

## Lesson Six — The Second Warning, Part I

*Day One — The Warning*

*Day Two — The Children of Israel*

*Day Three — The Story Continues*

*Day Four — The Comparison*

*Day Five — Today, if You Hear His Voice*

Thus far in our study we have covered the first two chapters in the Epistle of Hebrews. In chapter one we saw that God draws our attention to the words of the prophets of old and of our Lord and Savior Jesus Christ. These prophets quoted the writings of David and spoke of a coming time when the Father would seat His Son on the Throne in Mt. Zion, whereupon the Son will ask for His inheritance (Ps. 2). We see that God spoke to David through the prophet Nathan saying that He will establish David's throne as the eternal throne promised to the Descendant of David (II Sam. 7). The other Old Testament prophecies revealed to us other related facts — that ALL the angels will, in that coming day, worship the eternal King (Ps. 97); that the angels are His ministers (Ps. 104; *cf.* Heb. 1:14); and that the King will be anointed above the other anointed companions ascending the Throne with Him (Ps. 45). Then the writer of Hebrews quotes the Psalmist as to the coming of a new heaven and new earth (Ps. 102), and finally, he quotes David from Psalm 110 saying that the LORD God tells His Son *to sit at His right Hand* (referring to the present day), *until God makes the Son's enemies His footstool* (referring to a future day). The writer then summarizes the introductory section by mentioning that angels (referring to *unfallen* angels) are ministers (present day) to those who shall (*lit.*, who are about to) inherit salvation (future day), thereby inferring by way of conclusion, that the future portion of our salvation has to do with the inheritance of the earth and all that is mentioned in chapter one.

Chapter two begins with the first of five warnings stating that *we must pay closer attention to these things* — the things just mentioned in chapter one — lest through neglect, we receive a just recompense. A reference is made to the Children of Israel receiving a *just recompense* for their neglect, and the author asks how much greater would be our recompense if we neglect the One Who speaks from heaven. The writer makes very clear the subject matter about which he is speaking. In Hebrews 2:5 he states simply that he is speaking about the time when the earth shall not be subjected to the angels any longer. Then the author refers to Psalm 8 where David writes of the ultimate destiny of man — that of ruling over *all* the handiwork of God. But for now, the present time, man is made a little lower than the angels. Jesus Christ was also made a little lower than the angels — *as regards to rulership over the earth*. But in that coming Day, Jesus Christ and His fellow-heirs will take the Throne and rule! It is for this reason, Jesus became Man in order to redeem mankind and to place us back into a position wherein we might realize the very purpose for our creation.

This brings us to chapters three and four. Chapter three really has already been introduced by way of reference in Hebrews 2:2, saying, “...*the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense.*” The writer, through inspiration of the Holy Spirit, is going to give us detail on this reference. This detail forms a very stern warning, the second of five warnings given to us in the epistle. In order to understand this warning, you must see the warning as resting upon the foundation of chapter one, and that this warning offers us further detail of things surrounding the first warning. Keeping this in mind, you should be able to understand the full implication of this second warning.

Pray then, to have open ears to this second warning, along with complete understanding. Most of this week’s homework is reading so be sure to give yourself enough study time this week. There is a lot to cover, and the items we cover are extremely important to grasp.

## Day One — The Warning

Did you stop to pray just a few minutes ago. I hope you did. We must always be submitted to Holy Spirit as our Teacher, for He alone can bring truth to light in our hearts.

Let’s begin today by reviewing your summary of the first warning on your sheet in the Appendix. Look at that now.

Now re-read chapters one and two and then go on to three and four. Please don’t shirk this reading. As you read it this time through, you will be encouraged to see how these pieces are all fitting together and how this book flows. I am amazed at how inter-related this epistle is. Every time you re-read these chapters, things will just pop out at you as you begin to see these inter-related pieces fitting together. Try it, you’ll see.

Now go back to chapters three and four and spend the rest of your study time today on these two chapters. Don’t just read it once, read it several times, for the more familiar you are with it, the more the Holy Spirit can reveal to you about it. Actually the text of the second warning is from 3:1-4:13. As you study, be sure to

identifiably mark all the references to two specific key phrases. Mark the phrase *enter My rest* in this way ®, then mark the phrase *shall not enter My rest* like this Ø. These are key phrases in this warning. We need to gain a more thorough understanding of what God is saying here in order for your life to be affected beneficially. So, spend time today, by seeking the Holy Spirit’s guidance as you work through this second warning.

