

# Hebrews 3:18-19 Commentary

[PREVIOUS](#)

[NEXT](#)

**CLICK VERSE**

**To go directly to that verse**

**[Hebrews Chapters 1-13 Commentary](#)**

[Hebrews 3:1](#)

[Hebrews 3:2](#)

[Hebrews 3:3](#)

[Hebrews 3:4](#)

[Hebrews 3:5](#)

[Hebrews 3:6](#)

[Hebrews 3:7](#)

[Hebrews 3:8](#)

[Hebrews 3:9](#)

[Hebrews 3:10](#)

[Hebrews 3:11](#)

[Hebrews 3:12](#)

[Hebrews 3:13](#)

[Hebrews 3:14](#)

[Hebrews 3:15](#)

[Hebrews 3:16](#)

[Hebrews 3:17](#)

[Hebrews 3:18](#)

[Hebrews 3:19](#)

CONSIDER JESUS OUR GREAT HIGH PRIEST  
Click chart to enlarge  
Charts from [Jensen's Survey of the NT](#) - used by permission  
[Hebrews - Charles Swindoll](#)

The Epistle to the Hebrews				
INSTRUCTION Hebrews 1-10:18			EXHORTATION Hebrews 10:19-13:25	
Superior Person of Christ Hebrews 1:1-4:13	Superior Priest in Christ Hebrews 4:14-10:18			Superior Life In Christ Hebrews 10:19-13:25
BETTER THAN PERSON Hebrews 1:1-4:13	BETTER PRIESTHOOD Heb 4:14-7:28	BETTER COVENANT Heb 8:1-13	BETTER SACRIFICE Heb 9:1-10:18	BETTER LIFE
MAJESTY OF CHRIST	MINISTRY OF CHRIST			MINISTERS FOR CHRIST
DOCTRINE			DUTY	
DATE WRITTEN: ca. 64-68 AD				

See [ESV Study Bible "Introduction to Hebrews"](#)  
(See also [MacArthur's Introduction to Hebrews](#))

Borrow [Ryrie Study Bible](#)

	A.D.	30	35	40	45	50	55	60	65	70	75	80
Death, resurrection of Christ (A.D. 33 [or 30])†												
Reign of Nero (54–68)												
Letter to the Hebrews written (60–70*)												
Fire in Rome; Nero blames and kills many Christians (64 [July 19])												
Paul and Peter martyred in Rome (64–67*)												
Destruction of the Jerusalem temple (70)												

Timeline of Hebrews - ESV Study Bible

## Hebrews 3:18 And to [whom](#) did He [swear](#) that they would not [enter](#) His [rest](#), but to [those who](#) were [disobedient](#)? ([NASB: Lockman](#))

**Greek:** tisin de omosen (3SAAI) me eiseleusesthai (FMN) eis ten katapausin autou ei me tois apeithesasini (AAPMPD)

**BGT** τ σιν δ μ οσεν μ ε σελε σεσθαι ε ς τ ν κατ παυσιν α το ε μ το ς πειθ σασιν;

**Amplified:** And to whom did He swear that they should not enter His rest, but to those who disobeyed [who had not listened to His word and who refused to be compliant or be persuaded]? ([Amplified Bible - Lockman](#))

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

**NET:** And to whom did he swear they would never enter into his rest, except those who were disobedient? ([NET Bible](#))

**NLT:** And to whom was God speaking when he took an oath that they would never enter his rest? Wasn't it the people who disobeyed him? ([NLT - Tyndale House](#))

**Phillips:** And to whom did God swear that they should never enter his rest? Was it not these very men who refused to trust him? ([Phillips: Touchstone](#))

**Wuest:** And to whom did He swear that they should not enter into His rest but to those who were nonpersuasive? (Eerdmans)

**Young's Literal:** And to whom did He swear that they should not enter His rest, but to those who were disobedient?

**NKJ** And to whom did He swear that they would not enter His rest, but to those who did not obey?

**NET** And to whom did he swear they would never enter into his rest, except those who were disobedient?

**CSB** And who did He swear to that they would not enter His rest, if not those who disobeyed?

**ESV** And to whom did he swear that they would not enter his rest, but to those who were disobedient?

**NIV** And to whom did God swear that they would never enter his rest if not to those who disobeyed?

**MIT** To whom did he swear they would not enter into his state of rest, except those who disobeyed?

**NJB** To whom did he swear they would never enter his place of rest? Surely those who would not believe.

**NRS** And to whom did he swear that they would not enter his rest, if not to those who were disobedient?

**RSV** And to whom did he swear that they should never enter his rest, but to those who were disobedient?

**NAB** And to whom did he "swear that they should not enter into his rest," if not to those who were disobedient?

**GWN** Who did God swear would never enter his place of rest? He was talking about those who didn't obey him.

**BBE** And to whom did he make an oath that they might not come into his rest? was it not to those who went against his orders?

**ASV** And to whom sware he that they should not enter into his rest, but to them that were disobedient?

- **And to whom did He swear** Heb 3:11 Nu 14:30 De 1:34-35
- **But to those who were disobedient:** Nu 14:11 Nu 20:12 De 1:26-32 Dt 9:23 Ps 106:24-26

- [Hebrews 3 Resources](#) - Multiple sermons and commentaries

## Related Resources:

Hebrews 3:11 AS I **SWORE IN MY WRATH**, 'THEY SHALL NOT ENTER MY REST.'"

Numbers 14:30+ 'Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. (**COMMENT:** Why Caleb? See his "secret" in Nu 14:24+. May God grant us grace to imitate Caleb's faith (obedience) (Heb 6:11-12+)

Deuteronomy 1:34-35+ "Then the LORD heard the sound of your words, and He was angry and **took an oath**, saying, 35 'Not one of these men, this evil generation, shall see the good land which I swore to give your fathers,

Deuteronomy 1:26-32+ "Yet you were not willing to go up, but rebelled against the command of the LORD your God; 27 and you grumbled in your tents and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. 28 'Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there." 29 "Then I said to you, 'Do not be shocked, nor fear them. 30 'The LORD your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes, 31 and in the wilderness where you saw how the LORD your God carried you, just as a man carries his son, in all the way which you have walked until you came to this place.' 32 "But for all this, you did not trust the LORD your God,

Deuteronomy 9:23+ "When the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; you neither believed Him nor listened to His voice.

Psalms 106:24-26 Then they **despised** the pleasant land; They **did not believe** in His word, 25 But **grumbled** in their tents; They **did not listen** to the voice of the LORD. 26 **Therefore He swore to them** That He would cast them down in the wilderness,

## GOD'S REFUSAL OF REST

**And to whom did He swear ([omnuo](#)) that they would not enter ([eiserchomai](#)) His rest ([katapausis](#)), but to those who were disobedient ([apeitheo](#))** - The pronoun **whom** refers to the first generation of Israelites who God delivered from bondage in Egypt. He had brought them **OUT** of Egypt in order to bring them **IN** to the Promised Land (Dt 6:23+). God affirms the righteousness of His judgment against Israel by appealing to His Own divine nature and authority. Canaan was to be a land of **rest** for His newly born nation. The first generation failed to enter the Promised Land because of their persistent, willful disobedience. In Hebrews 3:17 the writer uses the verb **sinned** which parallels the verbs were **disobedient** (Heb 3:18) and **unbelief** (Heb 3:19). **Sinned** speaks of the action which results in the divine retribution. **Disobedience** and **unbelief** speak of the "root" that leads to the rotten fruit of commission of sins.

*God has never taken an oath, that I know of,  
against any class of persons, except unbelievers.*

-- C H Spurgeon

In Numbers 14:11+ "The LORD said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst?" Note that miraculous signs did not guarantee Israel's belief in God. By the same token, signs and wonders today will not cause someone to believe God.

**THOUGHT** - This passage on rest and disobedience begs the question - **Are you restless?** Perhaps it might be because you have been disobedient to God and need to confess and repent. Psalm 139:23-24 would be a good prayer to pray to Him. See discussion of Rest in Hebrews 4

**F F Bruce** notes that "Those who, having covenanted to obey him (**ED:** We see their agreement in Exodus 24:7+ = "we will do and we will be obedient"), proved repeatedly disobedient, and showed themselves to be "a perverse generation, children in whom is no faithfulness" (Dt. 32:20+).

Israel's root problem was that they were **disobedient** ([apeitheo](#)) - If we compare the parallel passage in Hebrews 3:19, it is clear that disobedience is intimately related to unbelief. It follows that the converse is true, that is that obedience is related to belief. As

**Spurgeon** said "Obedience is the hallmark of faith. Believing and obeying always run side by side. Faith and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God." **A W Tozer** adds that "The Bible recognizes no faith that does not lead to obedience, nor does it recognize any obedience that does not spring from faith. The two are opposite sides of the same coin."

