 - a. Jesus was sent to establish redemption for us and to execute that redemption for all who confess Him.
 - E. **Christ Jesus**- Gr. *The Anointed Savior*- Jesus is anointed to save you! Let him! You are not anointed to deliver yourself. Jesus is anointed to deliver you, and then anoints you to go deliver others with that anointing and power. The anointing of Jesus Christ will be released in you to deliver you when you confess-say the same thing God says about Jesus and what He did for you by grace.
2. **who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house.**
- A. **who was faithful to Him who appointed Him,**
 1. **faithful**- Gr. **pistos**- *to be trustworthy*
 2. **appointed**- Gr. **poieō**- *to make*
 1. Jesus was faithful to the one who made Him. In His humanity Jesus was made.
 - a. It is God who makes us who we are both in creation and in life. God made Moses and Aaron to be leaders for Israel. [1 Sam. 12:6](#)
 2. God has made us all, but He has given us a choice to serve Him and be faithful to Him.
 3. One of the ways we are faithful to the One who made us, is by fulfilling His purpose and calling for us in this life. Jesus did that.
 - B. **as Moses also was faithful in all His house.**
 1. **Moses**- *drawn out*
 2. **all His house**
 - a. Not Moses' house, but God's house. [Num. 12:7](#)

- b. Moses was faithful in all things pertaining to the house of Israel and the tabernacle-the dwelling place of God.
- c. God's intent from the beginning was to dwell in His people as a house. In the OT He dwelled among His people, but in the NT He dwells in His people. The church is God's house. **1Co 3:9**;
1Pe 2:5-7

3. For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

A. For this One has been counted worthy of more glory than Moses,

1. this One

a. Jesus

2. counted worthy- Gr. *axioo-* *to judge worthy, deem, deserving*

3. more glory- Gr. **pleion doxa-** *greater amount of splendor*

a. Jesus and the New Covenant have a greater glory than the law under Moses. **2 Cor. 3:9**

4. than Moses

a. Moses stood for the law.

B. inasmuch as He who built the house has more honor than the house.

1. built- Gr. **kataskeuazo-** *to furnish, equip, prepare, make ready of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary*

2. house- Gr. **oikos**

3. more honor- Gr. **pleion time-** *greater amount of value and weight, honor, and respect*

a. Jesus built the house of Israel and God's house, the church. Moses was part of the house of Israel. Jesus is greater than Moses. Those under the law revered Moses right under God Himself.

4. For every house is built by someone, but He who built all things *is* God.

A. For every house is built by someone,

1. built- Gr. **kataskeuazo**

a. This points to the fact that buildings do not just come into being of themselves. Someone has to build it. This is obvious. Then how stupid can we be to think the entire universe and earth just sprang from nothing and evolved on its own. It had to have a builder. Sometimes you just have to shake your head. Jesus is the builder of all we see!

- B. **but He who built all things is God.**
 - 1. **all things**
 - a. God through Christ built all things we see.
 - 2. **God**
 - a. Christ created all things and is God. [John 1:3](#), [Col 1:16](#), [Heb. 1:2](#)
5. **And Moses indeed *was* faithful in all His house as a servant, for a testimony of those things which would be spoken *afterward*,**
- A. **And Moses indeed was faithful in all His house as a servant,**
 - 1. **faithful-** Gr. **pistos-** *trustworthy*
 - a. It is necessary that a steward be faithful. [1 Cor. 4:2](#)
 - 2. **servant-** Gr. **therapon-** *attendant, worshipper, one who ministers to the sick*
 - a. Moses gave Israel therapy through the law! He tried to reveal Israel's sickness which was sin and turn people to the cure and Great Physician- the Messiah!
 - B. **for a testimony of those things which would be spoken afterward**
 - 1. **testimony-** Gr. **marturion**
 - a. The law was a shadow of Christ to come who was the substance of the law. [Col. 2:17](#) The law bore witness to Christ in the righteousness of the laws and the just payments of the sacrifices. [Heb. 8:5](#), [Heb. 9:8](#), [9:24](#)
 - 2. **spoken afterward**
 - a. New covenant truth and realities in Christ.
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 to the end.**
- A. **but Christ as a Son over His own house,**
 - 1. **Christ-** Gr. **Christos-** *Anointed One*
 - 2. **Son-** Gr. **huios-** *mature son with the right to the family name and possessions.*
 - 3. **own house**
 - 1. He created the church- the new creations!
 - B. **whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end**
 - 1. whose house are we
 - a. [1Co 3:9](#); [1Pe 2:5-7](#), [1 Cor. 3:16](#)

