

## Hebrews 3 The Son better than the Servant

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

- Jesus has been presented as better than the angels and providing “so great a salvation” and now the writer will present his argument for Christ’s superiority to Moses
- To the Jewish person, other than Abraham, there was none held in greater esteem than Moses
- He writes to “holy brethren” or believers who were “partakers” or the Greek “partners” in the heavenly calling
- The writer says, “consider” or the Greek, “observe intently”
- As Apostle, Christ represented God to man, as High Priest, He represents man to God
- Moses sometimes interceded for the people as a priest, but never as High Priest (the position which fell to his brother, Aaron)

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

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.

- Moses was faithful in his delivery of things to come, but Christ was the fulfillment of those things
- Moses oversaw the pattern of heavenly things, but Christ was the embodiment of those things
- Moses served in the house, but Christ is Son over the house

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

- Christ built all things and the one who builds all is God, so Christ is God

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;

- The Greek word used in this verse for “servant” is different from the usual word for “slave” as it applies to someone who serves voluntarily out of affection and is only used in reference to Moses

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

- The Greek word for “confidence” means “freedom of speech or openness”
- The “if” in this statement applies to the entire argument being presented and states we should openly display a transformed life “if” we hold confidence or rely on Christ’s finished work for our salvation
- The writer encourages his audience to *enjoy* their faith and not just *endure* it

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

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

- The writer has already warned of “drifting” from God’s word, but now he warns against “doubting” the same word

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

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

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

- Joshua and Caleb were some of the few that outlived the generation that refused to enter God’s rest for His people in Canaan

- Because of unbelief, not failure, an entire generation of those 20 and older perished in the wilderness instead of inheriting a land promised to their father Abraham

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

- The writer's warnings continue and now have progressed from "drifting" to "doubting" and now "departing"

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

- "Exhort" is from the Greek word for architecture, meaning to build up
- Sin deceives and then hardens or callouses the heart
- This is so important that the writer issues his proclamation that this must be accomplished "today"

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

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

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

- Not every Hebrew came out of Egypt with Moses
- The exodus from Egypt represented salvation as it freed those from bondage
- The crossing of the Jordan represented believer's baptism (not death as the hymn writers often alluded)
- The entrance into Canaan represented our spiritual inheritance in Christ (not heaven as the above often alluded) as there were still battles to fight, but victory was promised in Christ
- There are (2) rests mentioned in the Old Testament that the writer uses in this book and (1) future rest
- The first is God's rest after creation, the second is the rest available to God's people in Canaan, and the final is the rest for the believer in Heaven
- The first rest is after a new creation (salvation)
- The second rest is after entering the inheritance (submission)
- The third rest is available once the believer is received home

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

- They sinned in departing, doubting, and departing from God's word

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

- To whom had God promised entrance into Canaan? The very same who refused to enter
- God, in His grace, did not pour out His wrath on those discouraged, tired, or distressed, His punishment fell on those that did not heed His command to enter the land to which they had been led
- This is another account of a vote taken by man in scripture

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

- Unbelief held them outside the promise even though they believed enough to leave Egypt
- Although Israel chose as a nation not to enter Canaan, we see another illustration in their disobedience
- In a single chapter of scripture, we see the announcement that Moses would not enter Canaan because of disobedience, Aaron, and Miriam also die
- Moses, representing the law, Aaron the High Priest, and Miriam the prophetess did not lead God's people into the land of their inheritance, but one named Joshua (same name as Jesus) would lead the people into their rest
- So, it was not the original leadership that provided rest for God's people, just as today religion, ceremony, and work do not offer the rest found only in Jesus

One man challenged another to an all-day wood chopping contest. The challenger worked very hard, stopping only for a brief lunch break. The other man had a leisurely lunch and took several breaks during the day. At the end of the day, the challenger was surprised and annoyed to find that the other fellow had chopped substantially more wood than he had. "I don't get it," he said. "Every time I checked, you were taking a rest, yet you chopped more wood than I did." "But you didn't notice," said the winning woodsman, "that I was sharpening my ax when I sat down to rest."