**Adrian Rogers** adds that "**Unbelief** is what locked the doors of the Promised Land to the children of Israel. For all the grumbling, bad attitudes, and discontentment that characterized their demeanor after leaving Egypt, it was their unbelief that kept them at a distance from God's promised reward. (Heb 3:19+ and note that in Heb 3:18+ *unbelief* in this context equated with *disobedience*!) Jesus, too, allowed the people's unbelief to tie His hands on His ministry visit to His hometown. The Bible clearly says, "He did not do many miracles there because of their unbelief" (Matt. 13:58+). The sovereign God has limited Himself to work according to the faith and belief of the people of God. When you go to the grocery store, you use dollars to pay for your purchases. But when it comes to the Christian life, you receive from God by faith. As I said before, faith is heaven's medium of exchange. It is by far the greatest asset we have. **Unbelief**, on the other hand, is our greatest stumbling block in life. **Unbelief** is the chief wickedness. Unbelief is the mother sin, the father sin, the parent sin. It is the sin of all sins. **Unbelief** caused Eve to sin against God in the Garden of Eden. She failed to believe the Word of God (**Ed**: And as in Heb 3:18-19, she disobeyed God)." (See [What Every Christian Ought to Know Day by Day: Essential ...](#))

*"Only he who believes is obedient;  
only he who is obedient believes."  
-- Dietrich Bonhoeffer*

**Alexander Maclaren** comments on the relationship between **disobedience** and **unbelief** writing that "Important lessons are given by this alternation of the two ideas of faith and unbelief, obedience and disobedience. Disobedience is the root of unbelief. Unbelief is the mother of further disobedience. Faith is voluntary submission within a person's own power. If faith is not exercised, the true cause lies deeper than all intellectual reasons. It lies in the moral aversion of human will and in the pride of independence, which says, "who is Lord over us? Why should we have to depend on Jesus Christ?" As faith is obedience and submission, so faith breeds obedience, but unbelief leads on to higher-handed rebellion. With dreadful reciprocity of influence, the less one trusts, the more he disobeys; the more he disobeys, the less he trusts...Trust brings rest because it sweeps away, as the north wind does the banded clouds on the horizon, all the deepest causes of unrest.

**A W Pink** writes that "Having reminded the Hebrews in the previous verse (Heb 3:17) that sin was the cause of Israel's destruction of old, he now specifies the character of that sin, **Unbelief**. The order is terribly significant: they **harkened not** to God's voice; in consequence, their **hearts were hardened**; **unbelief** was the result; **destruction**, the issue. How unspeakably solemn! The Greek word here rendered "**believed not**" may, with equal propriety, be rendered "**obeyed not**"; it is so translated in Ro 2:8; Ro 10:21. It amounts to the same thing, differing only according to the angle of view-point: looked at from the mind or heart, it is "**unbelief**"; looked at from the will, it is "**disobedience**." In either case it is **the sure consequence of refusal to heed God's voice**. ([Hebrews 3:13-19 Christ Superior to Moses](#))

**Wuest** notes that **disobedient** is the Greek verb "[apeitheo](#)" which means, "not to allow one's self to be persuaded, not to comply with, to refuse or withhold belief, to be disobedient." The word *pisteuo* which is the usual word translated "believe" is not used here. The word used is more descriptive of the character of the generation that refused to enter Canaan. They were of that non-persuadable type that will not listen to reason, stiff-necked, obstinate. (See these parallel Scriptures: Nu 14:30-35: note who gets to go in and in Nu 14:33 "unfaithfulness". Nu 14:11, 20:12, Dt 9:23; Ps 106:24,25)

**Albert Barnes** writes comments that "The distinct reason, therefore, assigned by—Moses, why they did not enter the promised land, was a want of faith; and this accords directly with the design of the apostle here. He is exhorting those whom he addresses to beware of an **evil heart of unbelief**, Hebrews 3:12+. He says that it was such a heart that excluded the Hebrews from the promised land. The same thing, says he, must exclude you from heaven—the promised home of the believer; and if that firm confidence in God and His promises which He requires is wanting, you will be excluded from the world of eternal rest.

**Brian Bell** - BELIEVE JESUS (Heb 3:16-19) Deliverance from Egypt doesn't equal an inheritance in Canaan. 6 questions in 3 pairs (Heb 3:16-18) [Question. Answer. The Point] 1. (Heb 3:16) The Point: Everyone who died in the wilderness began in the glorious exodus. 2. (Heb 3:17) The Point: God was angry w/those who did not believe God would provide for them. Though they left Egypt with hope...it goes to show high hopes will not suffice...there must be belief. 3. (Heb 3:18) The Point: Unbelief leads to action(not entering in)...as it always does. (18) Where does God swear an oath against any class of people? - Only against unbelievers. D. They did not obey – Obedience is necessary. 1. It is just as if a doctor said, I can cure you if you obey my instructions implicitly. 2. It is just as if a teacher were to say, I can make you a scholar if you follow my curriculum w/absolute fidelity. 3. It is just as if a trainer said to an athlete, I can make you a champion if you do not deviate from the discipline that I lay down. E. The Key?...Hear & Obey (19) 1. Believe in Him, but also walk with Him. a) Then the reward will be entering into His rest (ch.4). 2. Hearing or Hardening...your

choice. "The first duty of every soul is to find not its freedom but its Master". Which are you after? - Consider your Master...Consider Jesus.

---

**Swear** (3660) (**omnuo**) means to affirm the truth of a statement by calling on a divine being to execute sanctions against a person if the statement in question is not true (in the case of a deity taking an oath, his divine being is regarded as validating the statement).

**Omnuo** is repeated in this middle section of Hebrews - Hebrews 3:11+ Hebrews 3:18+ Hebrews 4:3+ Hebrews 6:13+ Hebrews 6:16+ Hebrews 7:21+

This verb **omnuo** is used in the Septuagint (LXX) of God swearing to keep His covenant to bring Israel into the land (Dt 1:8, 35, 2:14, 4:21, 31, 6:10, 18, 23, 7:8, 12, 13, 8:1, 18, etc > 30x in Deut.)

**Rest** (2663) (**katapausis** from **katá** = intensifies meaning, "down" ~ permanency + **paúo** = make to cease) means to desist from one activity, give oneself to wholly new enterprise but has no reference whatsoever to sleep or slumber.

English **rest** and Greek **katapausis** have similar meanings. The basic idea = ceasing from work or from any kind of action--stop doing what you are doing. Action, labor, or exertion is over. Applied to God's **rest** = no more self-effort as far as salvation is concerned. End of trying to please God by feeble, fleshly works (End of rebelling against His clearly revealed will like {Israel did in wilderness). God's perfect rest = rest in grace of His indwelling, transforming power

That wonderful place where we desist from our futile fleshly efforts to please God and submit willingly and wholly to His Spirit's control/filling, finding our adoption and acceptance in the Beloved (Ep 1:6-note).

**KATAPAUISIS - 8V** - Acts 7:49; Heb. 3:11; Heb. 3:18; Heb. 4:1; Heb. 4:3; Heb. 4:5; Heb. 4:10; Heb. 4:11

**Disobedient** (544) (**apeitheo** from **a** = without + **peitho** = persuade) literally describes one who refuses to be persuaded and who **disbelieves** willfully and perversely. The idea is that there is a refusal to hear the voice of God accompanied by a stiff necked, hard hearted, obstinate refusal to act in response to God's clarion commands. As someone has said "*Disobedience is not merely a lack of obedience; rather it is a refusal to obey.*" **Apeitheo** means not to allow oneself to be persuaded; not to comply with and to refuse or withhold belief (in the truth, but elsewhere in Christ, in the gospel) **Apeitheo** speaks of a stubborn, stiff-necked attitude. It speaks of disbelief manifesting itself in disobedience. It is opposed to **pisteuo**, the verb translated "believe". **Marvin Vincent** in discussing **apeitheo** in John 3:36 writes that "**Disbelief** is regarded in its active manifestation, **disobedience**. The verb **peitho** means to persuade, to cause belief, to induce one to do something by persuading, and so runs into the meaning of to obey, properly as the result of persuasion... Obedience, however, includes faith. (**Ed Note:** See discussion of phrase "**obedience of faith**" at Ro 1:5-note)." (Vincent, M. R. Word studies in the New Testament Vol. 2, Page 1-109)

In studying **apeitheo** it is important to understand that the stem **peith-** (pith-, poith-) has the basic meaning of trust (cf. Latin fido, fides). **Trust** can refer to a statement, so that it has the meaning of put faith in, to let oneself be convinced, or to a demand, so that it gets the meaning of obey, be persuaded. The active meaning of the verb stem **peith-** then is to convince and persuade and is especially characteristic of Greek thought. In secular Greek it interesting to note that "Peitho" (art of persuading) was even regarded as a goddess! (see [Brown, Colin. Editor. New International Dictionary of NT Theology. 1986. Zondervan](#))

**APEITHEO - 14V - disbelieved(1), disobedient(10), do not obey(1), obey(2).** Jn. 3:36; Acts 14:2; Acts 19:9; Rom. 2:8; Rom. 10:21; Rom. 11:30; Rom. 11:31; Rom. 15:31; Heb. 3:18; Heb. 11:31; 1 Pet. 2:8; 1 Pet. 3:1; 1 Pet. 3:20; 1 Pet. 4:17

---

## Unbelief As a Sliding Agency

And to whom sware he that they should not enter into his rest, but to them that believed not?—Heb. 3:18.

A young man who began preaching the doctrine of universal salvation, apparently in sincerity, though soon led by divine grace to renounce it, when once conversing with a leading member of his church, sustained an opinion he had advanced, by saying that the Bible plainly taught the same sentiment.

"The Bible!" said the parishioner; "I don't believe the Bible!"

"Don't believe the Bible?" said the minister, in astonishment. "You don't believe the Bible? Then why did you send for, and why do you keep me here to preach to you?"

"Well," said the other, "to be candid, I will tell you. The truth is, both as to myself and all the leaders of your congregation, that we don't believe the Bible. Most of us are either atheists or infidels, and we would like to bring all the community to our views. But such

are the prejudices of education and early impressions, that we can't and don't expect to do all this at once. But we thought, if we could get you to preach Universalism, and make people believe that, they would all gradually slide over to our views, and in the end be sure to be with us."

