Hebrews 3:1-11

**Digging Deeper in the Word**

Wyn Laidig & Andrew Warner

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***Hebrews 3:1–11*** (ESV)  
**1** Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, **2** who was faithful to him who appointed him, just as Moses also was faithful in all God’s house. **3** For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. **4** (For every house is built by someone, but the builder of all things is God.) **5** Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, **6** but Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope. **7** Therefore, as the Holy Spirit says, “Today, if you hear his voice, **8** do not harden your hearts as in the rebellion, on the day of testing in the wilderness, **9** where your fathers put me to the test and saw my works for forty years. **10** Therefore I was provoked with that generation, and said, ‘They always go astray in their heart; they have not known my ways.’ **11** As I swore in my wrath, ‘They shall not enter my rest.’ ”

1. Summarize the main points of the first two chapters of Hebrews.

Ch 1: Yeshua sits at the right hand of God. He reigns with God and as the Son of God reigns as God himself. He is greater than angels (messengers), therefore His words and teachings are greater than any message from messengers (whether heavenly or earthly).

Ch. 2: If the Torah given through messengers was reliable and to be followed, how much more so should we then follow the words of the Messiah. Through his death he became the founder of our salvation. He came man and suffered like man even through death, so he could deliver man from those very things. He also came to put death and sin under his subjection, allowing man to have hope for a restoration to God’s original plan.

1. In Hebrews 3:1, the author speaks of a heavenly calling. Based on the context of the past two chapters, what could be the substance of this calling? Also note that the word *calling* (***klēsis***), means to “to imply a new relationship, implying a new relationship or task for someone”. See Col 3:15, Luke 5:32.

***Luke 5:32 (ESV)***I have not come to call the righteous but sinners to repentance.

***Colossians 3:15 (ESV)***And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.

First and foremost, we must remember that Yeshua is not ashamed to call us brothers, so the heavenly calling that we are sharing in is shared with him. Our heavenly calling is, as the author plainly says, to be like Yeshua and Moses and be “faithful to him who appointed him”. Our “calling” is to accept our new relationship with the Father, listening to *His* ways and only his ways, for that is the way that two of the greatest prophets in the history of the world lived their lives.

1. In Hebrews 3:1-2, Yeshua is called the apostle and high priest of our ***confession*** (the discussion point of our next 3 questions). Yeshua’s faithfulness in delivering this confession is compared to Moses’ faithfulness. What is our confession? See Hebrews 4:14-16, Hebrews 10:23, and 2 Cor 9:13 for further context.

***2 Corinthians 9:13*** (ESV)

By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others,

***Hebrews 4:14–16*** (ESV)  
**14** Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. **15** For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. **16** Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

***Hebrews 10:23*** (ESV)   
Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

Our confession is that Yeshua is the continued fulfillment of God’s plan. While this confession is different from Moses’ in that we see the plan more clearly, the fact that God’s kingdom is coming closer each day by our profession of faith becomes more of a reality now that our high priest has been revealed. Our confession is that God has made a way for payment of sins through his perfect Son!

1. In Hebrews 3:1, Yeshua is called the ***apostle***and highpriestof our confession. Typically, when we see the world *apostle*, it is referencing Yeshua’s 12 followers. What does the Greek word **apostolos** (ἀπόστολος) mean? What was Yeshua an apostle of? See John 12:49.

***John 12:49*** (ESV)   
For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.

An apostle is simply a sent messenger. One sent directly from a source (being the Father in this case). Yeshua was the apostle of our confession because he came speaking the Father’s words in spirit and in truth. They were the same words that Israel had known for thousands of years, but Yeshua gave new life to the understanding of God’s commands and his ways for living a God-honoring life.

1. In Hebrews 3:1, Yeshua is called the apostle and ***high priest*** of our confession. What was the primary purpose of the high priest and how is Yeshua a high priest of our confession (as opposed to an apostle)?

One of the main purposes of the high priest was to enter the Holy of Holies and stand before God on behalf of all of Israel on the Day of Atonement (Yom Kippurim). If any sin were present in the high priest’s heart or any sort of uncleanness present on him, he would be killed immediately, unworthy of being in the Father’s presence. While many high priests before Yeshua had done this on an earthly scale, only Yeshua’s perfect offering of himself (and his blood) could make him the true high priest on a spiritual scale.

1. In Hebrews 3:2, Moses was considered faithful in all God’s house. What is considered God’s house?

God’s house was the nation of Israel. Moses faithfully (but not perfectly) led Israel back to YHWH time and time again. Similarly, Yeshua is calling sinners back to God’s house by having faith and turning from their evil ways.

1. How does Hebrews 3:4 not contradict Hebrews 1:2? Who do you think God is in Hebrews 3:4 and how can this scripture work fluidly with the author’s previous points about Yeshua’s contribution to creation?

***Hebrews 1:2*** (ESV)  
**2** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

***Hebrews 3:4*** (ESV)  
**4** (For every house is built by someone, but the builder of all things is God.)

In Hebrews 1:2, God creates the universe *through* Yeshua. The creator is still God the father. It can appear that Yeshua is the creator of the world, and while this is true, God created the world *through* him. It could also be attributing deity to the Messiah, but regardless Moses is inferior in contribution to God and the Messiah in God’s “house”.