I’ll see you tomorrow. And please know, that I have prayed for you for today’s assignment. I asked the Holy Spirit to reach down into your heart and give you a heartfelt understanding of what this warning means. It is so important that you not drift away from what God is teaching you and has already taught you about His Kingdom. You are to seek His kingdom and His righteousness first. FIRST! Else you WILL suffer the same type of consequences that the Children of Israel suffered. Oh, please learn from today’s lesson. And take it to heart! Don’t miss out on **your** inheritance as they did.

Before you complete your assignment for today, read this interesting verse I stumbled upon in recent days. It has captivated me.

**Jeremiah 6:16 Thus says the LORD, “Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; And you shall find rest for your souls.**

The Book of Hebrews takes us back to these *ancient paths*. We are seeing what God told Moses in the very beginning of His written Word to His people. In the first five books of the Bible God told them of His rest and of the requirements for that rest. But His people chose not do what was necessary to enter into His rest. They

wouldn't seek and ask during their time of the sojourn out of Egypt to Canaan, nor did the people during the time of Jeremiah when he warned the people with these words. Read the people's response in the remainder of this passage:

**But they said, 'We will not walk *in it*.'**

Please don't be as stubborn as they. Learn well of these ancient paths, and walk in them, *wherein you shall find rest for your souls*. Now that's a secret to learn!

Have fun studying today.

## Day Two — The Children of Israel

Today we will look closely at the Children of Israel to see exactly what it was they lost. Remember that Paul wrote to the Church at Corinth saying that the Children of Israel and the things which happened to them are given to us as a *type*, or example for us. Read it below..

### **I Corinthians 10**

**6 Now these things happened as examples (*lit.*, types) for us, that we should not crave evil things, as they also craved... 11 Now these things happened to them as an example (*lit.*, type), and they were written for our instruction, upon whom the ends of the ages have come.**

Because the fact that these things happened as examples for us is stated twice in the text, we must be careful to look at the detail surrounding the Children and see what we can learn about ourselves.

In Genesis chapter fifteen, God spoke to Abraham about the fact that his descendants would be enslaved in a land which would not be their own. Through a series of divinely ordained circumstances, Jacob (Abraham's grandson) and his family found themselves living in Egypt. Some years later, the Children of Israel, the children of Jacob (God had changed Jacob's name to Israel), were enslaved by the Pharaoh. Then, at God's appointed time, a baby named Moses was born. God had chosen and called Moses to take His Children (Abraham's descendants) out of Egypt. God revealed the plan of action to Moses. God would traverse the entire land of Egypt, including Goshen (the portion of Egypt where Abraham's descendants lived). God would slay every firstborn male throughout the land, from the cattle in the fields, to the prisoners in the dungeons, to Pharaoh's palace. As God revealed the plan to Moses, the only ones who would be safe from this destruction would be those in the households wherein a lamb had been slain and the blood of the slain lamb was placed on the doorposts and lintel of their houses. Therefore, a death would have taken place in EVERY household throughout Egypt — INCLUDING ISRAEL'S. The death of the lamb was the substitute for the death of the firstborn in Israel's households.

Note the *substitutionary death of the lamb*. Remember the lesson God gave to Abraham concerning a substitutionary sacrifice when He told Abraham to sacrifice Isaac? Substitution is something about which God teaches His Children.

God had told Moses that He would redeem Israel from slavery with a mighty, outstretched arm. Nine plagues had occurred. Nine acts of judgment against the gods of Egypt. The tenth plague was the one which broke the heart and will of Pharaoh, and caused the Egyptians to send the Israelites away. That night came. In some way God traversed the land of Egypt and killed every single firstborn son. The only households who escaped the judgment were those who had believed what God had told them through Moses concerning the blood of a lamb, and had, through faith, placed the blood of the sacrificed lamb on their door posts and lintel.