Such was the substance of the answer actually given, and which was one means of awakening the preacher to see the error of his doctrine, and to renounce it for the gospel, which he now preaches. May it be blessed of God to others.

---

### **James Smith - SHUT OUT THROUGH UNBELIEF.**

"So we see that they could not enter in because of unbelief" (Heb. 3:19).

The children of Israel were overthrown in the wilderness because they believed not His Word and hearkened not unto the voice of the Lord (Psa. 106:24-26). As unbelief hinders the sinner from entering into the salvation of God which is in Christ Jesus, so does it hinder many of God's own people from entering into the fullness of the blessing—a life satisfied in God and victorious in His Name. They could not enter in because of unbelief.

#### **I. It was not Because they did not Know God's Will.**

They knew that it was the will of God that they should go in and possess the land, yet they perished outside. He is not willing that any should perish. Although many know this, yet they remain outside the promise of life that is in Christ Jesus. They know that Christ died for all, yet they tarry and murmur in the wilderness of unbelief.

#### **II. It was not for Want of Evidences of God's Power.**

They had been eye-witnesses of many wonders that He wrought—the plagues of Egypt, the Red Sea, the manna from Heaven, etc. Surely in the heavens above, and in the earth beneath, and within the domain of the human soul and the Divine Book there are abundant proofs of the presence and power of God to fulfil all the promises He hath made. The invisible things may be understood, or rendered intelligible, by the things which are visible, so that they are without excuse (Rom. 1:20).

#### **III. It was not for Want of Seeing the Fruits of the Land.**

The grapes and pomegranates of the good land were shown them (Num. 13:26). Fruits that could never grow in the wilderness were laid before their eyes. Yet they failed because of unbelief. Unbelievers to-day are not without the same powerful evidence. The fruits of the Canaan-life—love to enemies, joy in the Holy Ghost, peace with God, and the peace of God—these are fruits that cannot grow on nature's barren soil. The fruit of the Spirit in the Christian's life is a revelation to those outside "the good and pleasant land" of its reality and richness. These fruits can be seen almost anywhere, and as they are not the products of the natural life, they are evidences of Christ's power to save, sanctify, and satisfy.

#### **IV. It was not for Want of a Desire for Something Better.**

They were not satisfied with their present wilderness lot; they felt deeply their need of a better and more enduring portion; they longed intensely for something more than they had. Yet they entered not in because of unbelief. Their name is legion who are in the same condition spiritually. Conscious of their need for a better and more satisfying life, yet refusing to believe God's Word concerning His Son. This "good land" of promise is offered them, yet they cannot enter in because of unbelief. The evil heart of unbelief always seeks its good in departing from the living God (v. 12). The heart's need can only be fully met by a faith that enters into the promise of God and rests there. "Believe, and thou shalt see."

---

### **REST/HEAVEN**

Recently I was reading a passage from one of my favorite writers that struck a chord with me and I'd like to read it to you this morning. "The thing to remember when traveling is that the trail is the thing, not the end of the trail. Travel too fast and you will miss all you are traveling for."—Ride the Dark Trail, p. 44.

OK, I can agree with Louie L'Amour that the journey is important, but what if it never leads anywhere? What if we spend our whole lives walking in circles and never arrive at our destination? That's exactly what happened to the Children of Israel.

---

**Harmless Little Sins - Little Acts of Disobedience** - What happened to the great city of Ephesus? Often mentioned in the New Testament, it was one of the cultural and commercial centers of its day. Located at the mouth of the Cayster River, it was noted for

its bustling harbors, its broad avenues, its gymnasiums, its baths, its huge amphitheater, and especially its magnificent Temple of Diana. What happened to bring about its gradual decline until its harbor was no longer crowded with ships and the city was no longer a flourishing metropolis? Was it smitten by plagues, destroyed by enemies, or demolished by earthquakes? No, silt was the reason for its downfall—silent and nonviolent silt. Over the years, fine sedimentary particles slowly filled up the harbor, separating the city from the economic life of the sea traders. (ED: SEE [Beware of Slowly Drifting From Your First Love of Jesus](#) - includes pictures of the harbor at Ephesus!)

**Little evil practices, little acts of disobedience may seem harmless.** But let the silt of sin gradually accumulate, and we will find ourselves far from God. Life will become a spiritual ruin. In the book of Hebrews we are warned of the danger of “the deceitfulness of sin” (Heb 3:13). James said that the attractive pleasures of sin are really a mask covering death (James 1:15).

God forbid that we let the silt of sin accumulate in our lives! (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Christian, walk carefully, danger is near!  
On in your journey with trembling and fear;  
Snares from without and temptations within  
Seek to entice you once more into sin.  
—Anon.

Little sins add up to big trouble.

**Hebrews 3:19** So we [see](#) that they were not [able](#) to [enter](#) because of [unbelief](#) (NASB: Lockman)

**Greek:** kai blepomen (1PPAI) hoti ouk edunethesan (3PAPI) eiselthein (AAN) di apistian

**BGT** κα βλ πομεν τι ο κ δυν θησαν ε σελθε ν δι πιστ αν.

**Amplified:** So we see that they were not able to enter [into His rest], because of their unwillingness to adhere to and trust in and rely on God [unbelief had shut them out]. ([Amplified Bible - Lockman](#))

**KJV:** So we see that they could not enter in because of unbelief.

**NET:** So we see that they could not enter because of unbelief. ([NET Bible](#))

**NLT:** So we see that because of their unbelief they were not able to enter his rest. [NLT - Tyndale House](#)

**Phillips:** Yes, it is all too plain that it was refusal to trust God that prevented these men from entering his rest. ([Phillips: Touchstone](#))

**Wuest:** So we see that they were not able to enter because of unbelief. (Eerdmans)

**Young's Literal:** And so we see that they were not able to enter because of unbelief.

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

**NET** So we see that they could not enter because of unbelief.

**CSB** So we see that they were unable to enter because of unbelief.

**ESV** So we see that they were unable to enter because of unbelief.

**NIV** So we see that they were not able to enter, because of their unbelief.

**MIT** We perceive they were unable to enter because of disbelief.

**NJB** So we see that it was their refusal to believe which prevented them from entering.

**NRS** So we see that they were unable to enter because of unbelief.

**RSV** So we see that they were unable to enter because of unbelief.

**NAB** And we see that they could not enter for lack of faith.

**GWN** So we see that they couldn't enter his place of rest because they didn't believe.

**BBE** So we see that they were not able to go in because they had no belief.



ASV And we see that they were not able to enter in because of unbelief.

- **Unbelief** - Mark 16:16; John 3:18,36; 2Th 2:11-12; 1Jn 5:10; Jude 1:5
- [Hebrews 3 Resources](#) - Multiple sermons and commentaries

## UNBELIEF EQUATES WITH DISOBEDIENCE

**So we see** (blepo) **that they were not** (ou) **able** (dunamai) **to enter** (eiserchomai) **because of unbelief** (apistia) - **So** is [kai](#) in Greek and links verses 18 and 19. **We see** (blepo) is in the present tense, indicating that this picture is continually before the writer's (and our) eyes (as it rightly should be for it serves as a powerful warning sign to those who would tip toe on the edges of saving faith leading to eternal rest in Christ.) **Not** (ou) signifies absolute negation! In short, **No** faith, **no** rest! It could not be stated more clearly and succinctly! Because they had no faith, they grieved the Spirit and thus had no inherent power (see this verb [dunamai](#)) within themselves to **enter** into the rest ([katapausis](#)) of God. Stephen in his sermon to first century Christ rejecting Jews emphasized "You men who are stiff-necked and uncircumcised in heart and ears are always resisting (present tense = continually; active voice = by their willful choice) the Holy Spirit; you are doing just as your fathers did." (Acts 7:51+) The First generation of Israel continually choose to resist the Spirit's wooing, quenching His supernatural power ([dunamai](#)) and thereby missing God's supernatural rest (Acts 7:51+, Isa 63:10) The foundational cause of their failure to enter God's rest was their continual unbelief.

**THOUGHT-** Resisted by the unbelief of men. "Ye do always resist the Holy Ghost, as your fathers did" (Acts 7:51+). "They could not enter in because of unbelief" (Heb. 3:19). In doubting the Word of God, the Spirit of God is resisted, for the Word is His sword. If the Holy Ghost is to have full possession of the Canaan land of the heart, to make a clear riddance of every evil beast (lust), and all that would pollute the holy mount, then the promises of God must be believed or the Spirit will be resisted. (James Smith)

To reiterate, **disobedience** in Hebrews 3:18 parallels **unbelief** in Hebrews 3:19. Instead of focusing on Israel's repeated rebellion, backbiting, complaining, grumbling, murmuring, and defiance which fill the Old Testament record of Israel's wilderness experience, the writer hones down on the source of these sins - the problem was deep down, for underneath all the rotten fruit, was the root of refusal to believe God.

**Simon J. Kistemaker** writes that "**Unbelief** is the root of the sin of provoking God. Unbelief robs God of his glory ([JOHN OWEN](#)) and robs the unbeliever of the privilege of God's blessings. Because of unbelief, rebellious man is denied entrance into the rest that God provides for the members of his household. ([Exposition of Thessalonians, the Pastorals, and Hebrews](#))

And so we seen here in Hebrews 3:19 that their **disobedience** was a consequence of their unbelief or lack of faith. At the root of all sin is unbelief. Lack of faith in God's Word is never purely an intellectual thing. At its most basic level it is the love of sin that comes from all men being born in Adam and with his sin nature (Ro 5:12, Ps 51:5). In sum, **disobedience** equates with **unbelief** and vice versa.

