

Hebrews 3:5-6 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST
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[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
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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](#))

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	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 3:5 [Now Moses](#) was [faithful](#) in [all](#) His [house](#) as a [servant](#), for a [testimony](#) of [those](#) things which were to be [spoken](#) later ([NASB: Lockman](#))

Greek: kai Mouses men (truly, on the one hand, indeed) pistos en holo to oiko autou os therapon eis marturion ton lalethesomenon (FPPNPG)

BGT καὶ Μωϋσ̄ς ὡς πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτυρίαν τῶν λαληθησομένων,

Amplified: And Moses certainly was faithful in the administration of all God's house [but it was only] as a ministering servant. [In his entire ministry he was but] a testimony to the things which were to be spoken [the revelations to be given afterward in Christ]. ([Amplified Bible - Lockman](#))

Wuest: And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after

Young's Literal: Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;

NKJ And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward,

NET Now Moses was faithful in all God's house as a servant, to testify to the things that would be spoken.

CSB Moses was faithful as a servant in all God's household, as a testimony to what would be said in the future.

ESV Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later,

NIV Moses was faithful as a servant in all God's house, testifying to what would be said in the future.

MIT Moses, on one hand, was faithful as a servant in all of God's family to attest principles that would be enunciated.

NJB It is true that Moses was trustworthy in the household of God, as a servant is, acting as witness to the things which were yet to be revealed,

NRS Now Moses was faithful in all God's house as a servant, to testify to the things that would be spoken later.

RSV Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later,

NAB Moses was "faithful in all his house" as a "servant" to testify to what would be spoken,

GWN Moses was a faithful servant in God's household. He told the people what God would say in the future.

BBE And Moses certainly kept faith as a servant, in all his house, and as a witness of those things which were to be said later;

ASV And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken;

- **Moses** - He 3:2; Numbers 12:7; Matthew 24:45; 25:21; Luke 12:42; 16:10, 11, 12; 1Co 4:2; 1Ti 1:12
- **Servant** - Ex 14:31; Deut 3:24; 34:5; Joshua 1:2,7,15; 8:31,33; Nehemiah 9:14; Ps 105:26
- **For a testimony** - He 8:5; 9:8-13,24; Deut 18:15-19; Luke 24:27,44; John 5:39,46,47; Acts 3:22,23; 7:37; 28:23; Ro 3:21; 1Pe 1:10, 11, 12

- [Hebrews 3 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Numbers 12:7+ “Not so, with My **servant** (Lxx = [therapon](#)) Moses, He is **faithful** (Lxx = [pistos](#)) in all My **household**(Lxx = [oikos](#)) ;

Exodus 14:31+ When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His **servant** (Lxx = [therapon](#)) Moses.

Deuteronomy 18:15-19+ (MOSES TESTIMONY OF THINGS TO COME) “The LORD your God will raise up for you a Prophet (MESSIAH - JESUS CHRIST) like me from among you, from your countrymen, you shall listen to him. 16 “This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.’ 17 “The LORD said to me, ‘They have spoken well. 18 ‘I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 ‘It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

1 Peter 1:10-12+ As to this salvation, the prophets (LIKE MOSES) who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

MOSES WAS A FAITHFUL SERVANT

Now - This "introduces the further development of the thought of Heb 3:2-3, namely, the fidelity of the Messiah and Moses, and the corresponding honor. The writer says that Moses was faithful as a servant." (Wuest)

Moses was faithful ([pistos](#)) **in all His house** ([oikos](#)) **as a servant** ([therapon](#)) - The first part of this verse is almost a direct quote of Nu 12:7+ (see [above](#)), a passage with which his readers were likely familiar. The writer is not deprecating but affirming that Moses was dependable and trustworthy in his stewardship and leadership of the newly born nation of Israel, God's "**house**." See "Moses My servant" in Josh 1:2, 7, Mal 4:4.

A steward does not own the house, but simply manages it for the owner. God owned the "house of Israel" and Moses was God's faithful steward for 40 years, dispensing the truths, commandments, promises, etc that God had committed to his trust. Moses was a trustworthy steward. The writer is being careful to give Moses his "flowers" (to use a modern expression) before he emphasized the superiority of Jesus.

MOSES AS A PROPHET

For a testimony ([marturion](#)) **of those things which were to be spoken later** - NIV = "testifying to what would be said in the future." This statement in effect affirms that Moses was not only a servant, but also a prophet. The testimony seems to refer to Moses' writings which pointed to the Messiah. In other words, Moses writings faithfully, accurately prophesied of the coming Messiah and the good news that Messiah was the Source of salvation. Jesus Himself testified to this in John 5:46+ declaring "For if you believed **Moses** (HIS WITNESS/TESTIMONY), you would believe Me, for he wrote about Me." And after His resurrection Jesus in His discourse with the disciples on the road to Emmaus beginning "with **Moses** (HIS WITNESS/TESTIMONY IN THE [PENTATEUCH](#)) and with all the prophets....explained to them the things concerning Himself in all the Scriptures." (Luke 24:27+).

Kenneth Wuest - The meaning is that the fact that God bore testimony to the fidelity of Moses, was a guarantee of the trustworthiness of the report which Moses gave of the things God spoke to him. This interpretation seems to be the correct one in view of the context in Numbers 12:7, 8, where God says, "My servant Moses ... is faithful in all my house. I will speak to him mouth to mouth, apparently, and not in dark speeches." ([Hebrews](#))

Faithful ([4103](#)) (**pistos** from [peitho](#) = to persuade) means trustworthy, dependable, reliable. **Pistos** is something or someone who

is worthy of faith or keeps promises and is applied to God, humans, His Word, etc. **Webster** says that **Faithful** means firm in adherence to whatever one owes allegiance and implies unswerving adherence to a person or thing or to the oath or promise by which a tie was contracted. This begs the question - "Are you faithful, trustworthy?"

5 uses of "**faithful**" - **pistos** in Hebrews = Heb 2:17; 3:2, 5; 10:23; 11:11

Vincent summarizes **pistos** writing that it is used "(1), of one who shows Himself faithful in the discharge of a duty or the administration of a trust (Mt 24:45). Hence, trustworthy (2Ti 2:2). Of things that can be relied upon (2Ti 2:11). (2), Confiding; trusting; a believer (Gal 3:9; Acts 16:1; 2Cor 6:15; 1Ti 5:16)" **Vincent** adds that **pistos** of God describes Him as "True to his own nature and promises; keeping faith with Himself and with man."

Webster says that **Faithful** means firm in adherence to whatever one owes allegiance and implies unswerving adherence to a person or thing or to the oath or promise by which a tie was contracted.

(1) **ACTIVE MEANING** = trusting or believing. This is the less frequent usage. This sense speaks of a sinner exercising faith in the Lord Jesus. In the first NT use in this sense, Jesus statement to Thomas "be not unbelieving, but believing (**pistos**)." (Jn 20:27)

The New Testament concept of the active meaning of **faith** includes three main elements, mutually connected and requisite, though according to circumstances sometimes one and sometimes another may be more prominent "(1) a fully convinced acknowledgement of the revelation of grace; (2) a self-surrendering fellowship (adhesion); and (3) a fully assured and unswerving trust (and with this at the same time hope) in the God of salvation or in Christ." (Modified from Cremer)

(2) **PASSIVE MEANING** = trustworthy or faithful. Here the basic idea is that of trustworthiness. In this sense **pistos** describes God, Christ, servants, His Word as faithful, reliable, worthy of belief or trust, in short, dependable. Marvin Vincent adds that **pistos** used of God describes Him as "True to his own nature and promises; keeping faith with Himself and with man."

Paul writes that even "if we are faithless, He remains **faithful**; for He cannot deny Himself." (2Ti 2:13+)

Pistos in this passive sense is used of one who shows Himself faithful in the discharge of a duty or the administration of a trust "Who then is the **faithful** and sensible slave whom his master put in charge of his household to give them their food at the proper time?" (Mt 24:45+). Hence, **pistos** describes the one who is trustworthy "And the things which you have heard from me in the presence of many witnesses, these entrust to **faithful** men, who will be able to teach others also." (2Ti 2:2+).