That very night, Israel began their journey which took them out of Egypt. The number of men coming out of Egypt aged 20 or older was 603,550 (Ex. 38:26, Num. 1:46). Adding women and children to the number of adult males would probably bring the total number of Israelites leaving Egypt to more than 2,000,000. (Some believe it could have been as high as 5,000,000.) Through streets filled with wailing families mourning the loss of their first born sons, Israel was bought out of slavery. God had paid the price. God had displayed His Mighty Arm. God had totally acted on their behalf, for they could not act on their own behalf.

When the Israelites were three days in trek, Pharaoh changed his mind. Now the Lord had hardened his heart. Pharaoh called for all of his soldiers with chariots to chase after this multitude in exodus in order to prevent them from going into the promised land. Pharaoh desired to keep them enslaved. Pharaoh himself joined the chase along with his army of 600 chariots.

Be sure to catch the picture here. There is so much to be learned about our own relationship with the Lord.

Israel's enemies, Pharaoh's army, had finally caught up with them and Israel had no way out. At least it appeared so. A sea lay before them, mountains on either side, and Pharaoh's army behind. Yet all God needed to do in dealing with His people's enemies was to **STRETCH OUT HIS MIGHTY ARM**. In His power, He cut a path through the Red Sea, and blew the path dry, so His people could walk on in newness of life — freed from bondage. A very vivid picture is written out for us in Exodus 14:16-31. God provided the protection of a cloud between the camp of Israel and the Pharaoh's army, which had followed them onto the sea floor. When His people were all safely on the other side of the Red Sea, there was one big **SWOOSH**, and it was over. Can you imagine the sight! **ALL** of Israel's enemies lay dead in the sea or on the shore. And all of Israel looked and beheld the sight. Pharaoh and his army were rendered powerless against them. God had totally acted on their behalf.

In a true sense, Israel had died on the western side of the Red Sea through the substitutionary death of the lamb. In the same sense, they were buried in the Red Sea and were raised to newness of life on the eastern side of the Red Sea. Now their enemies lay dead. Now they were to be taken to the promised land where they were to realize the fulfillment of their call and receive their inheritance in the land as a firstborn son of God.

This portion of their redemption was complete, by the very hand of God. As a nation, they would **NEVER** go back into slavery. As a nation, they would never **become unredeemed** from slavery! God's work is always complete!

#### Exodus 14

**30 That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. 31 And when the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in Him and in Moses His servant.**

Now the calmed Red Sea lay between Israel and Egypt, between themselves and the bondage that had held them. They were free at last. Not only were they free, but the Lord was with them as they traveled, leading them by a cloud during the day and a pillar of fire during the night.

God told Israel that they were to celebrate the **Feast of Passover** annually, as a memorial of what He had done for them. This was to be an annual reminder of the price God had paid for their redemption. He wanted them to look back and remember that they had once been in bondage, but His Mighty Arm had set them free. He had redeemed them for a purpose.

In addition to celebrating the Feast of Passover, they were also to immediately celebrate **the Feast of Unleavened Bread**. This Feast was to be a time when they were to clean out any and all leaven that was within their houses, even within their borders. They were to keep this Feast for seven days. (Seven is a number of

completion in Scripture.) If anyone was found with leaven within their house, they were to be CUT OFF FROM ISRAEL. They were not sent back to Egypt, but were cut off from the fellowship of the people of God and from their inheritance in the land (Ex. 12:14-20; 13:6-10).

The Feast of Unleavened bread began on the Day of Passover and lasted for seven days, a complete period of time. There is great import here for the Christian. We, too, are to keep “leaven” out of our lives for a complete period of time — from the day we appropriate the blood of our Passover Lamb (the day of our salvation), until our death or the rapture. It is to be the complete period of time. Look to see how Paul applies this to the Church and what leaven refers to:

**I Corinthians 5**

**7 Clean out the old leaven, that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. 8 Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**

**9 I wrote you in my letter not to associate with immoral people; 10 I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. 11 But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within *the church*? 13 But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.**

Can you see how this applies to us? Write out a brief summary of the Feast of Passover and its meaning for the Children of Israel:

What does it mean for us?

Now write out a brief summary of the Feast of Unleavened Bread and its meaning for the Children of Israel:

What does it mean for us?

Be thinking of these things. See you tomorrow.