**James Smith** makes an interesting point regarding the **underlying spiritual dynamics of unbelief** - In doubting the Word of God, the Spirit of God is resisted, for the Word is His sword. If the Holy Ghost is to have full possession of the Canaan land of the heart, to make a clear riddance of every evil beast (lust), and all that would pollute the holy mount, then the promises of God must be believed or the Spirit will be resisted. (Handfuls of Purpose)

**John Butler** - The condition for partaking of Christ is faith. The prohibiting of the unbelieving Israelites from the promised land is a picture of the prohibiting of unbelievers from heaven. Faith is the key to salvation (heaven). Unbelief keeps man from the greatest of blessings. ([Analytical Bible Expositor -Hebrews to Revelation](#))

Although some like **Zane Hodges** (who wrote Hebrews in The Bible Knowledge Commentary - see [The Unusual Teachings of Zane Hodges](#)) and **Thomas Constable** ([Expository Notes](#)) contend these **habitually sinning** Israelites were genuinely saved, I strongly disagree. As an aside one needs to be very cautious when reading expositions by **Zane Hodges** who in my humble opinion appears to portray a "type" of belief that makes me very uncomfortable when I read passages like Mt 7:21-23+. See [easy beliefism](#).

On the other hand, I agree with **Ray Stedman** who writes "The rhetorical questions of Heb 3:16–18 show how an **outward facade of belief** can be maintained while the **heart is still unrepentant**, and **therefore unredeemed**. It is possible to participate in and benefit from the great miracles of God, as the Israelites did who came out of Egypt with Moses (Heb 3:16). Yet, despite such evidence, the heart can remain unchanged for a lifetime. God sees that inner hardness and warns continually against it until he is forced to judge it (He 3:17). Note the growing stages of unbelief: general rebellion (He 3:16); sin, punished by physical death (He 3:17); and disobedience (Gk "being unpersuadable"—He 3:18). The cause of this recalcitrance lies deeper than a wrong attitude or wrong behavior; it lies in a **disobedient will**. Therefore, the loss of promised blessing is traceable only and solely to long-continued



unbelief (He 3:19). This word ([apistian](#), "disbelief") is the platform upon which the writer's more positive explanation of rest is founded. He gives us the other side of disbelief in chapter 4. ([Hebrews 3:12-19 Don't Miss Your Opportunity](#)) (Bolding added)

**C H Spurgeon** notes on Heb 3:14-19 - Continuance in faith is necessary to salvation, and only those who persevere to the end are indeed saved. Want of true faith causes the religion of many to be short-lived. Those who are not sustained by faith soon weary of holiness and provoke the Lord....Sinning and not believing seem to go together. The 17th verse asks the same question as the 18th, but the answer is different. "With them that had sinned" says the 17th verse (Heb 3:17), "to them that believed not" says the 18th verse. Want of faith brings want of holiness, and when we abide in the faith we abide in obedience....It was not the sons of Anak that kept them out, it was not the waste howling wilderness; it was nothing but their own unbelief....It is those who believe not who have God's curse. If you do not rest upon Christ as your salvation, you, too, shall hear God swear that you shall not enter into his rest. ([Exposition of Hebrews 3](#))

**Leon Morris** in the **Expositor's Bible Commentary** agrees with **Stedman** noting that "Sin is self-defeating and prevents people from entering God's rest. This is not an arbitrary penalty imposed by a despotic God. It is the inevitable outcome of "unbelief." The warning to the people of the writer's day is clear. To slip back from their **Christian profession** into unbelief would be fatal." (SEE [The Expositor's Bible Commentary](#)) (Bolding added OR BORROW [Expositor's Bible Commentary page 954](#)) (**Ed**: In other words a **profession** of faith in Christ is not the same as a **possession** of faith in Christ. The difference has eternal significance/consequences!)

**John MacArthur** also agrees with Stedman writing "Many say, "I can't believe. I have a pragmatic, empirical mind that has to see the facts, weigh all the evidence." But everyone lives by faith. We live by faith when we go into a restaurant and eat the food without questioning its safety. When driving down the highway, we are not in constant fear that around the next bend the road will lead us into a river where there is no bridge. We trust the people who made the highways and the people who have traveled over them before us. We live by faith almost constantly. If we can put our faith in the highway department and the people who prepare our food, we surely can put our faith in the God of the universe. Not to trust in Him is fatal." (See [Hebrews MacArthur New Testament Commentary - Page 94](#) )

**Matthew Henry** offers a similar conclusion on this section writing that "(1.) Though the majority of hearers provoked God by unbelief, yet some there were who believed the report. (2.) Though the hearing of the word be the ordinary means of salvation, yet, if it be not hearkened to, it will expose men more to the anger of God. (3.) **God will have a remnant that shall be obedient to His voice**, and he will take care of such and make mention of them with honor. (4.) If these should fall in a common calamity, yet they shall partake of eternal salvation, **while disobedient hearers perish for ever.**" (Bolding added)

**David Guzik** - Israel's great failure was to persevere in faith. After crossing much of the wilderness trusting in God, and after seeing so many reasons to trust in Him, they end up falling short - because they did not persevere in faith in God and His promise. Jesus reminded us in the parable of the soils with the seeds cast on stony ground and among thorns: it isn't enough to make a good beginning, real belief perseveres to the end. If we have made a good start, praise God; but how we finish is even more important than how we start. ([Hebrews 3 Commentary](#))

**Adam Clarke** - It was no decree of God that prevented them, it was no want of necessary strength to enable them, it was through no deficiency of Divine counsel to instruct them; all these they had in abundance: but they chose to sin, and would not believe. Unbelief produced disobedience, and disobedience produced hardness of heart and blindness of mind; and all these drew down the judgments of God, and wrath came upon them to the uttermost.

---

**Unbelief** (570) (**apistia** from **a** = without + **pistos** = believing, faithful) means literally not believing = faithlessness, distrust, lack of belief. It describes an unwillingness to commit oneself to another or respond positively to the other's words or actions.

**APISTIA - 11V** - Matt 13:58; Mark 6:6; 9:24; 16:14; Rom 3:3; 4:20; 11:20, 23; 1 Tim 1:13; Heb 3:12, 19 and is not found in the non-apocryphal Septuagint (LXX).

Here are some representative uses...

And He did not do many miracles there (His hometown, Nazareth) because of their **unbelief**. (Mt 13:58)

Immediately the boy's father cried out and began saying, "I do believe; help my **unbelief**." (Mark 9:24)

And afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their **unbelief** and hardness of heart, because they had not believed those who had seen Him after He had risen. (Mark 16:14)

yet, with respect to the promise of God (he would have a male heir), he (Abraham) did not waver in **unbelief**, but grew strong in faith, giving glory to God, (see **note** Romans 4:20)

Quite right, they (Jewish branches were broken off, and the Gentiles were grafted in) were broken off for their **unbelief** (Gentiles were grafted in because of the unbelief of Israel and not because the Gentiles had any merit or claim on God), but you (Gentiles) stand by your faith. Do not be conceited, but fear (Standing before God is based on faith, so feelings of superiority are out of place) (see **note** Romans 11:20)... And they (Jews) also, if they do not continue in their **unbelief**, will be grafted in; for God is able (key phrase = He is able = He has grafted wild branches -- Gentiles -- into the cultivated olive, He is able to graft Jews in) to graft them in again. (see **note** Romans 11:23)

Take care, brethren, lest there should be in any one of you an evil, **unbelieving** heart, in falling away from the living God. (Hebrews 3:12)

---

**C H Spurgeon** - (from [An Earnest Warning Against Unbelief](#)) The great promise that was given to Israel was Canaan, that choice land that God had of old allotted to them. "When the Most High apportioned the nations, at his dividing up of the sons of humankind, he fixed the boundaries of the peoples, according to the number of the children of Israel" (Deut 32:8). He made Palestine to be the center of worship, the joy of all lands, the seat of His oracle, and the place of His abode. In the wilderness, the tribes were journeying toward this country, and it was a very short distance from Egypt, so that they might almost at once have taken possession of the land, and yet it cost them forty years' traveling. If you trace their journeyings, you will see that they ran a perpetual zigzag, backward and forward, to the right and to the left. Sometimes they were actually journeying away from the promised rest, plunging into the deeps of the howling wilderness—and all, we are told, because of their unbelief. It was not the sons of Anak that kept them out. It was not the waste howling wilderness. It was nothing but their own unbelief. Canaan is a type to us of the great and goodly things of the covenant of grace that belong to believers. But if we have no faith, we cannot possess a single covenant blessing. Today, in the proclamation of the gospel, the demand is made of faith in God. If there is no faith, no matter how rich the gospel, how full its provisions, and how precious the portion which God has prepared, none of us can ever enter into the enjoyment of them.

