

Hebrews 3:1-19 (NASB) Notes

⇒ vv. 1-6 *Son vs. Servant*

1 Therefore, holy brethren, **partakers of a heavenly calling**, consider Jesus, the **Apostle** and **High Priest** of our **confession**;

⇒ Why does “*therefore*” begin v. 1?

- “**therefore**” points back to the truths in chapter two.

⇒ What does it mean to be “*partakers of a heavenly calling*”?

- “**partakers of a heavenly calling**” – **Eph.1:3-14**

- “**consider**” (κατανοέω) = to consider attentively, fix one's eyes or mind upon, **Heb.10:24; Js.1:23, 24; 2Pe.1:5-11**

⇒ The writer urges us to “*consider Jesus*” ... What does this look like in our everyday lives?

⇒ How can Jesus be described as an “*Apostle*”?

- “**apostle**” (ἀπόστολος) envoy; one sent forth with orders. Only occurrence in Hebrews, plus only time in NT refers to Jesus. Cf., **Jn.17:18**. OT – **Num.12:6-8**.

- “**confession**” (ὁμολογία) = to say the same thing, cf., **2Co.9:13; 1Tim.6:12-13**.

2 He was faithful to Him who appointed Him, as Moses also was in all His house.

3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

4 For every house is built by someone, but the builder of all things is God.

5 Now Moses was faithful in all His house as a **servant**, for a testimony of those things which were to be spoken later;

⇒ What is the significance behind contrasting Jesus as a “*Son*” versus Moses as a “*servant*”?

- “**servant**” (θεράπων) = a personal attendant by choice. See **Num.12:6-8; Dt.3:24; 34:5**.

6 but Christ was faithful as a **Son** over His house – whose house we are, if we hold fast our confidence and the **boast** of our hope firm until the end.

- “**boast**” (καύχημα) = stronger than the English concept ... an exultant glorying/boasting.

⇒ Why did the writer of Hebrews argue that Jesus is greater than Moses?

- Jesus finished His work, while Moses’ did not ... he never led Israel into the Promised Land.

⇒ vv. 7-19 *Israel failed God under Moses' leadership*

7 Therefore, just as the **Holy Spirit says**, “*Today if you hear His voice,*” **Ps.95:7-11**

• “**Holy Spirit says**” is evidence that the OT is inspired by God.

Ps95:1-7a – a call to worship God

7b-11 – warning against disobedience

8 *do not **harden** your hearts as when they **provoked** me, as in the day of trial in the wilderness,*

• “**harden**” (σκληρύνω) = a fixed attitude against, cf., **Ex.15:22-25 (Mara); 17:1-7 (Meribah); 32:1ff (Golden Calf).**

⇒ How/when did ancient Israel “*harden their hearts*”? (vv. 8-9, 15-17)

• “**provoked**” (παραπικρασμός) = to put to the test. Root (πικρασ) = bitter.

9 *where your fathers tried Me by testing Me, and saw My works for forty years.*

10 “*Therefore I was angry with this generation, and said, ‘They always go astray in their heart, and they did not know My ways’;*

⇒ What were the consequences of this “*hardening*”? (vv. 10-11, 17-19)

• Habitual straying and ignorance. Is this a pattern, or cause & effect?

11 *as I swore in My wrath, ‘They shall not enter My rest.’”*

• **Num.14:20-38**

12 Take care, brethren, that there not be in any one of you an evil, **unbelieving** heart that falls away from the living God.

• “**unbelieving**” (ἀπιστία) = disloyalty, plus passive failure to place one’s trust in something.

⇒ How do we sometimes “*harden our hearts*”?

⇒ What are some consequences we can anticipate as a result? *See also **Proverbs 29:1; Jude 5.**

• Cf., Parable of Soils in **Mark 4.**

⇒ Identify some remedies to heart-hardening.

13 But **encourage** one another day after day, as long as it is still called “*Today*,” so that none of you will be **hardened** by the **deceitfulness of sin**.

⇒ How is sin described?

14 For we have become **partakers** of Christ, if we hold fast the beginning of our assurance firm until the end,

15 while it is said, *“Today if you hear His voice, do not harden your hearts, as when they provoked Me.”*

16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses?

17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

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

19 So we see that they were not able to enter because of unbelief.

⇒ Read ***Ezekiel 33:11*** ... How may we use this verse, along with Hebrews 3, to demonstrate to a friend that God does not take pleasure in the destruction of unbelievers?