## Day Three — The Story Continues

Three months to the day that they had come out of Egypt, they came to Mt. Sinai — to the place where the Lord kept them for a year. It is here where God made the conditional kingdom covenant with Moses and the Children of Israel, and where He taught them about Himself and told them what He expected of them as they entered the

promised land. Read what God spoke to the Children, through Moses, upon their arrival at Mt. Sinai. Exodus 19:4-6 is a very important passage to know and understand! First we'll look at vv. 3 and 4:

**Exodus 19**

**3 Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 4 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Myself.**

What had they seen Him do in Egypt?

Who did ALL of this work?

Exactly WHAT was accomplished in bringing the Children to Himself? In other words, what does it mean that HE brought THEM to Himself?

Do you see how fully God acted on their behalf? He did for them what they could not do for themselves. Now read the second part of this passage — the other side of the coin.

**Exodus 19** continuing...(Caps added for emphasis)

**5 Now IF YOU OBEY ME FULLY and KEEP MY COVENANT, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.'**  
**These are the words you are to speak to the Israelites."**

Now, WHO is to do something?

WHAT are they to do?

And for what reason?

What is the potential for the Children?

Now that they had been redeemed by God through His working on their behalf, they were to act on God's behalf. Now that they had been redeemed, they had the responsibility to **believe** and **obey** what God told them from that point onward.

Obedying His commands was not expected of them prior to their redemption, as no law was given until AFTER they were redeemed. The law was not given to an unredeemed people in order to show them how to become redeemed. NEVER! The law was only given to a redeemed people in order to show them how to live as a redeemed people with the kingdom in view. Now obedience WAS expected of them.

God chose them as a people for His own, and brought them to Himself — based upon what He had done for them. But the blessings they were to receive as God's redeemed people *are* conditional — based upon their obedience.

The Children of Israel remained at Mount Sinai until God had given them the law and had taught them all they needed to know concerning His purpose for redeeming them and their part in the Theocratic Kingdom. During this time, they had:

- 1) moments of praise for God,
- 2) moments of trust in God,
- 3) moments of testing God, and
- 4) moments of receiving judgment from God.

Much of the year and a half was spent learning about God and His laws for living in the Kingdom. They had come to a full understanding of what His will and intention was for them in redemption.

God also told them what the land would be like — that it would be flowing with milk and honey, and that the produce would be plentiful. He told them that He would be with them and all they needed to do was to obey Him and they would receive blessings. He also told them what would happen if they disobeyed Him; blessings for obedience, and curses for disobedience. (Yes, God CAN curse His very own redeemed people. He not only can, He has, and He will.) He made this explicitly clear in many places in the Old Testament. If you would like to see one place where the contrast between these blessings and curses is quite evident, you could read Leviticus 26:3-13 for blessings, and Leviticus 26:14-33 for cursings. Either position was possible for the same group of people. God is always very true to His Word. And He always will be.

While at Mount Sinai, God also manifested His power before them continuously. The Children had no reason to doubt His ability, nor His desire, to fulfill all that He told them concerning the promised land. He had proven Himself faithful to them continuously and miraculously.

The time had come for God to move them away from Mount Sinai and to lead them into the land. What a great moment it should have been. But, as it was, they arrived at Kadesh Barnea and asked God if they could send spies into the land “in order to find which way they should go up and into which cities they should enter” (Duet. 1:22). Moses inquired of God, and He gave them permission, telling them to send one leader from each of the twelve tribes.

You know the continuation of the story. The spies spent forty days in the land, and when they returned they brought back fruit from the land along with their reports. While all twelve brought back a true report of the land (it truly was a land flowing with milk and honey, and the fruit they brought back attested to that fact), ten of the twelve said that they would not be able to take the land from the inhabitants. They had walked by sight and not by faith. Two leaders, Joshua and Caleb, encouraged the people to trust God to do it for them. These two brought back a *good and true* report, and the ten other leaders brought back a *bad and false* report. The people sided with the ten leaders who gave the false report, and talked of stoning Moses and Aaron, then going back to Egypt!

Did you catch that last sentence? The people sided with the ten leaders who gave the false report; they intended to stone Moses and Aaron, and go back to Egypt. It was the leadership who led the people into disobedience and unbelief. God told *all* of them about the promised land and *each* of them had every reason to believe what God said. But they didn't. They believed the lie which the leaders had told them.