**We are all of us called upon to "watch out."** True religion is not a thing that can be acquired by carelessness or neglect; we must take heed, or we shall never be found in the narrow way. You may go to hell heedlessly, but you cannot so go to heaven. Many stumble into the bottomless pit with their eyes shut, but no man ever yet entered into heaven by a leap in the dark. "Watch out, brothers." If ever there was a matter that needed all your thought, all your prudence, and all your care, it is the matter of your soul's salvation. If you do trifle with anything, let it be with your wealth, or with your health, but certainly not with your eternal interests. I recommend all men to take heed to everything that has to do with this life, as well as with that which is to come, for in the little the great may lie concealed, and the neglect of our estate may end in mischief to our immortal spirit. Certainly, the neglect of the body might lead to great injury to the soul, but if ever neglect deserves condemnation, it is when it concerns our higher nature. If we do not carefully see to it, that which is our greatest glory may become our most tremendous curse. The watchword for everyone of us is, "watch out." You are an old Christian, but "watch out." You are a minister of the gospel, and there are many who look up to you with veneration, but "watch out." You have learned the doctrines of grace, and you know them well; there is little that any human being can teach you, for you have been well instructed in the things of the kingdom. But still, "watch out." Even if you were so near to heaven's gate that you could hear the song within, I would still whisper in your ear, "Watch out." Horses fall most often at the bottom of the hill when we think that we need not hold them up any longer, and there is no condition in life that is more dangerous than that feeling of perfect security that precludes watchfulness and care. He who is quite sure of his strength to resist temptation may be also equally certain of his weakness in the hour of trial. God grant us grace, whatever sort of "brothers" we may be, to listen to the admonition of the apostle: "Watch out."

**The Israelites were a highly favored people, yet they could not enter because of unbelief.** To these Israelites great things had been revealed, for, during their sojourn in the wilderness, they had been scholars in a gracious school. To what other people did God ever speak as He spoke to them? To whom did He give the tablets of divine command, written with His own mysterious pen? Where else did He dwell between the cherubim, and shine forth with glorious majesty? Where else did He reveal himself in type and shadow, by priest and sacrifice and altar?

We too have enjoyed a clear revelation. We have heard the gospel more plainly than the Israelites ever did. The Bible has more light in it than Moses could impart. The preaching of the gospel, where it is done affectionately and earnestly, and by the help of the Spirit of God, is a greater means of grace to the soul than all the sacred rites of the tabernacle. Shall it be with us as with them? "They were not able to enter because of unbelief." Shall we labor under the same disability?

To me it is especially appalling that a man should perish through willfully rejecting the divine salvation. A drowning man throwing away the life preserver; a poisoned man pouring the antidote upon the floor; a wounded man tearing open his wounds—any one of these is a sad sight, but what shall we say of a soul putting from it the Redeemer, and choosing its own destruction? Be warned, and forbear from eternal suicide. There is still the way of salvation: "Believe in the Lord Jesus and you will be saved" (Acts 16:31). To

believe is to trust. You have to trust in a living Person, in the Lord Jesus Christ, who died as the Substitute for those who trust Him, and lives to see that those whom He bought with blood are also redeemed from their sins by power, and brought home to heaven. Trust Jesus Christ. Have done with yourself as your confidence, and commit your soul to the keeping of the faithful Redeemer.

---

**James Smith - SHUT OUT THROUGH UNBELIEF.** "So we see that they could not enter in because of unbelief" (Heb. 3:19).

The children of Israel were overthrown in the wilderness because they believed not His Word and hearkened not unto the voice of the Lord (Ps. 106:24-26). As unbelief hinders the sinner from entering into the salvation of God which is in Christ Jesus, so does it hinder many of God's own people from entering into the fullness of the blessing—a life satisfied in God and victorious in His Name. They could not enter in because of unbelief.

**I. It was not Because they did not Know God's Will.** They knew that it was the will of God that they should go in and possess the land, yet they perished outside. He is not willing that any should perish. Although many know this, yet they remain outside the promise of life that is in Christ Jesus. They know that Christ died for all, yet they tarry and murmur in the wilderness of unbelief.

**II. It was not for Want of Evidences of God's Power.** They had been eye-witnesses of many wonders that He wrought—the plagues of Egypt, the Red Sea, the manna from Heaven, etc. Surely in the heavens above, and in the earth beneath, and within the domain of the human soul and the Divine Book there are abundant proofs of the presence and power of God to fulfil all the promises He hath made. The invisible things may be understood, or rendered intelligible, by the things which are visible, so that they are without excuse (Ro 1:20).

**III. It was not for Want of Seeing the Fruits of the Land.** The grapes and pomegranates of the good land were shown them (Nu 13:26). Fruits that could never grow in the wilderness were laid before their eyes. Yet they failed because of unbelief. Unbelievers to-day are not without the same powerful evidence. The fruits of the Canaan-life—love to enemies, joy in the Holy Ghost, peace with God, and the peace of God—these are fruits that cannot grow on nature's barren soil. The fruit of the Spirit in the Christian's life is a revelation to those outside "the good and pleasant land" of its reality and richness. These fruits can be seen almost anywhere, and as they are not the products of the natural life, they are evidences of Christ's power to save, sanctify, and satisfy.

**IV. It was not for Want of a Desire for Something Better.** They were not satisfied with their present wilderness lot; they felt deeply their need of a better and more enduring portion; they longed intensely for something more than they had. Yet they entered not in because of unbelief. Their name is legion who are in the same condition spiritually. Conscious of their need for a better and more satisfying life, yet refusing to believe God's Word concerning His Son. This "good land" of promise is offered them, yet they cannot enter in because of unbelief. The evil heart of unbelief always seeks its good in departing from the living God (Heb 3:12). The heart's need can only be fully met by a faith that enters into the promise of God and rests there. "Believe, and thou shalt see." (Handfuls of Purpose)

---

**Philip Edgcumbe Hughes** comments that...

The juxtaposition of **unbelief** and **disobedience** indicates the close connection between the two. As Westcott says, "*unbelief passed into action*." (**Ed**: I would slightly alter that as "*unbelief passed into inaction*"!) And this is always the case. It is what happened when man first fell from God; it was repeated in the wilderness; and the same disastrous sequence was now threatening the community to whom this letter was sent. The **rest** from which Adam and Eve were excluded was that of fellowship with God in Eden; the **rest** forfeited by the rebellious Israelites was that of the promised land; and the **rest** denied to apostates from the Christian faith is that of the eternal Sabbath of the new heaven and the new earth (Rev. 2:6; 22:1ff).

Furthermore, it was their own unbelief which rendered the people unable to enjoy God's rest. They disqualified themselves. Their incapacitation was self-induced. How could it be otherwise when the whole basis of the promised rest is that of trust and security in God?

#### **Unbelief engenders unrest.**

The unbeliever excludes himself from **rest** (cf. Rev. 22:15); and if this was true of the "**rest**" of Canaan, how much more is it true of the "**rest**" of eternity! In the moral structure of the renewed creation there cannot possibly be a place for unbelief or for the unrest which flows from it. True **rest** is the enjoyment by the creature of perfect harmony with his Creator, and it can therefore only be **rest** in God. As such, it is totally incompatible with **unbelief and disobedience toward God**. Hence the inability of the rebellious Israelites to enter into God's rest. (SEE [A Commentary on the Epistle to the Hebrews - Page 154](#))

[Arthur Pink](#)...

"The apostle does not single out the sin of making and worshipping the golden calf; he does not bring before us the flagrant transgressions into which they fell at Beth-peor. Many much more striking and to our mind more fearful sins could have been pointed out, but God thinks the one sin greater than all is unbelief. We are saved by faith; we are lost through unbelief. The heart is purified by faith; the heart is hardened by unbelief. Faith brings us nigh to God; unbelief is departure from God" (Saphir). There is no sin so great but it may be pardoned, if the sinner believe; but "he that believeth not shall be damned."

The application of the whole of this passage to the case of the sorely-tried and wavering Hebrews was most pertinent and solemn. Twice over the apostle reminded them (He 3:9, He 3:17) that the unbelief of their fathers had been continued for "forty years." Almost that very interval had now elapsed since the Son had died, risen again, and ascended to heaven. In Scripture, forty is the number of probation. The season of Israel's testing was almost over; in A.D. 70 their final dispersion would occur. And God changeth not. He who had been provoked of old by Israel's hardness of heart, would destroy again those who persisted in their unbelief. Then let them beware, and heed the solemn warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." May God grant us hearts to heed the same admonitory warning.

#### Steven Cole on Hebrews 3:16-19 -

The author comes back to the story of Israel in the wilderness, quoting again from Psalm 95: "Today, if you hear His voice, do not harden your hearts, as when they provoked Me." Then he brings this story home to his readers by asking three sets of two rhetorical questions each (the KJV mistranslates Heb 3:16). The first question in each set is answered by the second question. He wants his readers to see that their situation parallels exactly that of Israel in the wilderness. In Heb 3:19 he sums up his point, tying it back to the idea of unbelief in Heb 3:12.

The first question and answer show that this story applies to all **professing** believers. **Who provoked God when they heard His voice?** (Heb 3:16) The same group that Moses had led out of Egypt. While there was a truly saved **remnant** in that company (**Ed**: For example, Moses was in this company and he certainly was genuinely saved as he appeared with Jesus in the Transfiguration!), **most** of them grumbled, disbelieved God, and died in the wilderness. The author is saying to all **professing** Christians, "This applies to you!" Even if we are true believers, John Owen's comment is apropos: "The best of saints have need to be cautioned against the worst of evils" (Hebrews: The Epistle of Warning [Kregel], p. 53).

The second question and answer show that **professing** believers who persist in sin should expect God's anger, not His rest. If we are not true believers, our sin in the face of knowledge will incur God's final judgment. If we are true believers, our sin will bring on His strong discipline. Either way, you don't want to go there!