PISTOS is used of **the Word of God** that can be trusted and relied upon (you can stake your life on it!)

(OVERSEERS WERE TO BE) holding fast the FAITHFUL (**pistos**) word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (Titus 1:9+)

"It is a **TRUSTWORTHY** (**pistos**) statement: if any man aspires to the office of overseer, it is a fine work he desires to do." (1Ti 3:1+)

"It is a **TRUSTWORTHY** (**pistos**) statement: For if we died with Him, we shall also live with Him." (2Ti 2:11+)

In the passive sense meaning **trustworthy** or **faithful**, **pistos** is applied to God as fulfilling His own promises (He 10:23+), as fulfilling the purpose for which He called men (1Th 5:24+; 1Co 1:9+), as responding with guardianship to the trust reposed in Him by men (1Co 10:13+; 1Pe 4:19+). Christ is faithful (2Th 3:3+; He 3:2+; He 2:17+ Re 19:11+) Christ as the faithful witness (Rev 1:5+; Re 3:14+). God's and Christ's faithfulness in these verses speak not only of His essential being (faithful is Who He is), but also of His faithfulness toward us, as shown for example in the famous verse "If we confess our sins, He is **faithful** and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 Jn 1:9+)

The Septuagint (Greek of the Hebrew OT) uses **pistos** 42 times, the first occurrence describing God's testimony about Moses declaring "Not so, with My servant Moses, He is **faithful** (Lxx = **pistos**) in all My household." (Nu 12:7)

PISTOS - 63V - Matt. 24:45; Matt. 25:21; Matt. 25:23; Lk. 12:42; Lk. 16:10; Lk. 16:11; Lk. 16:12; Lk. 19:17; Jn. 20:27; Acts 10:45; Acts 13:34; Acts 16:1; Acts 16:15; 1 Co. 1:9; 1 Co. 4:2; 1 Co. 4:17; 1 Co. 7:25; 1 Co. 10:13; 2 Co. 1:18; 2 Co. 6:15; Gal. 3:9; Eph. 1:1; Eph. 6:21; Col. 1:2; Col. 1:7; Col. 4:7; Col. 4:9; 1 Thess. 5:24; 2

Thess. 3:3; 1 Tim. 1:12; 1 Tim. 1:15; 1 Tim. 3:1; 1 Tim. 3:11; 1 Tim. 4:3; 1 Tim. 4:9; 1 Tim. 4:10; 1 Tim. 4:12; 1 Tim. 5:16; 1 Tim. 6:2; 2 Tim. 2:2; 2 Tim. 2:11; 2 Tim. 2:13; Tit. 1:6; Tit. 1:9; Tit. 3:8; Heb. 2:17; Heb. 3:2; Heb. 3:5; Heb. 10:23; Heb. 11:11; 1 Pet. 1:21; 1 Pet. 4:19; 1 Pet. 5:12; 1 Jn. 1:9; 3 Jn. 1:5; Rev. 1:5; Rev. 2:10; Rev. 2:13; Rev. 3:14; Rev. 17:14; Rev. 19:11; Rev. 21:5; Rev. 22:6

House (household, home) (3624) **oikos** refers to a place of habitation thus a house, a building or a dwelling (Lk 1:40, 4:28), one's home, where one lives at a particular time (Lk 1:23), the Temple (Lev 19:46, see "house of God" below), a city (Lk 13:35 - but some would equate this with the Temple rather than the city of Jerusalem), property (Acts 7:10), and by implication a family (more or less related), a household (Lk 10:5). A king's home is a palace (Mt 11:8). Figuratively, **oikos** can refer to Christians as the spiritual house or temple of God (1 Pet. 2:5). Of those in whom evil spirits dwell (Mt. 12:44; Lk 11:24). The **house** of God, refers figuratively to members of God's family, that is believers, the Church or Christians (1Ti 3:15; Heb 3:6; 10:21; 1Pe 4:17)

OIKOS IN HEBREWS - Heb. 3:2; Heb. 3:3; Heb. 3:4; Heb. 3:5; Heb. 3:6; Heb. 8:8; Heb. 8:10; Heb. 10:21; Heb. 11:7; 1 Pet. 2:5; 1 Pet. 4:17

Servant (2324) (**therapon** related to **therapeúo** = to voluntarily serve) denotes a faithful friend to a superior, who solicitously regards the superior's interest or looks after his affairs, not a common or domestic servant (oiketes). **Therapon** is one who serves willingly regardless of whether he is a free man (eleútheros see in depth analysis of related verb eleutheroo) impelled by love or a slave (see either doulos or doulos) bound by duty. Thus the services of a **therapon** (Ex 14:31) were voluntary and higher than those of an ordinary doulos or slave. And so **therapon** denotes the willing service rendered as well as the relationship between the one serving and the one he serves. It also emphasizes an office which was honorable and dignified.

Therapon in the Septuagint (only one use in NT) - Ge. 24:44; Gen. 50:17; Exod. 4:10; Exod. 5:21; Exod. 7:9; Exod. 7:10; Exod. 7:20; Exod. 8:3; Exod. 8:4; Exod. 8:9; Exod. 8:11; Exod. 8:21; Exod. 8:24; Exod. 8:29; Exod. 8:31; Exod. 9:8; Exod. 9:14; Exod. 9:20; Exod. 9:30; Exod. 9:34; Exod. 10:1; Exod. 10:6; Exod. 10:7; Exod. 11:3; Exod. 12:30; Exod. 14:5; Exod. 14:8; Exod. 14:31; Exod. 33:11; Num. 11:11; Num. 12:7; Num. 12:8; Num. 32:31; Deut. 3:24; Deut. 9:27; Deut. 29:2; Deut. 34:11; Jos. 1:2; Jos. 8:30; 1 Chr. 16:40; Job 2:3; Job 3:19; Job 7:2; Job 19:16; Job 31:13; Job 42:7; Job 42:8; Prov. 18:14; Prov. 27:27

Therapon is the Greek word used to translate the Hebrew word (in the Septuagint) "**servant**" (**ebed**) in Numbers where God says that instead of speaking to Moses in a vision or dream "Not so, with My **servant** [therapon] Moses, **he is faithful in all My household**; with him I speak mouth to mouth, even openly, and not in dark sayings, and he beholds the form of the LORD. Why then were you not afraid to speak against My **servant** [therapon] , against Moses?" (Nu 12:7-8)

Use of this Greek word **therapon** rather than "**doulos**" implies that Moses occupied a more confidential position, offered a freer service, and possessed a higher dignity than a **doulos**. Moses service more closely resembled that of an **oikonomos** (overseer) in God's house. It would have been helpful if the translation picked up on this nuance of an exceptional & honorable title given to Moses.

Therapon is kin to the verb **therapeúo** = serve, heal, and **therapeia** = service Lu9:11 = a friend faithful to a superior; one who solicitously regards the superior's interest or looks after his affairs, not a common or domestic servant. **Therapon** is a term of dignity and freedom, not of servility.