Due to the unbelief of the people, God turned them back into the wilderness, and the ten leaders were killed by God on that very day. The people were turned back into the wilderness to die therein, having lost their right to the inheritance in the land. The desire they had to go back to Egypt was not even dealt with by God. He had already told them they could not go back. (A redeemed people cannot become unredeemed.) Therefore, the point was not something that God addressed. (Catch the picture of our salvation here. A redeemed people cannot become unredeemed, but they can lose their inheritance.)

Only two people, from the entire adult redeemed generation coming out of Egypt received their inheritance — Joshua and Caleb. And the only reason given for Joshua and Caleb to receive their inheritance was that **they followed the Lord whole heartedly!**

I love that!

That's the end of the story. Well, not really the end at all, but that's where we will stop for now.

Here is the lesson we must learn: God's redeemed people fell short of the very thing for which God had redeemed them (Deut. 4:38). Can you see how they fell? Each of them had heard God's Words concerning the land, the inheritance, and the rest. Each had seen His power (Deut. 4:35-38). But they decided (they made the choice) to believe a group of men, their leaders, and refused to believe what God had said.

What about you? Are you committed to hear the Word of God and what He is telling you about these things, and how He doesn't want you to fall in the same way they fell? Why not write a prayer to the Lord?

## Day Four — The Comparison

Having read through our review of the Children of Israel, you may want to study the comparative chart below. It may help you to better understand *how* and *why* the author of Hebrews chooses to use the Children of Israel as a warning to us and *how* we might fall in the same way they fell.

Be sure to begin with prayer today. Pray for insight and discernment.

### The Children of Israel

Their bondage in Egypt represents...

Their redemption through faith in what

God said about the paschal lamb represents...

The Feast of Unleavened Bread represents...

The seven day period of time for the Feast of  
we  
Unleavened Bread represents...

The warning to them concerning their being  
“cut off from Israel” represents...

Their going into the Red Sea represents...

Pharaoh's army represents...

### The Christian

our bondage to sin in this world.

our redemption through faith in our Passover

Lamb, Jesus Christ.

our putting out sin from our own lives.

the remainder of our life, from the time  
believe in Christ, until we die or are raptured.

the warning we are to receive and the action that  
the church is to take in order to reprimand a  
brother who has fallen into sin and refuses to  
repent.

our baptism — being buried and raised to  
newness of life.

our spiritual enemies.



## Understanding Hebrews — Pressing Toward Maturity

The stay at Mount Sinai during which God taught them things about the Theocratic Kingdom represents...

Kadesh Barnea and the offer of their going into the land represents...

The earthly promise land wherein God desired to take them in order to set up His Theocratic Kingdom represents...

Their inheritance in the land and their potential of participating in the Theocratic Kingdom represents...

Their disobedience to what God told them to do, and their unbelief about what He said He would do represents...

Being turned back to the wilderness represents...

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our being taught presently of the very purpose and the goal of our salvation and what lies ahead of us.

our being offered the kingdom of the heavens and our going into the heavenly city — the heavenly land.

the Heavenly City wherein Christ and His co-heirs will rule from the heavenlies over the earth during the millennium.

Our inheritance in our Promised Land, and our potential of participating in the coming Kingdom.

us, having the same attitude toward the offer of the kingdom of the heavens.

the potential of our being turned away from participating in the activities of the kingdom in the coming age.

So what do you think? Do you believe these comparisons are true and accurate?

At this point in your study, how does this second warning (Heb. 3:1-4:13) speak to you?

Are you listening to what God is saying about the coming kingdom and your potential inheritance therein, OR are you listening to a false report of what some of the leadership of God's people is saying about the coming Kingdom?

And I mean the question exactly as it sounds, though it is difficult to write. You and I are warned **not** to fall in the same way the Children of Israel fell. How did they fall except by listening to a false and bad report concerning the theocratic kingdom and their part in it?

Are you standing steadfast, or are you slipping? Look at the warning Peter gives to his readers. Especially note v. 17.

2 Peter 3

14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. 17 You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

Peter is not speaking of the free gift — something from which we cannot fall away. He is speaking about the promise of Christ's return and the coming Day, the Day of the Lord. Check out the context of this passage in your Bible, if you like. And please pray for your own steadfastness and that of others.