2. **hold fast**- Gr. **katecho**- *to hold down tight*
3. **confidence**- Gr. **parrhesia**- *outspokenness, frankness, freedom of speech, license of tongue, freedom of action*
 - a. We need to hold tightly to our outspokenness, and freedom of speech. The enemy wants us to stop speaking the Word. Speaking the Word is where our confidence comes from. If you stop speaking the Word over yourself and life, then you will lose confidence.
 - b. Staying confident in God's promises, goodness, and His love for you are key to not straying away from God. [Heb 3:14](#), [Heb 6:11](#), [Heb 10:35](#)

4. **rejoicing of the hope**

- a. **hope**- Gr. **elpis**- *confident expectation of good.*
- b. Hope brings joy. [Rom 5:2](#), [Rom 12:12](#), [Rom 15:13](#) If you have no hope then the enemy can still your joy. Your joy is your strength. The enemy wants to rob you of your confidence and hope. To do this he gets you to stop talking the Word and to start talking your problems. He does this by getting you to stop expecting good in your life and start expecting bad things to happen.
- c. Hope is crucial to keep steady through the trials of life and satan. The enemy wants to remove hope from us. You can live 3 months without food, 3 days without water, 3 minutes without air, but you cannot live 3 seconds with hope.
- d. Paul knew that these people were being tempted to leave the faith because they had lost hope in Christ's return and promises. Paul wrote them scripture here in the book of Hebrews so that hope would be renewed in them. Hope comes from the Word of God. [Rom. 15:4](#)

5. **firm**- Gr. **bebaios**- *stable, fast, firm, steady, sure, certain*

6. **end**- Gr. **telos**- *termination, the limit at which a thing ceases to be; that by which a thing is finished, its close, issue, the end to which all things relate, the aim, purpose*

7. **Therefore, as the Holy Spirit says: "TODAY, IF YOU WILL HEAR HIS VOICE,**

A. Therefore,

1. This is connected to the last verse about having confidence and hope.

B. as the Holy Spirit says:

1. **says**- present tense- *is saying ...*
2. God is speaking to us all of the time. He will speak whenever we open up His Word.

C. Today,

1. God wants to speak to you today, not tomorrow, or the next day! If we will make bible study a practice every day, we will hear God's voice to us today.
2. God is speaking today! This is the day of salvation! **2 Cor. 6:1-2**

D. if you will hear his voice

1. **if you will hear**- This means it is up to us to hear. It is up to us to open up the Word of God and read, study, and meditate on it. If we will, then we will hear His voice. This will bring confidence and hope to us and keep us stable, steady, and strong.
 - a. Notice this verse says, "as the Holy Spirit IS saying" and "IF you hear His voice". The Holy Spirit is speaking but we are not always hearing! We will fail to hear what the Spirit is saying if we are not paying attention and if we neglect the Word of God. The Word of God is the main way the Spirit speaks to us.
To hear God's voice, you must first hear His call for salvation. Then you as His sheep, can hear His voice, on a daily basis for guidance. **Joh 5:25, Joh 10:3, Joh 10:16, Joh 10:27**
2. **voice**- Gr. **phone**- *sound, voice*
 - a. For many years I wanted to hear God's voice, but I heard nothing. It was VERY frustrating for me. One day the Spirit spoke to my heart and said, "My voice is found in my words".
 - b. God is always on the phone! However, we need to pick up the receiver. The phone is the instrument in which people's voices at long distances away are heard clearly. The Word of God is the instrument in which God's voice is heard clearly.

8. DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION, IN THE DAY OF TRIAL IN THE WILDERNESS,

A. Do not harden your hearts as in the rebellion,

1. **harden**- Gr. **skleruno**- *to make hard, harden to render obstinate, stubborn*
 - a. This is the resulting state from not hearing God's voice. Not hearing God's voice comes by neglecting or rejecting the Word of God.