Wuest - Therapon lays the emphasis upon the fact that the person serving is a performer of present services, with no respect to the fact whether as a freeman or a slave he renders them, whether bound by duty or impelled by love. There goes habitually with the word the sense of one whose services are tenderer, nobler, freer than those of a doulos. ([Hebrews - Wuest's word studies from the Greek New Testament](#))

Trench has a lengthy note writing that = "The **therapon**... is the performer of present services, with no respect to the fact whether as a freeman or slave he renders them; as bound by duty, or impelled by love; and thus, as will necessarily follow, there goes habitually with the word the sense of one whose services are tenderer, nobler, freer than those of the doulos. Thus Achilles styles Patroclus his therapon ... , one whose service was not constrained, but the officious ministrations of love; very much like that of the squire or page of the Middle Ages. In the verb **therapeuo** (to serve, do service, to heal, cure, restore to health),... as distinguished from douleuo... , the nobler and tenderer character of the service comes still more strongly out. It may be used of the physician's watchful tendance of the sick, man's service to God, and is beautifully applied by Xenophon ... to the care which the gods have of men. "It will follow that the author of the Epistle to the Hebrews, calling Moses a therapon in the house of God (Heb 3:5), implies that he occupied a more confidential position, that a freer service, a higher dignity was his, than that merely of a doulos, approaching more closely to that of an oikonomos (the manager of a household, a steward, a superintendent) in God's house; and, referring to Nu

12:6, 8, we find, confirming this view, that an exceptional dignity is there ascribed to Moses, lifting him above other doulos of God ... It would have been well if our Translators had seen some way to indicate the exceptional and more honorable title given to him who 'was faithful in all God's house.'" (Synonyms of the New Testament)

Kistemaker adds that the **therapon** describes "a person is in service to someone who is superior. Also, it connotes one who wishes to serve, in contrast to a slave who must serve." ([New Testament Commentary Set: Baker Book House](#))

Testimony (3142) [marturion/martyrion](#) source of English "[martyr](#)") means evidence, proof, a witness, proof, the declaration which confirms or makes something known. The content of what a witness tells. Marturion is the declaration of facts which confirms or makes something known. Marturion is an objective act, circumstance or statement that provides evidence or certifies the truthfulness of something. The content of what is witnessed or said. (See also [marturia/martyria](#))

MARTURION - 20V - testimony(19), witness(1). Matt. 8:4; Matt. 10:18; Matt. 24:14; Mk. 1:44; Mk. 6:11; Mk. 13:9; Lk. 5:14; Lk. 9:5; Lk. 21:13; Acts 4:33; Acts 7:44; 1 Co. 1:6; 1 Co. 2:1; 2 Co. 1:12; 2 Thess. 1:10; 1 Tim. 2:6; 2 Tim. 1:8; Heb. 3:5; Jas. 5:3; Rev. 15:5

The verb [martureo](#) describes the act of giving the evidence, whereas **maturion** refers to the content of the statement or to a piece of evidence.

Testimony (marturion) means just that—a testimony or witness. A person can only testify to what he himself has seen or heard or experienced. A witness in a courtroom is to report only what he knows objectively, factually, and personally. He is not to speculate, guess, or deduce.

Testimony ([marturion](#)) is essentially synonymous with the Gospel in several Scriptures - 2 Cor 2:1 = "testimony of God", 1 Cor 1:6 = "testimony concerning Christ," 2 Ti 1:8 = "the testimony of our Lord", 1 Ti 2:6 = "the testimony given at the proper time" (in context more specifically this refers the atoning work of Christ, which is a critical component of the Gospel); see also Mt 24:14 ("Gospel of the kingdom" - "a testimony") and Acts 4:33 (resurrection is a critical component of the Gospel)

In later centuries (after the first century AD) **maturion** came to be used as a description of [martyrdom](#). Edward Myers says "The word originally referred to one who was a legal witness but came to refer to one whose testimony for Jesus ends in death." (Eerdman's Dictionary of the Bible).

Testimony is a solemn attestation as to the truth of a matter, a declaration of truth or fact. **Testimony** is proof or demonstration of some fact, evidence, piece of evidence. The Gospel itself is a testimony (Mt 24:14) which begs the question are you (as the Spirit enables) faithfully giving a testimony to the truth of Jesus? In Mk 6:11 (Lk 9:5) the testimony is given by actions not words and even the disciple's standing before authorities (for Jesus' sake) would in effect be a testimony. Opposition can lead to an opportunity to give a testimony of Jesus (Lk 21:12, 13). Luke records that "with great power (the enabling, emboldening power of the Holy Spirit) the apostles were giving **testimony** to the resurrection of the Lord Jesus, and abundant grace was upon them all." (Acts 4:33) In Acts 7:44 marturion refers to the tablets of the 10 commandments ("the tabernacle of testimony") James 5:3 refers to the inanimate but very real testimony or witness of treasures to the apathetic, unbelieving rich when Jesus returns.

Hebrews 3:6 but **Christ** was faithful as a **Son over His house --whose house** we are, **if** we **hold fast** our **confidence** and the **boast** of our **hope firm until the end** ([NASB: Lockman](#))

Greek: Christos de hos huioi epi ton oikon autou ou oikos esmen (1PPAI) emeis eanper ten parrhesian kai to kauchema tes elpidos kataschomen (1PAAS - note "plural") ("bebaios" & "telos" **NOT** in N-Aland)

BGT Χριστος δε συς επι τον οικον αυτοου ο οκος σμεν μες, ν[περ] την παρρησιαν και τ καχημα της λπδος κατ σχωμεν.

Amplified: But Christ (the Messiah) was faithful over His [own Father's] house as a Son [and Master of it]. And it is we who are [now members] of this house, if we hold fast and firm to the end our joyful and exultant confidence and sense of triumph in our hope [in Christ]. ([Amplified Bible - Lockman](#))

Wuest: But Messiah as Son over His house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm to the end.

Young's Literal: but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

NKJ but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

NET But Christ is faithful as a son over God's house. We are of his house, if in fact we hold firmly to our confidence and the hope we take pride in.

CSB But Christ was faithful as a Son over His household. And we are that household if we hold on to the courage and the confidence of our hope.

ESV but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.

NIV But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.

NLT But Christ, as the Son, is in charge of God's entire house. And we are God's house, if we keep our courage and remain confident in our hope in Christ.

MIT Christ, by contrast, functions as a son over God's family. We are that family if we courageously hold on to our praiseworthy hope.

NJB but Christ is trustworthy as a son is, over his household. And we are his household, as long as we fearlessly maintain the hope in which we glory.

NRS Christ, however, was faithful over God's house as a son, and we are his house if we hold firm the confidence and the pride that belong to hope.

RSV but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope.

NAB but Christ was faithful as a son placed over his house. We are his house, if (only) we hold fast to our confidence and pride in our hope.

GWN But Christ is a faithful son in charge of God's household. We are his household if we continue to have courage and to be proud of the confidence we have.

BBE But Christ as a son, over his house; whose house are we, if we keep our hearts fixed in the glad and certain hope till the end.

ASV but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

- **As a Son** - Heb 1:2 Heb 4:14; Ps 2:6,7,12; Isa 9:6,7; Jn 3:35,36; Rev 2:18
- **Whose house we are** - He 3:2,3; Mt 16:18; 1Cor 3:16; 6:19; 2Cor 6:16; Eph 2:21,22; 1Ti 3:15
- **If we hold fast:** He 3:14 Heb 4:11 Heb 6:11 Heb 10:23,35,38,39 Mt 10:22 24:13 Ga 6:9 Col 1:23 Rev 2:25 3:11
- **Boast of our hope:** Ro 5:2 12:12 15:13 1Th 5:16 2Th 2:16 1Pe 1:3-6,8
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Related Passages:

1 Corinthians 6:19+ (WE ARE HIS HOUSE INDIVIDUALLY) Or do you not know that **your body is a temple of the Holy Spirit** Who is in you, whom you have from God, and that you are not your own?

1 Corinthians 3:16+ (WE ARE HIS HOUSE COLLECTIVELY ~ CHURCH) Do you not know that **you are a temple of God** and that the Spirit of God dwells in you?

Galatians 6:10+ (WE ARE HIS HOUSE) So then, while we have opportunity, let us do good to all people, and especially to those who are of the **household of the faith**.

Ephesians 2:19-20+, (WE ARE HIS HOUSE) So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are **of God's household**, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,

Ephesians 2:22+ (WE ARE HIS HOUSE) in Whom you also are being built together **into a dwelling of God**

in the Spirit.

1 Timothy 3:15+ (WE ARE HIS HOUSE) but in case I am delayed, I write so that you will know how one ought to conduct himself in **the household of God**, which is the church of the living God, the pillar and support of the truth.

1 Peter 2:5+ (WE ARE HIS HOUSE) you also, as living stones, are **being built up as a spiritual house** for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Peter 4:17+ (WE ARE HIS HOUSE) For it is time for judgment to begin with **the household of God**; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?

