

Introduction:**The Identity of Those Who are Address – v.1**

- **Therefore** – with all that has gone before, the supremacy of Christ in His deity and revealing God, the subjection of Christ to mortality, death, and resurrected glory
- 1.) **holy brethren** – separated brothers – those separated by God to be in the spiritual family (2:12)
- 2.) **partakers of the heavenly calling** – companions, sharers, partners of a call that is from heaven/God

I. CONSIDER

- **Consider** – give careful attention, observe carefully, study, examine, think about – (aorist indicates and settled attention, not wavering)
- **Christ Jesus** – Jesus as the human name of the Savior [TV - who is the Christ/Messiah/Anointed One of God]
- He is going to help us with this in three descriptions

A. The Apostle of Our Confession – v.1

- **Our confession** – an outward statement of an allegiance, commitment, binding agreement
- A true confession (outward) is reflective of the inward disposition – Jesus (His person and work as described in chs.1&2) is, above all, our confession
- **Apostle** – one who is sent as a messenger with the authority of one higher to deliver a message
- Our confession is that the message He brought (who He was and what He came to do, to reveal and to reconcile) is true, and we believe it in our hearts, and confess it with our mouths – this is what makes us disciples

B. The High Priest of Our Confession – v.1

- **High Priest** (17x in Heb)– the one who is the Mediator between God and man, offering reconciling sacrifice

C. The Faithful One over His Own Household – vv.2-6

- **Who was faithful to Him who appointed Him** – He fulfilled the calling God had given Him (as Apostle/HP)
- The writer introduces a comparison with Moses
- **As Moses was faithful** – though not without sin, he did what God called him to do as “master” over the household of Israel and Mediator of the Covenant God made with Israel at Mt. Sinai after the Exodus
- He also introduces as contrast to Moses
- **This One has been counted worthy of more glory than Moses** – In comparison to Moses, Jesus is worthy of more glory; not because of faithfulness, because in that they are compared positively
- **Inasmuch as He who built the house has more honor than the house** – an analogy of comparison is used comparing the honor of a house and the preparer and decorator of a house
- Illustr. The glory and admiration of a house should not terminate on the house, but the architect or decorator
- **For every house is built by someone, but He who built all things is God** – he states the obvious that where you see a house, you know that it was built by someone – but the one who built all things is God
- Here the comparison is between Moses and Jesus, and a clear claim that Jesus is God in that He is worthy of more honor than Moses because He built/created all things
- He again restates Moses’ faithfulness - **And Moses indeed was faithful in all His house as a servant** – but he fulfilled that faithfulness as a servant
- **for a testimony of those things which would be spoken afterward** – the work of Moses’ faithfulness was not the end point, but a witness or foretelling of something that would be spoken in the future (remember 1:1-2)
- **But Christ [was faithful] as a Son over His own house** – while Moses built the house of God as a servant, here the writer reminds us that Jesus faithfulness was over His own house (which He built)
- **whose house we are** - here is a staggering, but well known statement to believers – as the body of Christ we are His House
- As in the Old Covenant the house Moses built (in the tabernacle) was a special dwelling place of God, so under the New Covenant the House that Jesus builds is His own special dwelling place
- **If we hold fast** – here he adds a condition clause (“if”) and gives two conditions, both connected to holding fast – keep in possession, keep holding on to, meaning the opposite of abandoning or turning away from
- **the confidence** – this can be in inward confidence which shows itself in outward expression, continuing to express confidence in the Gospel
- **rejoicing of hope** – boasting, glorying in, taking delight in – hope being in Jesus Christ
- this isn’t in denial of the difficult things in life, but rather the future hope of the age to come
- **to the end** – the emphasis is, especially in light of the context of the book, not abandoning the faith and going to another way of salvation (even OC)

II. BEWARE

A. An Example from Israel’s History – vv.7-11

- **Therefore, as the Holy Spirit says** – here is a clear example of how the Psalms are not merely the human expression of the writers, but the God-breathed, Spirit-inspired Scriptures – from Psalm 95:7-11
- The analogy/example from Israel is how Israel, though they had been rescued from Egypt, and had seen the mighty works of God, and yet they did not enter into the promised land
- They did not persevere in believing obedience, but instead wanted to go back to Egypt
- God’s response was to be faithful to His promise – the promise of not blessing their unbelief
- This comparison of the NC Christians (and so to us) is opened up more fully in ch.4
- The call is immediate – TODAY, if you hear God’s warning, do not harden your heart – to delay is to harden

B. A Caution to the Readers – v.12

- **Beware** – look at and see clearly – **Brethren**- those confessing the faith of Christ
- **lest there be in any of you an evil heart of unbelief in departing from the living God**
- the focus here is on the heart, where the life will follow – a warning against a heart of unbelief, not believing what God has said
- This is not the general struggle of faith, the ongoing wrestling against the sin of our heart (those ongoing moments of unbelief), but rather an unbelief that causes one not to persevere
- There is a connection between the two however – it is those individual moments when not dealt with by grace that creates an atmosphere in the soul which then leads to departure from God
- The writer doesn’t assume that those who have begun well will automatically continue, but says clearly to look at their hearts (not just externals) to see what is going on there

III. EXHORT

A. A Call for Community Help – v.13

- Not only are they to hear the warning that comes from the Word of the Lord, but they are to be helpers of one another
- **Exhort** – to call, comfort, help, warn, urge, encourage, call to aid in, excite to diligence
- **One another** – because we will not receive help from those in the world, those outside of the faith
- **Daily** – because the need to continue is so great, there needs to be an “each day”, “day by day” encouragement, especially to those who seem to be depart from God
- This isn’t only the encouragement of correction, but the ongoing faith-building use of the Hope of the Gospel with one another
- The reason is clear - **lest any of you be hardened through the deceitfulness of sin** – sin, by its very nature, is self-deceiving
- We often cannot see what others see, and so we need the help of others to see our blind spots, to be open to the possibility (and sometimes probability) that they can see us better than we see ourselves
- The reality of our becoming partakers of Christ is if there is a continued holding on to the beginning of our confidence to the end
- He applies that Psalm again to them to not harden the heart

B. The Fall of a Community Because of Unbelief – vv.16-19

- He returns to the example of Israel – they heard, they rebelled (by passive disobedience)
- It was “all” who did so, an entire group of people because of disobedience in not enduring to the end
- The specific reason is given, that they could not enter into the promised land because of unbelief

APPLICATION

**Consider Jesus Christ (I need Jesus)
Beware of Departing from God (I need perseverance)
Exhort One Another (I need you)**

- It is for you personally to take this word from the biblical writer and apply – in what ways am I going to apply this within the circumstances of my own life
- For the non-Christian, this is a great salvation and we have a great Savior – commit yourself to Him and His ways, to follow Him firm to the end – but once begun, consider, beware, and exhort