- b. We will be hardened to what we do not consider or put our attention on. We will be softened to what we consider and put our attention on. If we neglect the Word of God, our heart will be hardened to God. [Neh. 9:16](#), [Jer. 7:26](#), [Zech. 7:11-12](#)
 - c. A hardened heart towards God is an evil heart of unbelief. Faith comes by hearing the Word. Unbelief comes by neglecting the Word of God.
2. **rebellion**- Gr. **parapikrasmos**- *irritation, provocation*
- a. God and Israel were traveling together out of Egypt. They irritated the Lord the entire trip. Have you ever had a long journey with family, and they irritated you the whole way? You know how God felt! Israel grumbled and griped the whole trip.
 - b. Christian, you are on a journey in the life with God. Please make it a pleasurable journey for Him! It is irritating to hear you gripe and complain the whole trip. It is irritating for you to not believe Him over and over. [1 Cor. 10:9](#)
 - c. What we need to do is grow up and put our big boy or girl pants on. God is not our problem. He is our covenant friend. If we are suffering it is either because of Satan or our own stupid decisions. God is not the source of our suffering or pain.

B. in the day of trial in the wilderness

1. **day of trial**- **hemera peirasmos**- *an experiment, attempt, trial, proving, the trial of man's fidelity, integrity, virtue, constancy temptation*
- a. The word, day, means that what we are going through is but temporary. It may seem like it has been one long day, but I promise you that night will come, and a new day will arrive. So, it is with our trials we face in life. They will pass and a new day will come with the sun shining happily upon you!
2. **wilderness**- Gr. **eremos**- *solitary, lonely, desolate, uninhabited, a desert, wilderness; deprived of the aid and protection of others, especially of friends, acquaintances, kindred*
- a. There are times where it seems we are in a wilderness- alone without the aid of people around us. This is the time to realize that we are not alone. God walks with us wherever we go and through whatever we walk through. He is our constant companion and aid.

9. WHERE YOUR FATHERS TESTED ME, TRIED ME, AND SAW MY WORKS FORTY YEARS.

A. Where you fathers tested me,

1. **your fathers**- Paul is writing here to the Jews. The fathers were those of Israel in time of Moses.
2. **tested**- Gr. **peirazo**- *to test in order find the breaking point*
 - a. As when children are testing the boundaries to find a parent's breaking point, so Israel did with God.

B. tried me,

1. **tried**- Gr. **dokimazo**- *to test in order to be seen as approved*
 - a. Israel was testing God to find His breaking point or point of failure. God turned it around to show His holy and perfect nature. God showed Himself faithful and approved through the 40 years Israel tested [peirazo] God.

C. and saw my works forty years

1. **saw**- Gr. **eido**
 - a. Israel continually saw God's miracles, but their heart was hardened because of unbelief. The highest level God wants His children to walk in is not signs and miracles, but to walk by faith. Blessed are those who have not seen, but still believed. [John 20:29](#)
2. **works**- Gr. **ergon**
3. **forty years**- forty years is symbolic for a period or time of testing
 - a. Israel was tested forty years in the wilderness after they failed to believe God and enter the Promise Land. Israel failed the test.
 - b. Israel tested God for those forty years and God passed the test.

10. THEREFORE I WAS ANGRY WITH THAT GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY HAVE NOT KNOWN MY WAYS.'

A. Therefore I was angry with that generation,

1. **angry**- Gr. **prosochizo**- *to be wroth or displeased with; to loathe; to spew out; to be disgusted with*

- a. This was also said of the Laodicean church in revelation.
Rev. 3:16 God was about to spew them out of his mouth. What was common in both was that both did not look to God and trust God for all things.

2. **generation-** Gr. **genea-** *that which has been begotten, men of the same stock, a family; the whole multitude of men living at the same time and age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years*

- a. This word can be used for a race or a group of people that are alive at the same time. Both can be applied here.
- b. God chose out a group of people as a test case for humanity. He selected the race from Abraham, the Jews. They were no better than any other humans. God put the Jews to the test of the law, and they failed. God was angry with the Jewish race. He would not have had a different reaction if He had selected another section of humanity to test. This was His attitude towards the fallen old creation of mankind.

B. and said,

1. When God speaks things go into action. In the short run it was not good things for this generation in the wilderness, but in the long run God had good things planned for humanity, which was redemption!