Revelation 21:3+ (WE ARE HIS HOUSE - FOREVER!) And I heard a loud voice from the throne, saying, "Behold, **the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them.**

Hebrews 3:14+ (PERSEVERANCE) For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

John 8:31+ (PERSEVERANCE) So Jesus was saying to those Jews who had believed Him, **if you continue in My word**, then you are truly ("amen") disciples of Mine. (CONTINUING IN HIS WORD IS NOT A WORK WE PERFORM BUT EVIDENCE OF HIS SPIRIT WITHIN US WHO CONTINUALLY SEEKS TO LIFT UP JESUS THE LIVING WORD. IF WE ARE TRULY BORN AGAIN, WE WILL CONTINUE IN HIS WORD. PERFECTLY? OF COURSE NOT, BUT AS THE GENERAL PATTERN OF OUR LIFE. BEWARE IF YOU SAY YOU BELIEVED AT SOME POINT IN TIME AND THEREAFTER YOU HAVE HAD ABSOLUTELY NO HUNGER FOR HIS WORD, YOU NEED TO APPLY 2Cor 13:5+.)

Matthew 24:13+ (PERSEVERANCE) "But the one who endures to the end, he will be saved.

Mark 4:5; 17+ (BIBLICAL ILLUSTRATION PERSEVERANCE) "Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil (**ED**: "PROFESSION")....17 and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word (**ED**: EXACTLY WHAT WAS TRANSPIRING IN THE LIVES OF THESE HEBREWS), **immediately they fall away** (**ED**: DEMONSTRATING NO POSSESSION OF CHRIST).

Luke 8:13, 15+ (PERSEVERANCE CONTRASTED) "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation **fall away**.....(Lk 8:15+) "But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with **perseverance**. (**ED**: NOTICE THE STRIKING CONTRAST OF A PROFESSOR AS ONE WHO WILL **FALL AWAY** AND A POSSESSOR AS ONE WHO EXHIBITS **PERSEVERANCE!**)

1 Corinthians 15:1-2+ (PERSEVERANCE) Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, **if you hold fast the word which I preached to you**, unless you believed in vain.

Hebrews 2:9-10+ (OUR FUTURE GLORY GUARANTEED BY JESUS' GLORY) But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with **GLORY** and honor, so that by the grace of God He might taste death for everyone. 10) For it was fitting for Him, for whom are all things, and through whom are all things, in **bringing many sons to GLORY**, to perfect the author of their salvation through sufferings.

CHRIST FAITHFUL AS A SON

But (term of contrast) contrasts Jesus with Moses' faithfulness as a servant while Jesus was faithful as a Son. Jesus always perfectly carried out His Father's will. He was the epitome of faithfulness. Furthermore, the contrast is between Moses a servant **IN** God's house, with Christ a Son **OVER** God's house, which echoes the writer's opening description of Jesus, in which he says that God "in these last days has spoken to us in His Son, Whom He **appointed heir of all things**, through whom also He made the world." (Heb 1:2+) In psalm 2 God explained "But as for Me, I have installed My King (the Messiah) upon Zion, My holy mountain... and **I will surely give the nations as Thine inheritance**, and the very ends of the earth as Thy possession." (Ps 2:6,8) **John the Baptist** explained that "The Father loves the Son, and has **given all things into His hand**." (John 3:35+)

The Bible never calls a church building "God's house."

God's people are His house.

-- [Steven Cole](#)

Christ ([Christos](#)) *was faithful as a Son* ([huios](#)) **over His house** ([oikos](#))--**whose house** ([oikos](#)) **we** (NT SAINTS) **are** (present tense - continually) - In the NASB, italics indicates "*was faithful*" has been added by the translators. We can sum up Jesus' superiority over Moses as...

Moses was a servant in God's house.

Jesus is the Son over God's house!

Christ as a **Son** over God's **house** is a truth that would have been revolutionary to most first century Jews, who would consider the Temple in Jerusalem as "God's house." The writer of Hebrews seeks to lift his readers understanding so that they grasp this great truth that not only do believers get to live in God's house, but we actually are God's house! One of the ways he does this is by using the Name **Christ** ([Christos](#)), which is the the Greek term for the Hebrew **Messiah**, the very One the Jews had been looking for.

A church is not a building,

it is people!

House ([oikos](#)) is a metaphor frequently used in the NT to describe the redeemed of the Lord. For example, Peter describes believers "as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1Pe 2:5+)

Philip E Hughes on **house** - Now our author provides a terse but enlightening definition of the "**house**" of which he has been speaking: it is we—persons, the twice born (Peter Lombard), believers (Herveus)—who **are His house**. Paul means precisely the same thing when he speaks of "the household of faith" (Gal. 6:10+) and assures the Gentile believers of Ephesus that they are "no longer strangers and sojourners, but ... fellow citizens with the saints and members of the **household of God**" (Eph. 2:19+; cf. 1Pe 4:17)...The structure that is being built is defined by Peter, as previously mentioned, as a "spiritual house" whose construction is of "living stones," that is, persons who through faith are joined and aligned with Christ who is the head cornerstone. The imagery, further, is that of a temple, since at the same time Christians are constituted "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5ff+). Similarly, Christians are instructed by Paul that they are "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord," a temple which is in fact the "dwelling place of God" (Eph. 2:20ff.+). (See [A Commentary on the Epistle to the Hebrews - Page 137](#))

[Ray Stedman](#) on **we are His house** - The role of a **servant** and of a **son** in a house are worlds apart. I recall in my high-school days in Montana a visit I made to a large cattle ranch on the Missouri River as a friend of one of the cowboy employees. We slept in the bunkhouse with the rest of the help and had no access to the main quarters. We rode a couple of rather scruffy horses, and I was involved in helping him do certain assigned chores. Later I visited the same ranch as a friend of the son of the ranch's owner. What a difference! We had the run of the big house, ate in the main dining room, rode the best horses on the ranch and could go anywhere at any time. **It made me forever aware of the difference between a son and a servant. The author wants to make this difference clear to his readers' minds also.** It will become readily apparent in Hebrews 9 that the reality which the tabernacle pictures (and which harmonizes the two peoples of God, Israel and the Church), are human beings themselves. The writer declares: "**We are his house!**" It is redeemed humanity who is to be the dwelling place of God (1 Corinthians 6:19; Ephesians 2:22; Revelation 21:3). The writer has just presented Jesus (in chapter 2) as the Man who fulfills God's intent for the human race. That ultimate intent is that we may be indwelt by God. This is surely the meaning of Jesus in John 14:20+, "On that day you will realize that I am in my Father, and you are in me, and I am in you." Again, in John 17:22-23+, he prays to the Father, "I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me." (**ED**: God becomes our dwelling place by faith in Jesus and we also as a people become God's dwelling place. Eph 2:19-20+, 1Co 3:16+) These concepts are revolutionary to the Jewish mind, as Jesus Himself understood in trying to teach them to his disciples, and as the writer of Hebrews realizes as he seeks to lift his readers to views of themselves which they had only grasped dimly, if at all. At this point he ventures to use for the first time the Greek term for the Messiah (**Christ** - [Christos](#) ---literally, "anointed") and so help turn their minds from Jewish hopes to the "better things" of which the Jewish shadows spoke.

C H Spurgeon - You see, then, that the apostle had first made a distinction between Christ and Moses on the ground of the Builder being greater than the house he builds; now, in the second place, he shows Christ's superiority to Moses on the ground that a Son in his own house is greater than a servant in the house of his master. How sweetly he introduces the truth that we are the house of Christ! Do we realize that the Lord Jesus Christ dwells in the midst of us? How clean we ought to be, how holy, how heavenly! How we should seek to rise above earth, and keep ourselves reserved for the Crucified! In this house, no rival should be permitted ever

to dwell; but the great Lord should have every chamber of it entirely to Himself. Oh, that he may take His rest within our hearts as His holy habitation; and may there be nothing in our church life that shall grieve the Son of God, and cause Him even for a moment to be withdrawn from us. We are the house in which He dwells with delight—in which He finds comfort and rest. We are the household over which He rules, and in which He is the delight and the joy of us all. May our church ever be such a house, so well ordered, that when the Lord comes into it—no, when He ever dwells in it—He may not be grieved in His own house. Whatever trouble a man has, he hopes to find solace at home. And so let the house of God be the house of Jesus—the place where there is peace, obedience, love, holiness.