1. What is the difference between being *in* God’s house (the **servant** Moses) versus being *over* God’s house (the Son Yeshua) in Hebrews 3:5-6? Is this a negative comparison or a positive comparison?

While it appears that comparing a servant to a son is negative, the servant is held in high honor in this context. In the previous sentences, Moses’ faith was praised as he persevered in God’s house until the end of his life. Moses as the servant is an extremely high honor, but the relationship between a father and son brings a unique bond that a servant cannot have. Tim Hegg says that “the son partakes of the very nature of his father and… shares in authority by way of inheritance.”

1. In Hebrews 3:5, Moses testified to the things that were to be spoken later. What was to be spoken later and how did he testify to it? See Deut 18:17-20.

***Deuteronomy 18:17–20*** (ESV)  
**17** And YHWH said to me, ‘They are right in what they have spoken. **18** I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. **19** And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. **20** But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’

While the purpose of the servant Moses was to facilitate the creation of the tribes, lead Israel through its physical life on earth, the purpose of the Son Yeshua leads Israel through in a similar manner but of much greater importance. How did Moses declare it? By being a shadow of the mediator who stands before God on behalf of his people, Moses testifies by doing similar things that Yeshua is currently doing on a greater scale.

1. How are we characterized as believers according to Hebrews 3:6, and what does that look like in daily life? See Gal 6:10 and 1Pet 4:7.

***Galatians 6:10*** (ESV)   
So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

***1 Peter 4:7*** (ESV)  
The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.

We are characterized by holding fast to our confidence (keeping the faith) and proclaiming the hope by which we boast about.

1. Looking at Hebrews 3:6, what determines our inclusion in God’s house? What is the meaning of the Greek word **kauchema** (καύχημα) translated “boast” in the ESV? What is the meaning of the Greek word **elpis** (ἐλπίς) translated “hope”? What is our hope?

It is conditional on our **holding fast to,** or “our continued possession of, both **our confidence in our hope** and **our boasting in our hope**.

**kauchema** = “to express a high of confidence in something”

**elpis** = “a looking forward to in confident expectation”. It’s not a wish for something, but rather a knowledge of something!

Our hope is our knowledge that Yeshua is our salvation. It is our confession that we discussed above.

So we are to live in a way that continually shows our total confidence, expectation, and firm knowledge that Yeshua is our salvation.

1. For Hebrews 3:7-11, read Psalm 95 and discuss the presence of the Holy Spirit in this psalm. What is the context of the passage? At which verse does the Spirit begin speaking? Also, note the inference that Scripture is spoken by God himself even though it was written by a psalmist.

***Psalm 95:1–11*** (ESV)  
**1** Oh come, let us sing to YHWH; let us make a joyful noise to the rock of our salvation! **2** Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! **3** For YHWH is a great God, and a great King above all gods. **4** In his hand are the depths of the earth; the heights of the mountains are his also. **5** The sea is his, for he made it, and his hands formed the dry land. **6** Oh come, let us worship and bow down; let us kneel before YHWH, our Maker! **7** For he is our God, and we are the people of his pasture, and the sheep of his hand. Today, if you hear his voice, **8** do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness, **9** when your fathers put me to the test and put me to the proof, though they had seen my work. **10** For forty years I loathed that generation and said, “They are a people who go astray in their heart, and they have not known my ways.” **11** Therefore I swore in my wrath, “They shall not enter my rest.”

The psalmist is praising God for his greatness. YHWH shaped the world with perfect intent and goodness. God has shaped the mountains but he also guides his people- his sheep- well. There is a change in speaker in verse 9, which could be where the Holy Spirit enters. Quotation marks should probably be put in here as it is clearly YHWH speaking.

1. How does “holding fast to our confidence and the hope that is our boast” relate to the psalm?

The author is making a correlation between faltering in faith from the forefathers is a similar struggle that the readers are wrestling with in reference to faith in Yeshua. The forefathers did not “hold fast” or “continue in hope” when they hardened their heart in the wilderness. It is a simple unbelieving heart toward a God that has proven himself to his people time and time again. Different story, same premise of disbelief. The author is trying to comfort the reader that despite whatever the current struggle may be in this situation, Yeshua came as a man, suffered death, and now intercedes before God as their high priest.

1. What did our forefathers do, according to the reference in Hebrews 3:7-11, that angered God’s Spirit? Are we any different today in our disobediences?

Israel hardened their hearts, they put YHWH to the test, they went astray in their hearts, and they have not known his ways. These are all common factors that characterize lack of faith, and YHWH justly rewards them.

1. Summarize the relationship between Yeshua and Moses, Moses’ testimony to Yeshua’s work, our steadfastness, and the psalm that spoke of Moses’ people.

Yeshua and Moses both have important roles over YHWH’s house Israel. YHWH’s ways have been present for thousands of years onward through Moses and the High Priest. They performed foreshadowing roles that would eventually lead to Yeshua. YHWH has always demanded a faith that relies on his provision and our steadfast obedience. The troubles of Israel to live a faithful life to YHWH has always been a struggle, always deserving in separation from him and his rest. We are to take wisdom from these events and stay firm in our greater High Priest because his blood will not only guide us through our earthly lives, but it will lead us into our eternal relationship with the Father after life as well.