C. They always go astray in their heart,

1. always

- a. No matter how good an unbeliever appears on the outside, he will always go astray in His heart from God.

2. **go astray-** Gr. **planao-** *to go astray, wander, roam about, to be led into error, to be led aside from the path of virtue, to go astray, sin; to sever or fall away from the truth*

- a. We get the word planet from this word. Early astronomers thought that the planets were stars that just wandered around the sky.
- b. Without the fixed point of Christ in our heart, which points us true north towards heaven, we will wander aimlessly and hopelessly astray from God.

3. in their heart

- a. People go astray in their heart before they go astray in their actions.

D. and they have not known my ways

1. not known- Gr. **ou ginosko**

a. Most people are ignorant because they choose to ignore or not seek out the truth.

2. ways- Gr. **hodos-** *a way [of thinking, feeling, or deciding]*

a. We need to get to know God's way of thinking and deciding. We know this by the Word of God and the Holy Spirit. Without the influence of these two we are lost as a duck in a hailstorm.

11. SO I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.' "

A. So I swore in my wrath,

1. swore- Gr. **omnuo-** *to swear, to affirm, promise, threaten, with an oath*

2. wrath- Gr. **orge-** *anger, the natural disposition, temper, character, wrath, indignation, anger exhibited in punishment, hence used for punishment itself*

B. They shall not enter my rest

1. enter- Gr. **eiserchomai-** *to go out or come in: to enter metaphorically; of entrance into any condition, state of things, to arise, come into existence, begin to be*

a. They entered the Promise Land of Canaan by faith through Joshua.

b. We enter the Promise Land of the Kingdom of God by faith through Jesus.

2. rest- Gr. **katapausis-** *a putting to rest; a resting place*

a. This was the land of Canaan to the Israelites.

b. Although there was initial warfare in Canaan, but afterwards there was great peace and prosperity.

c. Although there is initial warfare when we enter into the Kingdom of God, afterwards there is great peace and prosperity. We can experience this in measure in this life and then fully in the next.

c. The Kingdom of God is a spiritual place right now [heaven], but we are to bring the Kingdom to earth by our conquest of the territory given to us by God in this life. We are to bring heaven to earth in our sphere. Ultimately, Jesus will bring heaven to earth in a full manifestation upon His physical return to the Earth.

12. **Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;**

A. **Beware-** Gr. **blepo-** *to see, watch, to look*

1. One of the most difficult things to see if you are in legalism is that you are in legalism. Legalism blinds you.
2. You must ask the Holy Spirit for accurate sight to see your heart as it is.

B. **brethren,**

1. Paul uses this term to show them that he does not believe that they have fully rejected Christ for the law.

C. **lest there be in any of you an evil heart of unbelief in departing from the living God**

1. **evil heart-** Gr. **poneros kardia-** *full of labors; bad, of a bad nature or condition in an ethical sense: evil wicked*

- a. When we think of an evil heart, we think of someone that is drinking, doing drugs, killing, extorting money, etc.
- b. The greatest evil in God's sight is self-righteousness. These Hebrews were not committing gross sins of the flesh. They were in self-righteousness by trusting in their works under the law instead of Christ. This is the greatest sin to God.
- c. Jesus railed against the religious people. He never did against those who were committing sins of the flesh. He spoke kindly to the prostitutes and tax gatherers and sinners of the street.
- d. Paul said in his prior life in religion that he was the chief of sinners!

2. **unbelief-** Gr. **apistia-** *no faith*

- a. Here we see the root of the Hebrew's problem. They were not exercising faith in Christ. The law is not of faith. When you are working to obtain your own righteousness then you are not trusting God. You are trusting in yourself. This is a great wickedness!

3. **departing-** Gr. **aphistemi-** *to make stand off, cause to withdraw, to remove*

- a. Legalism always leads you to stand off far from God. When God brought out the Israelites, He was right in the midst of them, but after they accepted the law, they had to stand afar off from God and were separated by boundaries.
- b. Legalism promises you that you will get closer to God by your works, but it actually separates you farther than ever.