Kenneth Wuest - Whereas Moses was a **servant** (en) **IN** God's house, Messiah was **Son** (epi) **OVER** that house. Both were faithful in their respective positions and capacities. But Messiah's exalted position and more important work enhanced the quality of His fidelity over that of Moses, since both His position as Son and work as High Priest involved peculiar difficulties and temptations to which Moses never was subject. Thus, Messiah is better than Moses, and the (NEW) Testament which He inaugurated is better and takes the place of the one (OLD TESTAMENT) Moses was instrumental in founding. ([Hebrews](#))

PERSEVERANCE: HOLDING FAST TO THE END

IF we hold fast ([katecho](#)) **our confidence** ([parrhesia](#)) **and the boast** ([kauchema](#)) **of our hope** ([elpis](#)) **firm** ([bebaios](#)) **until the end** ([telos](#)) - **Amplified** = "And it is we who are [now members] of this house, **IF** we hold fast and firm to the end our joyful and exultant confidence and sense of triumph in our hope [in Christ]."

AN IMPORTANT DISTINCTION - Perseverance DOES NOT save us (then it would be a "work"), but those who are truly saved will persevere because they have the indwelling Spirit Who Alone enables them to persevere!

IF is important because it introduces a third class conditional statement, a situation which might happen but has not yet happened. The third class condition often refers to a future situation and is often used to exhort, warn and/or encourage the recipients regarding their behavior (e.g., see the 3RD CC in John 14:15+ - "**IF** you love Me..."). As [explained below](#) this **IF statement** introduces "a test whereby they (THOSE JEWS WHO PROFESS BUT DON'T YET TRULY POSSESS CHRIST) can tell whether they really belong to the **house of God** or not, that is, whether they are really saved or not."

In discussing the importance of holding fast, the writer is preparing his Jewish readers for the second major (and longest) warning passage of the letter in Hebrews 3:7-4:13, where he will illustrate the possibility of not holding fast from the Old Testament example of Israel which led to their apostasy and which left thousands of Israelites dead in the wilderness, even under the faithful leadership of Moses!

*Perseverance is one of the marks
of being a Christian.*
-- Leon Morris

Wuest explains the significance of the **IF** in this passage - In the case of the **we** of Heb 3:6, it is the house of God as related to the saints of this dispensation. Now, the writer, keeping in mind the fact that **only part of his readers were really saved**, and the **other part were merely making a profession of salvation**, and the **latter under stress of persecution were in danger of relapsing back to apostate Judaism**, proposes to these readers a test whereby they can tell whether they really belong to the **house of God** or not, that is, whether they are really saved or not. The **if** in the Greek text is the particle **ean**, **introducing a future, unfulfilled, hypothetical condition. The writer is proposing a condition as yet unfulfilled.** If these Jews, to whom he is writing, **hold fast** their **confidence** and the rejoicing (boast) of their professed **hope** in Messiah firm to the end of their lives, that fact shows that they belong to the house of God, in other words, are saved. If they do not do so, but instead, renounce that profession and return to the abrogated system of Levitical sacrifices, that shows that they never were saved. **It is not the retention of salvation that is in question here, but the possession of salvation.** The text does not say, "whose house will we continue to be," but "whose house are we." Frequently the verb of being is left out by the Greek writer, it being understood in the light of the context. But it is in the Greek text here, and in the present tense. Therefore, the subject of the [security of the believer](#) is not in view here. This verse must be understood in the light of its historical background and context. The purpose of the writing of the Epistle to the Hebrews was to meet a certain condition in the first century. It was to reach Jews who had outwardly left the temple sacrifices, had identified themselves with the visible Christian Church, had made a **PROFESSION** of Messiah as High Priest, and who were at the time suffering persecution from apostate Judaism in an effort to force them to renounce their **PROFESSED** faith in Messiah and return to the First Testament sacrifices. Now—if under the pressure of this persecution they should **hold fast** their **confidence** and rejoicing (boast) of their **hope** in Messiah to the end of their lives, that would show that they were saved, and **if not, that would indicate that they had never been saved.** (ED: NOT THAT THEY WERE ONCE SAVED AND LOST THEIR SALVATION AS

[ARMINIANISM TEACHES](#)). ([Hebrews](#))

If is a third class conditional: possibility (see short discussion of Conditional Clauses): Those who persevere in their Christian life know that they have come to share in the life Christ gives (See later in Hebrews this "sharing" refers to sharing His reproach!). Believers who are once in Christ continue to be in Christ. Faith does not come and go. It stays firmly fixed on Christ.

J Vernon McGee - "If we hold fast the confidence and the rejoicing of the hope firm unto the end".....In other words, if we are sons of God and if we are partakers of the heavenly calling, we will be faithful and we will hold fast. **This (HOLDING FAST) is the proof that we are of God's house.** (See [Thru the Bible](#))

Moody Bible Commentary - In Heb 3:6, their perseverance provides the evidence indicating that they are part of "His house." Failure to cling to Messiah Jesus indicates they are not. They are "His house," a fact that both precedes and ensures their holding fast their confidence to the end. ([The Moody Bible Commentary - Page 293](#))

Jon Courson - In other words, **we are His house** if we hold on to the confidence of the hope of the gospel. But if we return to traditionalism, rules, regulations, or our own efforts at spirituality, there's no guarantee. (See [Jon Courson's Application Commentary](#))

Warren Wiersbe - In other words, those who have trusted Christ *prove* this confession by their steadfastness, confidence, and joyful hope. They are not burdened by the past or threatened by the present, but are "living in the future tense" as they await the "blessed hope" of their Lord's return. ([Bible Exposition Commentary](#))

Donald Guthrie - The conditional statements in this epistle are significant. The writer wishes to make it clear that only those who are consistent with what they profess have any claim to be part of the 'house'. ([The Letter to the Hebrews: An Introduction and Commentary - Page 102](#))

[Life Application New Testament Commentary - Page 1018](#) - We are not saved by being steadfast and firm in our faith, but our courage and hope do reveal that our faith is real.

[Reformation Study Bible](#) - This condition tells the readers how they can know that they belong to God—their faith must prove itself by persevering (Heb 3:14; 6:11; 10:23). The note of warning is a fitting introduction to the quotation from Ps. 95 that follows.

F.F. Bruce "The doctrine of the final perseverance of the saints has as its corollary the salutary teaching that the saints are the people who persevere to the end"

The true members of Christ's house are those who show the reality of their faith by holding on to courage and hope, even though they may waver at times.

Ray Stedman adds that "This **IF** has troubled many people for it seems to imply that being a member of Christ's house can be lost after it is gained by wavering in our courage or hope. But the statement is more likely *descriptive* rather than *conditional* It tells us that courage (*parresian*) or boldness, and the demonstration of hope in word and deed is the continuing mark of those who belong to Christ. It does not rule out periods of weak faith and struggle. **Bruce** comments, "Nowhere in the New Testament more than here do we find such repeated insistence on the fact that continuance in the Christian life is the test of reality." The true members of Christ's house are those who show the reality of their faith by holding on to courage and hope, even though they may waver at times. He further adds that stumbling from faith "is precisely what our author fears may happen with his readers; hence his constant emphasis on the necessity of their maintaining fearless confession and joyful hope" (1964:59).