## Day Five — Today, if You Hear His Voice

On Day One of this week's study you observed the second warning in Hebrews. On Days Two through Four you reviewed some of the history of the Children of Israel. Today we will tie these days of study together. Be sure to begin with prayer.

Take your sheets from the Appendix on Hebrews chapters three and four. Read through this warning again to re-acquaint yourself with it (Heb. 3:1-4:13). Make any notes of new insights. Many comparisons are made in these verses, and today we will want to work through some of them.

Obviously, the text of this warning is dealing with the first generation of Israel, who had been redeemed by the blood of the paschal lamb the night of Passover in Egypt. This redeemed generation subsequently hardened their hearts and put the LORD God to a test. In fact, they tested Him ten times in the wilderness. This complete story is given to us as examples in our second warning here in Hebrews. Let's look at this second warning section by section.

**Hebrews 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.**

Hebrews 3:1 tells us exactly to whom the warning is directed. *Holy brethren, partakers of a heavenly calling.* "Brethren" would certainly indicate that the writer is addressing believers. But if you are inclined to think that the writer may be referring to non-saved Jews (brothers in the flesh), the adjective *holy* would put the thought to rest. "*Holy brethren*" would certainly be Christian believers. *Holy* means that these brethren have been *set apart for a particular purpose*. Add to that address the words "*partakers of heavenly calling*," and you can have no doubt as to whom the address is given. The writer is dealing with a group of people who have been redeemed through faith in the blood of the Lamb. And the phrase *partakers of the heavenly calling* has a very distinct reference. It refers to those who are to inherit the heavenly realm of the kingdom, or the *rule from the heavenlies*. This offer — the rule from the heavenlies — is not made to anyone but redeemed people. It was

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first made to Israel at the first coming of Christ — “Repent for the kingdom of the heavens is at hand” — but due to their rejection of the King, His message, and His Kingdom, Christ withdrew this offer from them and is now making the offer to the church (Mt. 21:43). Now we hear about this heavenly calling throughout the Book of Hebrews:

### Hebrews 3

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

Who was faithful to Whom?

Who appointed Whom?

Who receives more glory than Moses? Why?

We see that Jesus is counted more worthy than Moses because the builder of the house has more honor than the house itself, and God is the builder of all things. Hebrews 1:2b-3a deals with the fact that all things were made *through* Christ and *for* Christ. So, Christ is the builder of all things and is thereby referred to as “God” in this verse.

Do you remember what we learned from II Samuel 7 about the fact that God was going to build a house for David? Go back to p. 19 in your workbook and read the last few paragraphs at the end of the homework for Day Two. Jesus, the descendant of David is the builder of the House. He is the builder of the House *as God*, and He is the builder of the house *as the Son of David*. Therefore, in comparing Moses to Jesus Christ, Jesus receives more honor than Moses because Jesus is the builder, and the Son (v.6) and Moses is the servant (v.5).

### Hebrews 3

**5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ *was faithful* as a Son over His house whose house we are, if we hold fast <2722> our confidence <3954> and the boast <2745> of our hope <1680> firm until the end.**

hold fast\* <2722>

\*This word is in active voice and subjunctive mood. Active voice means that the subject (*we*, in this passage) does the action. And the subjunctive mood means there is *potential* in the action. In other words, the action may or may not happen.

With the verb *hold fast* being used in this particular voice and tense, what do you think the implication here is?

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Now look up the following definitions:

confidence <3954>

boast <2745>

hope <1680>

I didn't have you look up the words *firm until the end* because these words are self explanatory. But just so you understand the import here, will you write out 3:6 in your own words? This warning is one which must be understood because of the potential danger of falling short.

Now for an important question...What happens *if we do not hold fast our confidence and boast firm until the end*? Can you answer that question? I hope you can! Give it a try.

We'll close for the week. I hope the Book of Hebrews is coming together for you. If you are doing commentary work here is your assignment according to which book you are reading:

Arlen Chitwood's second book on Hebrews, From Egypt to Canaan, read chapter one, *Saved for a Purpose*. (You can pull this up on the internet at [www. Lampbroadcast.org](http://www.Lampbroadcast.org). Then go to his book page, to find the proper book title and chapter).

Philip Mauro's book God's Pilgrim, jump to chapter six, *The Provocation*.