4. **living God-** Gr. **zao theos**

- a. Legalism is a dead religion. You cannot have a relationship with cold stones [the Law].
- b. Grace brings you into a relationship with the living God!
- c. If you take the founder out of all the world's religions, you still have the religion because it is based upon a code of conduct, based upon their teachings.
- d. If you take Jesus out of Christianity, then you will have no Christianity because it is based upon a vital relationship with the risen Savior.
- e. Some sects of Christianity are not Christianity. They are a religion. They are based upon a code of conduct based upon the teachings of Jesus. They live without a vital relationship with Jesus. They are in a religion based upon some of Jesus' teachings, not all of His teachings. If they followed all His teachings, then they would come to Him in faith and be born again. [John 3:3](#)

13. **but exhort one another daily, while it is called "TODAY," lest any of you be hardened through the deceitfulness of sin.**

A. **but exhort one another daily,**

1. **exhort-** Gr. **parakaleo-** *to call near to comfort and build up with courage building words*

- a. We need to be exhorted in our Christian life. If we cut ourselves off from other Christians by not going to church, then where and from whom shall we be exhorted to live the Christian life in honor? [Heb. 10:24-25](#), [Acts 11:23](#), [1 Thess. 5:11](#)

2. **daily-** Gr. **kata hekastos hemera-** *according to each day*

- a. We need to be exhorted daily. The Word of God has been given for our exhortation. [Rom. 15:14](#)- Gr. **paraklesis**
- b. If we live in close community in our Christian home and our fellowship of the saints, we avail ourselves of much needed daily exhortation.

B. **while it is called Today**

1. **called today-** Gr. **semeron-** *this very day*

C. lest any of you be hardened through the deceitfulness of sin

1. **hardened**- Gr. **skleruno**- *to make hard, harden; metaphorically to render obstinate, stubborn*
 - a. The hardest hearts do not belong to the prostitute and drug dealer. They belong to the legalists who delight in their own righteousness and judgment upon others.
 - b. All kinds of sins will harden your heart, but the sin of legalism will make your heart like a stone- to match the cold stones of the law!
2. **deceitfulness**- Gr. **apate**- *trick, fraud, deceit, guile, treachery*
 - a. The Hebrews were being deceived by legalism. Legalism is very deceptive. It promises a closer walk with God, but it separates. It promises that you can honor God more, but it actually dishonors God, because of the failure to uphold God's standards perfectly. Legalism makes you into a fool. **Prov. 28:26, Rom. 7:11**
3. **sin**- Gr. **hamartia**- *to miss the mark*
 - a. In context, the sin that the Hebrews were in was legalism. Legalism will harden your heart.

14. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

- A. **become partakers**- Gr. **ginomai metochos**- *to become sharing in, partaking a partner (in a work, office, dignity); joint owner*
 1. Christians are partakers of Christ. **Heb 3:1, Heb 6:4, Heb 12:10, Rom 11:17; 1Co 1:30, 1Co 9:23, 1Co 10:17; Eph 3:6; 1Ti 6:2; 1Pe 4:13, 1Pe 5:1; 1Jo 1:3** However, many in their daily lives are not partaking of Christ. They are working for Christ, but not partaking; much like the elder brother worked for his father but would not partake by grace. **Luke 15** We are partakers! Come and partake of what you need today because it has been provided for you by grace. You receive it by faith.
- B. **if** - Gr. **ean**- This is not a definite. This is if you hold your confidence unto the end. This confidence is the confidence in Christ's sacrifice for our sins and His gift of righteousness by grace through faith. The Hebrews were about to cast away this confidence in Christ and put their confidence in their own works under the law. We cannot partake of Christ and His richness by works. We can only partake by faith [confidence].
- C. **we hold**- Gr. **katecho**- *to hold down tightly*

1. It is our responsibility to hold on to our confidence. We do this daily by spending time in God's Word, the source of faith.

D. beginning of our confidence

1. **beginning-** Gr. **arche-** *at the first*

- a. We begin the Christian life by faith. We are to continue living the Christian life by faith until we pass over to the other side.