*None are truly Christ's but those who persevere in grace....
Temporary Christians are not really Christians.*

Charles Spurgeon has an interesting comment on faith that saves writing that "It is not true that one act of faith is all that is required, except you consider that one act to be continuous throughout life. If a man were a believer once, and if it were possible to cease to be so, then, of course, he is ruined. But the doctrine of the final perseverance of the saints does not speak in that manner. It says that he who is a believer shall continue so—that he who is right with God shall abide so even to the end, and unless it be so we are not partakers of Christ at all....None are truly Christ's but those who persevere in grace. Men may be nominally Christ's, but they are not Christ's house unless they hold fast to the confidence and the rejoicing of the hope firm unto the end. Temporary Christians are not really Christians. **Perseverance**—final perseverance—is the test of election. He whom God has chosen holds on and holds out even to the end, while temporary professors make only a fair show in the flesh, but, by-and-by, their faith vanishes away. ([Exposition](#))

F F Bruce on "if we hold fast..." - Nowhere in the New Testament more than here do we find such repeated insistence on the fact that continuance in the Christian life is the test of reality. The doctrine of the final perseverance of the saints has as its corollary the

salutary teaching that the saints are the people who persevere to the end. In the parable of the sower the seed sown on rocky ground made a fair showing at first, but could not withstand the heat of the sun "because it had no root"; and in the interpretation of the parable this is said to refer to people "who, when they have heard the word, immediately receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away" (Mark 4:5f., 16f.). This is precisely what our author fears may happen with his readers; hence his constant emphasis on the necessity of their maintaining fearless confession and joyful hope. Christians live by faith and not by sight; but while their hope is in things unseen, it is something to exult in, not to be ashamed of. The waning of the first expectant enthusiasm of these "Hebrews," the apparent postponement of their hope, and various kinds of pressure brought to bear upon them, all combined to threaten the steadfastness of their faith. Hence our author, in deep concern, urges upon them that they have everything to gain by standing fast, and everything to lose by slipping back. He reinforces his warning by appealing to a familiar Old Testament precedent. (BORROW [The Epistle to the Hebrews page 58](#))

THOUGHT - As an aside, I have read a number of critics of the [doctrine of perseverance of the saints](#) who base their discounting of this doctrine on the fact that it is "Reformed Theology" or "Calvinistic." One journal article by [Stephen Lewis](#) that seeks to refute this doctrine did not have **ONE SINGLE BIBLICAL REFERENCE!** I suggest we must jettison our bias and our systematic theology (of whatever bent) and focus solely on "sola scriptura!" All that should matter is what saith the Lord? In my opinion, if one let's God speak for Himself ([see passages above](#)), it becomes clear that faith that is real, saving faith is faith that perseveres. The perseverance of one's faith is not a work of that individual, but is wholly a work of the Holy Spirit's "keeping power!" A genuine believer perseveres because the Spirit enables him or her to persevere. In sum, we entered into the New Covenant by grace and we are kept firm to the end by that same grace and not by works!

[Bob Utley](#) on the necessity (warning) to **hold fast** - The rest of this chapter and chapter 4 is one continual warning: (1) for the Jewish believers to move to maturity and public identification with the church (2) for those who have heard the Gospel and seen it powerfully in the lives of their believing Jewish friends to fully accept it themselves. This is my historical assumption based on R. E. Glaze, Jr.'s book, [NO EASY SALVATION a Careful Examination of the Question of Apostasy in Hebrews](#) - BORROW. (See [PERSEVERANCE](#))

Hold fast ([katecho](#)) gives a beautiful picture from its secular usage where as a **nautical term** (see nautical terms in Hebrews) because it means to steer toward or land at. Luke uses **katecho** with this meaning in Acts writing that "casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders, and hoisting the foresail to the wind, they were **heading for** (katecho) the beach." (Acts 27:40+) They were "holding their course toward beach" **Wuest** picks up this nautical usage writing that "If these Hebrews would hold their course in life steadfastly along the lines of their present profession, that would show that they were saved. If they veered away from that course, that would show that they never had been saved, but that their profession of Messiah had been, not one of the heart but of the head." ([Hebrews](#))

THOUGHT - Enabled by the Spirit and the grace of God (see Heb 10:29b+), we all need to keep our rudders firmly in hand and our faces fixed like flint toward Jerusalem so that our vessels are "headed for the beach," into the harbor of our **heavenly calling**, God's Eternal Kingdom. Remember we are not home yet! When we fall asleep in Jesus, we won't leave home, but will GO HOME! Hallelujah! Play and ponder the words (be sure and see the [lyrics](#)) of Steven Curtis Chapman's great song **NOT HOME YET!** Great God Almighty by Your Holy Spirit and Your Holy Word, please continually give us seeking, holding fast hearts, for Your glory. In the Name of our Great High Priest. Amen.

We "prove" we are God's house **if** we do not desert His way, His truth, His life. We can neither save ourselves nor keep ourselves saved. The meaning is simply that **continuance** is the proof of reality. We can tell if we are really the **house of God** because we stay there. The one who falls away never belonged in the first place.

As noted earlier this theme on perseverance of the true saint is woven throughout the New Testament.

Jesus warned His disciples "you will be hated by all on account of My name, but it is **the one who has endured to the end who will be saved.**" (Matthew 10:22+)

There are some who teach Jesus was not associating genuine belief with perseverance. For example, one evangelical author, **Thomas Constable**, commenting on Jesus' warning in Matthew 10:22 writes that "this verse **does not say that all genuine believers will inevitably persevere in their faith** and good works. Rather it says that those who do during the Tribulation can expect God to deliver them at its end. Jesus was not speaking about eternal salvation but temporal deliverance. Temporal deliverance depended on faithful perseverance." ([Ref](#)) (Bolding added) (

In a similar manner Constable does not interpret Hebrews 3:6 as a reference to the perseverance of the

saints. Constable has some good notes but you must be a Berean (Acts 17:11+) as he holds views very similar to Zane Hodges who is alluded to below.

The careful reader needs to be aware that the commentary on Hebrews in the popular commentary set **Bible Knowledge Commentary** (written by faculty of Dallas Theological Seminary) is authored by Zane Hodges who **flatly refutes the doctrine of perseverance of the saints**. In his book **Absolutely Free** he writes "*The Calvinist doctrine of the perseverance of the saints is not a biblical teaching. Believers are eternally secure, but they may fail in faith, fall into sin and suffer loss of reward-yet remain saved.*" Personally I don't pay as much attention to what Calvin said or thought, but I do think we should pay attention to what the writer of Hebrews said in Hebrews 3:6 and Hebrews 3:14. While I agree that faith can waver in one's Christian walk (I have walked 40 years and can attest to this sadly) and even result in backsliding into sin, that backsliding should not characterize one's entire walk. Hodges thinks you can backslide continually and you can still feel confident you are saved. A simple, literal reading of Hebrews 3:6,14 leads to the conclusion that perseverance is something the writer was advocating for his Jewish readers who professed Messiah, warning them that if they failed to persevere it would be difficult to say they were truly partakers of Christ. In my opinion failure to accept perseverance as a marker of genuine belief is a very dangerous teaching from Hodges, Constable, Wilkins and Dillow (other writers that hold this view). To give you a better understanding you might read the article [The Troubling Teachings of Zane Hodges, Joseph Dillow, and Robert Wilkin](#). The reader is strongly advised to be a Berean when reading comments by the preceding authors!

Others such as **John MacArthur** (with whom I wholeheartedly agree) commenting on Matthew 10:22+ explains that "**Endurance does not produce or protect salvation**, which is totally the work of God's grace. But **endurance is evidence of salvation**, proof that a person is truly redeemed and a child of God." (See [Matthew Commentary - Page 210](#)) (Bolding added)

Jesus spoke a similar truth explaining to those Jews who professed to believe in Him (John 8:30), that their perseverance (continuing in His Word) would be the objective, demonstrable evidence that they were truly disciples, that is, that they were genuinely saved.

So Jesus was saying to those Jews who had believed Him, "**if you continue in My word**, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free." (John 8:31,32+)

Comment - Compare Jesus' promise that "it is the one who has endured to the end who will be saved." (Mt 10:22) And in Mt 24:13+ Jesus declares "the one who endures to the end, he will be saved." The point is the one who perseveres is proven genuine because they have the divine power of the indwelling Holy Spirit that enables them to endure to the end. There is no hint that one merits salvation by their endurance. Similarly there is nothing in Hebrews 3:6,14 that speaks of loss of rewards for those who do not persevere.