The third question and answer show that those who incurred God's judgment in the wilderness were not only **unbelieving**; they were **disobedient**. As we've seen, you cannot separate the two. **Unbelief that is unchecked quickly moves into disobedience. Often unbelief is a smokescreen used to hide disobedience. Unbelief is more socially acceptable than sin, so we posture ourselves as struggling with intellectual issues. But beneath the surface, we know that if God's Word is true, then we need to turn from our sins, and we don't want to do that.** The disobedient who failed to enter God's rest were one and the same with the unbelieving.

His final summary (Heb 3:19) also shows that unbelief renders us not only **unwilling**, but also **unable** to appropriate God's blessings. Either faith opens the blessings of God's eternal rest to you, or unbelief bars you from them. To persevere in faith, we need to personalize the story of Israel in the wilderness. We need to avoid their awful sin of unbelief that rendered them unable to enter God's promised rest.

**Conclusion** - I had a neighbor in California who could be described as an all-out macho man. His face and tattooed arms were tanned from working on a road crew and from riding his motorcycle in the California sun. He had a quick temper. I once heard him from over 100 yards away cussing out the snowplow driver for plowing a berm in front of his driveway. He had copies of Penthouse magazine lying around his house. He never went to church.

One day I got an opportunity to share Christ with him. But he quickly held up his hand to silence me and then said, "Steve, I've got that all fixed up with the Man Upstairs." I'm always worried when someone refers to Almighty God as "the Man Upstairs." I said, "What do you mean?" He proceeded to tell me that when he was a teenager, he attended a large Baptist church in the Los Angeles area. The youth pastor had told him that if he would accept Christ, he would be assured of going to heaven. He said, "I did that, and so you don't need to worry about me." Even though there was not a shred of evidence that he was persevering in the faith, and in

spite of much evidence that he was not, he thought that because he had once believed, he had eternal life!

The author of Hebrews had a different view of things. He says that to enter God's rest, we must persevere in obedient faith. To persevere, we must avoid the great sin of unbelief; we must practice the great service of mutual encouragement; we must hold fast our great salvation in Christ; and, we must personalize the great story of Israel in the wilderness. Take care, brethren! ([Lesson 11- Persevering in Faith Hebrews 3:12-19](#))

[Albert Barnes...](#)

**So we see**, etc. We see, from the direct testimony of the Old Testament, that **unbelief** was the reason why they were excluded from the promised land. Let us learn, in view of the reasoning and exhortations here—

**(1.) The evil of unbelief.**

It excluded that whole generation, consisting of many hundred thousand souls, from the land of promise—the land to which they had looked with ardent hopes, and with warm desires. It will exclude countless millions from heaven. A want of confidence in God is the great source of evil in this world, and will be the cause of wretchedness to all eternity of unnumbered hosts. But surely that was not a small or unimportant thing which strewn the desert with the bones of that whole generation whom God had, in so remarkable a manner, rescued from Egyptian servitude. And that cannot be a small matter which will cause multitudes to sink down to infinite wretchedness and despair.

**(2.) Let us, who are professed Christians, be cautious against indulging unbelief in our hearts.**

Our difficulties all begin there. We lose confidence in God. We doubt his promises, his oaths, his threatenings. In dark and trying times we begin to have doubts about the wisdom of his dealings, and about his goodness. Unbelief once admitted into the heart is the beginning of many woes. When a man loses confidence in God, he is on a shoreless ocean that is full of whirlpools, and rocks, and quicksands, and where it is impossible to find a secure anchorage. There is nothing to which he may moor his driven bark; and he will never find safety or peace till he comes back to God.

**(3.) Let us live a life of faith.**

Let us so live that we may say with Paul, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So living, we shall have peace. The mind will be at rest. Storms and tempests may blow, but we shall be secure. Others may be troubled in the vicissitudes of life, but our minds will be at peace.

**(4.) Let us live expecting the future "rest" that remains for us.**

Let us keep our eye fixed upon it. To us there is a rest promised, as there was to the Hebrews whom God had delivered from the land of oppression; and we may by faith attain to that, "rest," as they might have reached the land of Canaan.

**(5.) Let us persevere to the end.**

He that draws back must be lost. He that does not endure to the end of life, in the ways of religion, can never have been a Christian. There is nothing which will furnish certain evidence of religion, unless our piety is such as to lead us to persevere till death. The man who enters on the professed Christian life expecting to fall away, or who can look upon the possibility of falling away without concern, has never known anything of the nature of true religion, he cannot be a Christian. He may have had raptures and visions; he may be a loud professor, and a noisy and zealous partisan, but he has no evidence that he has ever known anything about religion. That religion which is not connected with a firm and determined purpose, by the grace of God, to persevere to the end of life, is no true religion; and a man who expects to fall away and go back again to the world, or who can look at such an idea without alarm, should regard it as a settled matter that he has no true knowledge of God.

**(6.) No man should delay the work of salvation to a future time.**

**To-day** is the accepted time; to-day the only time of which we have any security. God speaks to-day, and to-day his voice should be heard. No man on any subject should defer till to-morrow what ought to be done to-day. He who defers religion till a future time neglects his own best interest; violates most solemn obligations; and endangers his immortal soul. What security can any one have that he will live to see another day? What evidence has he that he will be any more disposed to attend to his salvation than he is now? What evidence can he have that he will not provoke God by this course, and bring condemnation on his soul? Of all

delusions, that is the most wonderful by which dying men are led to defer attention to the concerns of the soul to a future period of life. Nowhere has Satan such advantage as in keeping this delusion before the mind; and if in respect to anything the voice of warning and alarm should be lifted loud and long, it is in reference to this. Oh, why will not men be wise to-day? Why will they not embrace the offer of salvation now? Why will they not at once make sure of eternal happiness? And why, amidst the changes and trials of this life, will they not so secure the everlasting inheritance as to feel that that is safe—that there is one thing at least that cannot be shaken and disturbed by commercial embarrassment and distress; one thing secure, though friends and kindred are torn away from them; one thing safe when their own health fades, and they lie down on the bed where they will bid adieu to all earthly comforts, and from which they will never rise.

I like the way **Adolph Saphir** ends this section...

Exhort one another daily; encourage, help one another by counsel, by example, by sympathy, by brotherly aid, by united prayer and praise. Walking together in peace and harmony, keep before your eyes and hearts the end of the journey. Let us hold the beginning of our confidence steadfast to the end, let us keep our first faith, our first love, our first hope (1 Tim. 5:12; Rev. 2:4; Heb. 3:6), that which was given unto us when the grace of our Lord was exceeding abundant (1 Tim. 1:14), even when we were made partakers of Christ.\* In humility and fear, in self-abasement and self-distrust, let us during our wilderness journey cry out of the depths, and yet rejoice and be at peace; for we are in Christ, and the Lord for whom we wait is our light and our salvation. ([Hebrews 3:7-19 Unbelief in the Wilderness](#))

---

**Jerry Bridges - Obedience** to the revealed will of God is often just as much a step of faith as claiming a promise from God. In fact, one of the more intriguing thoughts from the book of Hebrews is the way the writer appears to use obedience and faith interchangeably. He spoke of the Old Testament Hebrews who would never enter God's rest because they disobeyed (Heb 3:18). Yet they were not able to enter because of their unbelief (Heb 3:19). This interchange of unbelief and disobedience also occurs later in the book (Heb 4:2, 6).

The heroes of faith in Hebrews 11 were said to be "still living by faith when they died" (11:13, NIV). But the element of obedience—responding to the will of God—was just as prominent in their lives as was claiming the promises of God. They obeyed by faith. And since obedience is the pathway to holiness—a holy life being essentially an obedient life—we may say that no one will become holy apart from a life of faith.

Faith enables us to claim the promises of God, but it also enables us to obey the commands of God. Faith enables us to obey when obedience is costly or seems unreasonable to the natural mind.

The path of obedience in the pursuit of holiness is often contrary to human reason. If we don't have conviction in the necessity of obeying the revealed will of God as well as confidence in the promises of God, we'll never persevere in this difficult pursuit. We must have conviction that seeking holiness is God's will for us—regardless of how arduous and painful the seeking may be. And we must be confident that the pursuit of holiness results in God's approval and blessing, even when circumstances make it appear otherwise. (BORROW [Holiness Day by Day: Transformational Thoughts for Your Spiritual Journey](#) - DR WIERSBE'S QUOTE IS TAKEN FOR HIS EXCELLENT BOOK WHICH I HIGHLY RECOMMEND - BORROW [The Pursuit of Holiness](#))

---

**Jon Courson - [Jon Courson's Application Commentary](#)**

So we see that they could not enter in because of unbelief. Hebrews 3:19

Gang, the key not only to ministry, but to every area of spirituality is found in John 10...

Of John the Baptist, Jesus said, 'This is the greatest man who ever lived.' Yet Scripture also records John did no mighty miracles (John 10:41). So what made John the greatest man who ever lived? One thing: He wasn't talking about power in prayer; he wasn't teaching victory through discipline; he simply said, 'Behold the Lamb. Check Him out. Follow Him.'

Happy is the day when a woman grasps the fact that spiritual life has nothing to do with her and everything to do with God. Happy is the day when a man finally realizes all he has to say is, 'I don't know why You put up with a grasshopper like me, but Lord, if You want to allow me to be in ministry, if You want to give me a family, if You want to bless me in countless ways—that's OK with me!'

Don't let anyone sell you a bill of goods saying, 'The reason I'm so successful is because I pray night and day. And the reason you will never be part of the chosen few is because you don't.'