2. **confidence-** Gr. **hupostasis-** *a setting or placing under, thing put under, substructure, foundation; a substance, real being confidence, firm trust, assurance, courage, resolution, steadiness, of soldiers; title deeds, documents recording ownership of property*

- a. Faith is confidence. Faith is the substance [**hupostasis**] of things hoped for. **Heb. 11:1**
- b. Faith is the foundation for what we hope for. Faith is trust, assurance, and our title deed that what is unseen is actually ours!
- c. The Hebrews were forsaking faith [confidence] in Christ in order to work for God under the law. The law is not of faith. **Gal. 3:12**

E. steadfast to the end

1. **steadfast-** Gr. **bebaios-** *firm, steady, durable, sure, certain, make safe, secure, confirm, guarantee, constant, more certain to make no change, firmness, resolution*

2. **end-** Gr. **telos-** *termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time) that by which a thing is finished, its close, issue the end to which all things relate, the aim, purpose*

- a. The end is when we die and see Jesus face to face. Then our unseen hope will be made manifest.
- b. We will never get to a place in this life that we can cease living by faith. This world will always be in opposition to the Word of God. We will have to believe the Word of God over our senses for the rest of our natural life. This is called living in and by the Spirit instead of the flesh.
- c. Living in legalism is really living in the flesh. It is living in unbelief.

15. while it is said: "TODAY, IF YOU WILL HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION."

A. while it is said:

1. It is said in the Word.
2. We hear God's voice in His words. Time spent with the Word of God is time spent hearing His voice.

B. Today,

1. God is the "I AM". It is not sufficient to live off of what He said yesterday. You need to hear Him today. Grace is given for today.

C. if you will hear his voice

1. God is speaking, but are we hearing?

D. do not harden your hearts as in the rebellion

1. Again, we become hardened to what we neglect and softened to what we pay attention to.
2. If we neglect the Word of God, we will become hardened to God's voice and will not hear it.
3. For you to be speaking and someone not to hear you is irritating! This happened to Lord with Israel in the wilderness. He kept speaking to them, but they were not hearing Him. That is irritating. This can happen today with the Lord. We do not want to irritate the Lord!

16. For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?

A. For who,

1. The who is Israel after they accepted the law at Mt. Sinai.
2. Paul is asking questions to get the Hebrews to see that the law did not help OT Israel in serving God or taking them into the Promised Land and that it would not help them in serving God or take them into their Promised Land.

B. having heard

1. The law does not produce faith when it is heard. The message of Christ and His finished work produces faith when heard. [Rom. 10:17](#)

C. rebelled

1. The law produces rebellion in the hearts of those who hear it and try to obey it. [Rom. 7:8](#)

D. Indeed,

E. was it not all who came out of Egypt,

1. All but Caleb and Joshua
 - a. These two lived by faith and not by the law. They put their faith in the promises of God, given to Abraham.

F. led by Moses

1. Moses was the figure head for the law. That is why he could not take the people into the land of Promise. The law cannot save you or provide for you, it can only lead you to Joshua-OT name for Jesus.

17. Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?

A. Now with whom was He angry forty years?

1. The answer again is Israel who had accepted the law. The people did not believe God's promise that He would be with them to conquer the enemies in the Promise Land. Because of this they wandered in the wilderness. Unbelief will always lead you to wander and wonder!

B. Was it not with those who sinned,

1. **sinned-** Gr. **hamartano-** *to miss the mark*

C. whose corpses fell in the wilderness?

1. **corpses-** Gr. **kolon-** *a dead body, corpse, inasmuch as the members of a corpse are loose and fall apart*
 - a. Bodies of unbelievers are seen as carcasses KJV- translation.
 - b. Bodies of believers are seen as asleep, ready to be awakened in resurrection.
2. **wilderness-** Gr. **eremos-** *solitary, lonely, desolate, uninhabited; a desert, wilderness*

18. And to whom did He swear that they would not enter His rest, but to those who did not obey?

A. And to whom did He swear that they would not enter His rest,

1. **swear-** Gr. **omnuo-** *to affirm, promise, threaten, with an oath*
 - a. God has made promise to those who believe that they will rest.
 - b. God has also made a promise to those who disbelieve, that they will not experience rest. In both cases, God always keeps his promises.
2. **rest-** Gr. **katapausis-** *a putting to rest, a resting place*

B. but to those who did not obey?

1. did not obey

- a. In the New Testament the words believe and obey are synonyms. We are called to the obedience of faith.

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

- A. The Israelites did not obey, but the root of that disobedience was unbelief. What is the root of our obedience as a Christian? It is faith.
- B. If we believe God's promises we will experience victory, peace, and rest. This first starts on the inside of us and eventually finds fulfillment in our circumstances.