Paul echoes this truth about perseverance proving one's profession is authentic...

And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach— 23 if indeed you **continue** ([epimeno](#) in the present tense) **in the faith** firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.. (Colossians 1:21-23+)

Comment - The "if" marks this as a condition of the first class, i.e., determined as fulfilled.

John Piper comments on Colossians - The completion of our holiness and blamelessness is **contingent**. We will be presented complete **if we continue in the faith**. But it is also **certain** because God is faithful and he will do it (1 Thess. 5:24+). The "**if**" is real. Will you "continue in the faith"? Will you endure to the end? "The one who endures to the end will be saved" (Matt. 24:13). "In due season we will reap, **if** we do not give up" (Gal. 6:9+). "We are his house, **if** indeed we hold fast our confidence" (Heb. 3:6+). (from Reading the Bible Supernaturally)

ESV Study Bible adds "The form of this phrase in Greek (using the Gk. particle *ei* and the indicative mood of the verb *epimenō*) indicates that Paul fully expects that the Colossian believers will continue in the faith; no doubt is expressed.

C H Spurgeon in his sermon [Enduring to the End](#) on (Matthew 10:22) writes that "**Perseverance** Is The Badge Of True Saints. It is their Scriptural mark. How am I to know a Christian? By his words? Well, to some degree, words betray the man; but a man's

speech is not always the copy of his heart, for with smooth language many are able to deceive. What doth our Lord say? "Ye shall know them by their fruits." But how am I to know a man's fruits? By watching him one day? I may, perhaps, form a guess of his character by being with him for a single hour, but I could not confidently pronounce upon a man's true state even by being with him for a week. George Whitfield was asked what he thought of a certain person's character. "I have never lived with him," was his very proper answer. If we take the run of a man's life, say for ten, twenty, or thirty years, and, if by carefully watching, we see that he brings forth the fruits of grace through the Holy Spirit, our conclusion may be drawn very safely. As the truly magnetized needle in the compass, with many deflections, yet does really and naturally point to the pole; so, if I can see that despite infirmities, my friend sincerely and constantly aims at holiness, then I may conclude with something like certainty, that he is a child of God. Although works do not justify a man before God, they do justify a man's profession before his fellows. I cannot tell whether you are justified in calling yourself a Christian except by your works; by your works, therefore, as James saith, shall ye be justified. You cannot by your words convince me that you are a Christian, much less by your experience, which I cannot see but must take on trust from you; but your actions will, unless you be an unmitigated hypocrite, speak the truth, and speak the truth loudly too. If your course is as the shining light which shineth more unto the perfect day, I know that yours is the path of the just. All other conclusions are only the judgment of charity such as we are bound to exercise; but this is as far as man can get it, the judgment of certainty when a man's life has been consistent throughout... **A simple faith brings the soul to Christ, Christ keeps the faith alive; that faith enables the believer to persevere, and so he enters heaven. May that be you.**" ([Click for entire sermon](#)) (Bolding added)

Steadfast faith marks the elect. **Jonathan Edwards** once said that the sure proof of election is that one holds out to the end.

Persistence and hope characterize members of God's family.

William MacDonald commenting on this verse in Hebrews writes that "At first this might seem to imply that our salvation is dependent on our holding fast. In that case, salvation would be by our endurance rather than by Christ's finished work on the cross. The true meaning is that we prove we are God's house if we hold fast. Endurance is a proof of reality. Those who lose confidence in Christ and in His promises and return to rituals and ceremonies show that they were never born again. It is against such apostasy that the following warning is directed." ([Ref](#))

J Vernon McGee - Paul had a way of using "ifs," not as a condition but as a method of argument and of logic. We would understand him better if he had said, "Since we hold fast the confidence." In other words, if we are sons of God and if we are partakers of the heavenly calling, we will be faithful and we will hold fast. **This is the proof that we are of God's house**" ([McGee, J V: Thru the Bible Commentary: Thomas Nelson](#)) (Bolding added)

Believer's Study Bible writes that "perseverance in the Christian life is the test of whether one's Christian commitment is genuine." ([Ibid](#))

Continuance in the house of God, *continuance in the faith, is the proof of the reality of our faith.*
If we continue, we have surely believed. If we do not continue, then we have not truly believed

S Lewis Johnson (former professor from Dallas Theological Seminary) holds a view that directly counters Zane Hodges and Thomas Constable writing "Now the Christian, who has believed in the security of the believer, has always been troubled by the "If's of the Bible". I have heard, from very noble men, attempts to eliminate the "Ifs" of the Bible, but we can't do it. Whose house are we **IF** we hold fast the confidence and the rejoicing of the hope firm to the end. You **ARE** in God's house **IF YOU HOLD FAST**. You **ARE NOT** in God's house **IF** you don't hold fast. What he is saying is simply this: continuance in the house of God, that is continuance in the faith, is the proof of the reality of our faith. If we continue, we have surely believed. If we do not continue, then we have not truly believed... I want to tell you that I have been a Christian for over 25 years and I have had the privilege of preaching to a lot of people. I have preached the word for over 20 years in North Dallas. Through the years I have seen some fall away for the pleasure of this world which choke the seed, and they fall by the wayside. And I have seen the seed fall on "good ground" and the fruit coming as 30 fold, 60 fold and 100 fold. Our Lord explains that some seed falls on rocky ground and, springing up, they wither and fall away, apostatize. **They seem to be the reality. They seem to have responded, but there was no perseverance to the end.** Our author says, "whose house we are IF we hold fast the confidence and the rejoicing of the hope firm to the end. "I am grateful for that "if" because I have been buffeted a good bit in my Christian life, and will surely be buffeted in the future, but I know that in the final analysis that if I have eternal life within me, I have assurance that He will preserve me. He will **hold me** because I belong to Him (**ED**: Johnson's words remind me of the song "[He Will Hold Fast](#)")." (Bolding added)

Donald Barnhouse once illustrated this principle of **perseverance** by asking "remember the child's toy that's a big vinyl doll with a heavy round weight of sand in the bottom? You punch it, it bounces right up again. Punch it again and it comes back to the upright position. Similarly those Christians in the early church kept bouncing back."

Do not twist what the writer of Hebrews is saying. He is not saying you "become the house of God by holding fast" but if you are the

house of God you will hold fast. If you do not hold fast you are not the house of God! He is telling us the end result of our salvation... perseverance to the end.

*Continuance in the Christian life
is the test of reality*

F F Bruce - "Nowhere in the New Testament more than here do we find such repeated insistence on the fact that continuance in the Christian life is the test of reality". (Bolding added) ([The Epistle to the Hebrews - Page 94](#))

*Perseverance does not save anyone
but shows the person is truly saved.*

The life of a saint is the evidence of a new life in the saint. Someone has quipped that they have always believed that God has permitted the cults to come along to draw out of the churches those who are not really believers. In a sense, the cults serve as God's strainer. The proof that you are a child of God is that you hold to the faith. John reiterates this point writing "They **went out from us**, but **they were not really of us**; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us." (1Jn 2:19+) If these Hebrews would hold their course in life steadfastly along the lines of their present profession, that would show that they were saved. If they veered away from that course, that would show that they never had been saved, but that their profession of Messiah had been, not one of the heart but of the head. You can have truth and even speak truth and still be lost as Jesus taught about scribes and Pharisees declaring "therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them." (Matthew 23:3+)

Wuest on **hold fast our confidence** says that the dominant idea of [parrhesia](#) "is one of the boldness and confidence which are exhibited in freedom of speech, the unreserved, unfettered flow of language which is opposed to fear, ambiguity, and reserve. This confidence or boldness would characterize the speech and behavior of the Jew who was actually a *possessor* of salvation and not merely a *professor* of the same, but would soon disappear in the case of a mere *professor* should he turn away from Messiah back to the sacrifices. The writer reminds his readers that the word of God is alive and powerful, and able to penetrate beneath any mere *profession* (Heb 4:12, 13+). It is important to note that a *spirit of rejoicing* must accompany this *spirit of confidence*, stamping it as genuine, for a simulated (aka "fake") confidence does not give rise to any real rejoicing." ([Hebrews](#))

When you are free to speak, then there is no fear and you have confidence. We should not have confidence in ourselves, because we are too prone to fail, but we should have confidence in Jesus Christ who never fails. Those who lose confidence in Christ and in His promises and return to rituals and ceremonies show that they were never born again. It is against such apostasy that the following warning is directed.