Any man, any woman can leave here tonight to be used mightily and blessed exceedingly beyond anything they could ask or even think if they would just learn to say, 'I believe You, Lord.'



Contrary to what many teach, the deceitfulness of sin is always saying, 'I've got to do more. I've got to be bigger, stronger, better in my spiritual walk so that I can battle the giants ahead of me.'

No, God says that's the sin which will keep you out.

Dear saint, it's all about God's work for you, not your work for Him.

Fix your eyes on Jesus.

Be blown away by Him.

Behold the Lamb!

---

James Smith - THE RESULT OF UNBELIEF. "They could not enter in because of unbelief" (Heb. 3:19). Unbelief always disinherits from the enjoyment of the promise. The name of those who profess to be the followers of Christ and who, like these wanderers, live an aimless life is legion. Doubting the Word of God, they cease to be warriors for God.

---

#### **NOT AHEAD OR BEHIND - Wayne Stiles - NUMBERS 14** [Going Places with God: A Devotional Journey Through the ... - Page 48](#)

Which seems worse: refusing to follow God though He promises success, or stubbornly pressing forward without Him? Israel swung on both extremes of this pendulum in the course of one day.

At Kadesh Barnea, the 12 spies' mixed report of the land shot so much fear throughout the nation that they plotted among themselves to choose a leader and head back to Egypt (see Num. 14:4). They refused to follow God on a mission He had guaranteed to succeed, preferring bondage to a future requiring faith. Because of their rebellion, God announced that they would have a 40-year hiatus in the wilderness before their children would enter the land (see Nu 14:33).

Amazingly, the people then announced a change of heart and a resolve to enter! But Moses warned them, "Do not go up [into the land], or you will be struck down before your enemies, for the LORD is not among you" (Nu 14:42). Before, the Israelites had refused to follow God, but now they refused to wait on Him.

Moses' warning proved true: As they ascended the hill country— without God—they received the whipping they initially feared. The author of Hebrews later concluded, "So we see that they were not able to enter because of unbelief" (Hebrews 3:19). They failed to grasp that the land was not theirs for the taking but God's for the giving—in response to faith.

We can learn from the example of Israel that God's will always includes God's presence, and we will not have one without the other. A life that glorifies God comes when we walk beside Him in faith— not ahead or behind.

My God, You are my inheritance and not simply the means by which I get what I want. My goal is not a place to go, but to journey beside You wherever I go. What good would I have anywhere without You? The real blessing is simply Your presence.

I'll go with Him, with Him all the way. —E. W. Blandy

---

#### **Charles Stanley - SUFFERING A FAITH FAILURE** [Pathways to His Presence: A Daily Devotional - Page 9](#)

SCRIPTURE READING: NUMBERS 13:27–33

KEY VERSE: HEBREWS 3:19 So we see that they could not enter in because of unbelief.

By nature, we are people of belief because faith is the foundation of our relationship to God. But every once in a while, we experience what can be called a faith failure. Often, these failures happen when we hesitate or cease to trust God during challenging times. Yet there are many other causes for faith failures:

- Fear of being unsuccessful
- Failure to understand the nature of God
- Forgetting God's power
- Focusing on our obstacles

As you read through today's Scripture passage from Numbers, ask yourself this question: Which of these factors do you think played a role in the Israelites' hesitation to enter the land of Negev?

Actually, it can be argued that a combination of all these issues suddenly caused the Israelites to doubt God and become fearful. This massive faith failure then led to a crisis among the people.

So, how do we avoid faith failures? Truthfully, we will all experience doubts from time to time. But we can be prepared for these



episodes by filling our minds with God's truth. When we know the character of our heavenly Father, we will be prepared to respond with spiritual maturity when our faith is tested.

As you spend time with God today, focus on His true nature. Which of His characteristics has He shown you: faithfulness, goodness, mercy? The Lord longs for you to know and trust Him so that His perfect will may be carried out in your life.

Lord, there are lands of the Negev in my life—places where I fear to go. I want to immerse myself in Your truth so that my bolstered faith will carry me through.

---

### **The Price of Unbelief - Steve McVey** [Grace Walk Moments: A Devotional](#)

We see that they were not able to enter because of unbelief. HEBREWS 3:19

The reason it took Israel 40 years to enter Canaan wasn't because of the distance from Egypt. They should have been able to make that trip in a few weeks. Instead they wandered in the wilderness for four decades, unable to enter the Promised Land.

God had already given them the land. He wasn't waiting to give it to them when they arrived—it had been theirs since the day He had said so. However, their experience didn't align with God's reality. And we're told they couldn't enter in because of unbelief.

The same thing happens today. The Father has given us everything we need in Jesus Christ. Forgiveness, reconciliation, and justification—the list could go on in naming the benefits provided through the finished work of Christ on the cross. The question is not what you have. The question revolves around what you have accepted by faith.

Don't miss the land of abundant living that has been given to you in Christ. Believe Him now and possess the land! It's all yours in Him. Put away all doubt and denial and simply enjoy new life in Him.

---

### **I Can't** Luke 14:20

The reasons for I can't:

1. IGNORANCE Acts 8:31
2. WEAKNESS Luke 16:3
3. SHAME Luke 16:3
4. FEAR Num. 13:31; Matt. 25:25
5. GREATER LOVE OR INTERESTS Luke 14:16–20
6. UNBELIEF Heb. 3:19
7. TOO LATE Matt. 25:10–13; Luke 13:24, 25

---

### **Knotty Nots Hebrews 3, 4**

1. HARDEN NOT 3:8, 13, 15; 4:7
2. HAVE NOT 3:10
3. SHALL NOT 3:11
4. BELIEVED NOT 3:18
5. COULD NOT 3:19
6. MIXED NOT 4:2
7. ENTERED NOT 4:6

---

### **Doubt Brings Failure - Croft Pentz**

Numbers 13:17–32; Hebrews 3:18–19

#### **I. THE PREVIEW—Nu 13:17–20**

The people of Israel had been slaves for over four hundred years in Egypt. Now they were ready to leave Egypt and enter Canaan, the promised land.

A. Command—Nu 13:17–18. Twelve spies were sent to spy out the land to see how many people there were.

B. Characters—Nu 13:19–20. They were sent to see if they were good or bad people. Notice: "Be of good courage"—don't be fearful. When God leads us, He will encourage us and help us.

#### **II. THE PARTICULARS—Nu 13:21–27**

A. Faithfulness—Nu 13:21–25. They obeyed and went. They did not know the dangers or problems that were ahead, yet they obeyed and went. Oh, how we need obedient people today, people who will obey God's Word!

B. Faith—Nu 13:26. Faith caused these spies to go and to search out this land. They were gone for forty days. The entire Christian life is a life of faithfully following the Lord.

C. Fruit—Nu 13:27. This was a land of milk and honey, that is, it was the best of all countries. This was the promised land, Canaan!

When God tells us to do something, let us be faithful in obeying and following Him!

### III. THE PEOPLE—Nu 13:28–32

A. Faithless—Nu 13:28–29. Doubt and unbelief is sin. Remember, God can do all things! All things are possible with Him. Doubt and unbelief will lead you away from the Lord.

B. Faith—Nu 13:30. Caleb was an old man, but had faith in God that they could go in and possess the land. Only Joshua and Caleb had faith they could take the land!

C. Fear—Nu 13:31–32. Don't look at circumstances—have faith in God! God is not dead. God is anxious to meet our needs!

### IV. THE PERIL—Hebrews 3:18–19

A. Faithless—Hebrews 3:18. They could not enter because of their unbelief. We must have faith in God to please Him (Heb. 11:6). Satan always places doubt in the minds of Christians.

B. Fear—Hebrews 3:19. Fear is a type of unbelief. Why fear when God will take care of us? (See Ps. 37:25; Phil. 4:19.) He promised never to leave us or forsake us (Heb. 13:5).

---

**C H Spurgeon** - Brethren, Canaan is a type to us of the great and goodly things of the covenant of grace which belong to believers; but if we have no faith, we cannot possess a single covenant blessing. This day, in the proclamation of the gospel, the demand is made of faith in God; and if there be no faith, no matter how rich the gospel, how full its provisions, and how precious the portion which God hath prepared, none of us can ever enter into the enjoyment of them. (See full sermon [An Earnest Warning Against Unbelief](#))

---

**D L Moody** - So we see that they could not enter in because of unbelief.—Hebrews 3:19.

WHEN the Israelites first came out of Egypt God would have led them right up into the land of Canaan if it had not been for their accursed unbelief. But they desired something besides God's word; so they were turned back, and had to wander in the desert for forty years. I believe there are thousands of God's children wandering in the wilderness still. The Lord has delivered them from the hand of the Egyptian, and would at once take them through the wilderness right into the Promised Land, if they were only willing to follow Christ. Christ has been down here, and has made the rough places smooth, and the dark places light, and the crooked places straight. If we will only be led by Him right into the land of promise, all will be peace, and joy, and rest.

---

### Vance Havner has words of warning regarding unbelief - According to Your Faith

Because of unbelief:

Israel was set aside nationally (Rom. 11:20).

The generation that came out of Egypt failed to reach the Promised Land (Heb. 3:19).

Christ could do no mighty works in Nazareth (Matt. 13:58).

Christians and churches are powerless before a demonized world (Matt. 17:20).

O Ye of Little Faith

Faith and care (Matt. 6:30).

Faith and fear (Matt. 8:26).

Faith and doubt (Matt. 14:31).

Faith and spiritual stupidity (Matt. 16:8).

"...Lord, I believe; help Thou mine unbelief" (Mark 9:24).

---

**Warren Wiersbe** - **Confidence 9** (BORROW DR WIERSBE'S EXCELLENT DEVOTIONAL [Pause for Power: A Year in the Word. PAGE 206](#))

Scripture: Read Hebrews 3:12-19

"See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily . . . so that none of you may be hardened by sin's deceitfulness" (Heb. 3:12-13).

### HEART PROBLEMS

*The heart of every problem is a problem in the heart.*

The heart of every problem is a problem in the heart. The people of Israel (except Moses, Joshua, and Caleb) erred in their hearts, which means that their hearts wandered from God and His Word. They also had evil hearts of unbelief; they did not believe that God would give them victory in Canaan. They had seen God perform great signs in Egypt, yet they doubted He was adequate for the challenge of Canaan.

When a person has an erring heart and a disbelieving heart, the result will also be a hard heart. This is a heart that is insensitive to the Word and work of God. So hard was the heart of Israel that the people even wanted to return to Egypt! Imagine wanting to exchange their freedom under God for slavery in Egypt! Of course, all this history spoke to the hearts of the readers of this letter, because they were in danger of "going back" themselves.

Believers who doubt God's Word and rebel against Him do not miss heaven, but they do miss out on the blessing of their inheritance today, and they must suffer the chastening of God.

#### **Applying God's Truth:**

1. When was the last time your heart was "hardened by sin's deceitfulness"?
2. What are some blessings we stand to lose if we don't deal with hard-heartedness?
3. We are commanded to "encourage one another daily." How do you think this helps alleviate forming a "hard heart" toward God? Whom have you encouraged today? (BORROW [Pause for Power: A Year in the Word, PAGE 206](#))

---

**D L Moody** - So we see that they could not enter in because of unbelief.—Hebrews 3:19.

WHEN the Israelites first came out of Egypt God would have led them right up into the land of Canaan if it had not been for their accursed unbelief. But they desired something besides God's word; so they were turned back, and had to wander in the desert for forty years. I believe there are thousands of God's children wandering in the wilderness still. The Lord has delivered them from the hand of the Egyptian, and would at once take them through the wilderness right into the Promised Land, if they were only willing to follow Christ. Christ has been down here, and has made the rough places smooth, and the dark places light, and the crooked places straight. If we will only be led by Him right into the land of promise, all will be peace, and joy, and rest.

---

#### **David Wilkerson - THE EXCEEDING DANGER OF UNBELIEF**

Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.... And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief" (Hebrews 3:12, 18–19).

Hebrews warns the New Testament Church: "Take heed to Israel's example. If you do not, you may fall as they did. You will descend into evil unbelief, and it will turn your life into one long wilderness."

God told this unbelieving generation pointedly, from the leaders to the Levites on down, that His hand would be against them. From then on, they would know distress and leanness of soul. They would not see His glory. Instead, they would become focused on their own problems and consumed by their own lusts.

The same thing happens with all unbelieving people. They end up consumed with their own welfare, with no vision, no sense of God's presence and no prayer life. They no longer care about their neighbors or a lost world. Instead, the entire focus of their lives is on their problems, their troubles, their illnesses. They go from one crisis to another, shut up in their own pain, their days filled with confusion, strife, envy and division.

Without faith, it is simply impossible to please God. After God walled up the waters of the Red Sea and let the Israelites walk through safely, they danced and rejoiced. Yet just three days later these same Israelites grumbled against God, questioning His very presence in their midst. For 38 years Moses watched as one by one every Israelite in that unbelieving generation died—their lives wasted.

Likewise today, some Christians are content to merely exist until they die, risking nothing to believe God. They refuse to believe His Word, and are just living to die. Beloved, take the warning of Hebrews to heart: "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

---

#### **Hebrews 3:1–19 Unbelief**

Nineveh is remembered as the wicked city that repented in response to Jonah's prophecy (which he delivered grudgingly, to say the least). In that chapter of their history, the Lord relented from His judgment—but, as Nahum prophesied, the city of Nineveh ultimately

fell to Babylon a century later after forsaking their short-lived obedience to God's Word. The Exodus of God's chosen people out of Egypt, led by Moses, has a similar place in our memories as a positive example of God's deliverance that ended with disastrous results for many of the people involved. Yes, Moses was the leader of a stirring, miraculous example of God's mercy. **Because of the rebellious unbelief of the people, however, Moses and the adults he led out of Egypt died on the outskirts of the Promised Land. They failed to enter God's rest because they failed to believe.**

The author of Hebrews pointed out to his audience that one of the greatest events in Israel's history, led by one of its greatest heroes of faith, was desperately incomplete. We'll find several similar examples throughout our study, and they appear in stark contrast with the complete and perfect work of Jesus. **And if that historical unbelief is something we tend to gloss over in our memories, we need to familiarize ourselves with God's perspective on the matter lest we duplicate the same mistake in our own lives.**

**Unbelief** angers God, particularly in those to whom He has shown time and again that He is faithful, powerful, and gracious. Upon reading this, believers might wonder if past confessions of faith were genuine or if future blessings are indeed secure. But the key point of this passage is the subtle phrasing in Heb 3:13-note: "as long as it is called 'Today.'" That is the decision pressed upon us by the writer. What are we to do today? Encourage each other in the faith. We know that the penalty for unbelief and rebellion is severe. Even more, we know God can help us stay true to Him today. We must not let our faith become another story of incomplete success. Christ completes us!

**Apply the Word** - Did you notice the prescribed frequency for encouraging our brothers and sisters in faith? It's not weekly or occasionally. We should encourage each other daily. If you are finding persevering in the faith to be difficult, do not attempt to get through it alone. And don't let your fellow believers fall into the same trap either. Take some time today and every day to encourage someone you know to focus their thoughts on Jesus. It will help them immensely, and they will return the favor

---

### Hebrews 3:7-19 Let Go!

Today, if you will hear His voice, do not harden your hearts as in the rebellion. —Hebrews 3:15

Read: Hebrews 3:7-19 | Bible in a Year: Ezekiel 16-17; James 3

A 14-year-old North Carolina boy refused to stop playing his Nintendo Game Boy during school hours. The principal was called in and he still refused to stop. When the school liaison officer tried to search him, the teen kicked and punched him. The police were summoned, yet the boy adamantly resisted. Only after the officers gave him two shocks from a Taser gun were they able to remove the toy from him. He was uninjured, but one officer was bitten by the boy.

How can someone be so obstinate! Consider Pharaoh's stubborn refusal to let God's people go despite numerous plagues (Exodus 5-9). Only after the seventh plague did Pharaoh begin to relent (Exodus 9:27-28+).

Pharaoh was foolish to harden his heart against God. Yet look at who hardened their hearts in the wilderness. Hebrews 3:15-16 says, "If you will hear His voice, do not harden your hearts as in the rebellion. For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?" Even those who had seen God's deliverance from slavery in Egypt rebelled against Him!

Today, let us ponder whether God is speaking to us. Could it be that we are clinging to some "toy" and refusing to let Him be Lord of our lives? (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, help us when we don't know what to do.

Help us most of all when we know what to do but don't want to do it.

May it never be said that we cling tightly to what displeases You. Amen.

God must rule our hearts if our feet are to walk His way.

---

### Hebrews 3:7-19

Today, if you hear his voice, do not harden your hearts. - Hebrews 3:7-8

#### TODAY IN THE WORD

What one national park worker calls ""a false sense of security"" continues to lead visitors of national parks to ignore warnings and to take dangerous chances. Despite clear warnings, for example, people still try to pose with the bears, to get too close to other wild animals, or to enter waters that are not safe for swimming. This park worker suggests that perhaps the word ""park"" itself helps to lull people into feeling safe when they are actually in a potentially dangerous environment.

It seems to be part of our human nature to ignore warning signs. The recipients of the letter to the Hebrews had a very clear warning posted before them of the tragic consequences of allowing their hearts to be hardened through unbelief. But the writer was afraid

these believers were about to crash through the warning sign and commit the same error that a previous generation of God's people had committed.

These verses are part of an ongoing series of warnings directed at a group of people who were wavering in their commitment to Christ. They were reminded that the generation of Israelites that came out of Egypt under Moses never reached God's promised rest in Canaan, although it was waiting to be claimed.

The problem was the people's hardness of heart, which led them to test God, to doubt His provision, and to rebel against His will for them. These Israelites provoked God to anger, and He ""declared on oath"" (v. 11) that their bones would bleach in the desert until the entire generation died out (v. 17).

We also need to take this warning to heart. Unbelief always displeases God. The solution to this problem is to keep our hearts tender toward Him, something believers need to help one another do every day (v. 13).

The urgency of doing this today is obvious from the fact that sin is very deceitful. If we ignore it, sin will harden our spirits as surely as cement hardens once it has been poured. We need the same kind of faithfulness the writer of Hebrews urged his readers to maintain (v. 14).

Just to make sure the point wasn't missed, the writer returned to the example of Moses' unbelieving generation (vv. 15- 19). It's a warning we can't hear too often. God honors faith, whereas unbelief invites His judgment.

#### TODAY ALONG THE WAY

This very day is one of the ""todays"" that the author of Hebrews urges us to take advantage of as we encourage one another.

Through today's study, we have attempted to encourage you to walk faithfully with Christ. Do you know someone you can encourage in his or her walk? It might be a family member or a friend who is experiencing doubt or a trial. Ask God to lead you to someone who needs an encouraging word this week.