BOASTING IN OUR HOPE

The boast ([kauchema](#)) **of our hope** ([elpis](#)) **firm** ([bebaios](#)) **until the end** ([telos](#)) - **Hope** ([elpis](#)) is not the world's definition of hope ("hope so") but in almost every Biblical use refers to "hope sure!" You can count on God to follow through just as He promises. That is our sure hope, for He is eternally faithful.

In the present context boasting in one's "**hope**" has eschatological significance (i.e., points to our future), as alluded to in Romans where Paul writes

"Therefore having been justified by faith (PAST TENSE SALVATION), we have peace with God through our Lord Jesus Christ, through Whom also we have obtained our introduction by faith into this grace in which we stand; and we **exult** ([kauchaomai](#)) in **hope** ([elpis](#)) of the glory of God (i.e., the return of Christ Jesus, our "Blessed Hope", our gathering together to Him and our then being made like Him in glory! = FUTURE TENSE SALVATION). And not only this, but we also **exult** ([kauchaomai](#) - present tense) in our **tribulations** ([thlipsis](#) = pressing circumstances. Thlipsis originally meant crushing beneath a weight!), knowing that tribulation brings about perseverance; and perseverance, proven character ([dokime](#): see also dokimon); and proven character, hope ([elpis](#)) ([PRESENT TENSE SALVATION](#) - AKA PROGRESSIVE SANCTIFICATION) and hope ([elpis](#)) does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit Who was given to us. (Romans 5:1-5+)

R C H Lenski expounds on our **HOPE** - Our "**hope**" is the glory of which we are assured: God will bring "many sons to glory" (Heb 2:10), us among them. Jesus has already been crowned with "glory and honor" (Heb 2:9). He is the heir (Heb 1:2), and we are "about to inherit salvation" (Heb 1:14) as his co-heirs (Rom. 8:17). By his incarnation he joined us and made us "his brothers" (Heb 2:11-13), by his death and expiation he freed us from the devil, the might of death, the fear of death, and brings us the help we need

in temptation (Heb 2:17, 18) and thus fills us with the assurance and boast of hope and glory that await us at the τέλος or end. (Borrow [The Interpretation of The Epistle to the Hebrews and The Epistle of James page 108](#))

*Continuance in the Christian life—holding on—
is the test of real faith.*

R Kent Hughes sums up this section noting that "We will find this condition again and again in Hebrews: continuance in the Christian life—holding on—is the test of real faith. *"The doctrine of the final perseverance of the saints has as its corollary the salutary teaching that the saints are the people who persevere to the end."* (quoted from F F Bruce: [Hebrews - Page 75](#)) The writer fears that some in the storm-tossed church will not **persevere**. The Holy Spirit thus asks us, **Are you persevering?** Or, in the jostling tides of life, **are you drifting away?** Is Christ as dear as the first day you met him—even more dear? Are you holding on to your "courage"? Are you holding on to "the hope of which we boast"? That is, are you proud of the gospel? Was there a time in your life, perhaps with the fresh glow of new faith, when you were proud and courageous for Christ, but now, with the passing of time, your proper pride, your boast, and your courage are gone? If so, God's Word says you must hold on to it. Focus on—hold on—to Christ, our great, superior apostle and high priest." (See [Hebrews: An Anchor for the Soul](#)) (Bolding added)

Jacob Greenlee - QUESTION—Why is the clause introduced by ἄντηρ 'if indeed' mentioned?

It implies that perseverance is necessary to attain the goal [EGT = "as throughout the Epistle, so here, all turns on perseverance", GNC, HNTC, Hu, Hwt, Mil, My(D), NIC, NTC, Wst]. They must be consistent with their profession [TNTC]. Here, the fact that they hold fast shows that they are God's people [Hu, NIC, TH]. ([An Exegetical Summary of Hebrews - Page 97](#)) (Note abbreviations identify specific commentaries that favor a certain interpretation).

Jack Arnold - The other extreme is to teach **once saved always saved** and put no emphasis upon demonstrating the reality of salvation in one's experience. The proponents of this view say that once a person makes a profession of faith in Christ that God must save him because he has met the Biblical condition of faith. Once a person has made the initial profession, he is saved no matter how he lives after that time. A person may be totally indifferent to Christ or deep in sin but he is saved because he says he believes. These extremists do say that this person is missing God's best for his life in time but he will be saved in eternity. This view fails to take into account the many passages that require works as a proof of salvation. (Eph 2:10, Mt 7:21-23, Jas 2:26)... Recently I was told about a famous Bible teacher who made a statement that showed his unbalance on the [doctrine of eternal security](#). He said that if a drunk in a sober moment trusted Christ in sincerity and never drew another sober breath after that initial trusting, he would be saved because he met the Biblical condition of faith. But the Bible clearly says that no drunkards will enter into the kingdom (1 Cor. 6:9-10). Bible teachers must teach the whole counsel of God and not make everything fit into a neat little system.

Steven Cole summarizes this first section of Hebrews 3 in his sermon [To Endure, Consider Jesus](#) writing "Jesus has made us His **house** (Heb 3:6). "**House**" is used seven times in this paragraph. It is a metaphor for God's people, in whom He dwells (Eph. 2:19, 22; 1Tim. 3:15; 1Pet. 2:4, 5). The Bible never calls a church building "God's house." God's people are His house. They may gather in a barn or an open field or a house or a building constructed specifically for worship. But the building isn't sacred; the people are sacred! We are to be built together into a holy temple of the Lord, a dwelling of God in the Spirit (Eph. 2:21, 22). All of this is very comforting, but then the author throws in one of those uncomfortable warnings: "**if we hold fast our confidence and the boast of our hope.**" (The phrase, "**firm until the end**" was probably not original and was inserted from He 3:14; Bruce Metzger, [BORROW A Textual Commentary on the Greek New Testament](#) [United Bible Societies]). F. F. Bruce explains the "if" clause ([BORROW Commentary on the Epistle to the Hebrews](#)):

Nowhere in the New Testament more than [Hebrews] do we find such repeated insistence on the fact that continuance in the Christian life is the test of reality. The doctrine of the final perseverance of the saints has as its corollary the salutary teaching that the saints are the people who persevere to the end." Bruce goes on to cite the parable of the sower, where the seed thrown on the rocky ground made a good showing at first, but then faded away in the hot sun, because it had no deep roots. Jesus interpreted this to refer to those who welcome the word with joy at first, but are only temporary, because "when affliction or persecution arises because of the word, immediately they fall away" (Mark 4:5, 17+).

As Bruce explains, this is precisely what the author of Hebrews fears will happen with his readers. Thus he emphasizes repeatedly the need for bold confidence and joyful hope.

Conclusion The Christian life is not a 100-year dash; it's a marathon. That name comes from [he decisive Battle of Marathon, where the Greeks fought the Persians](#). If the Persians had conquered, the glory that was Greece never would have been known. Against fearful odds, the Greeks won the battle. A Greek soldier ran all the way, day and night, to Athens with the news. He ran

straight to the magistrates and gasped, "Rejoice, we have conquered!" Then he dropped dead. He had completed his mission and done his work (see [William Barclay, The Letters to Timothy, Titus, and Philemon](#)).

It is significant that when Paul wrote his final letter to Timothy, he did not report on how many he had won to Christ, how many churches he had planted, or how many evangelistic campaigns he had conducted. He said simply, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. 4:7+). He fought and he finished—he endured! If you want to join his ranks, take time often to consider Jesus. ([To Endure, Consider Jesus](#))

Christ (5547) **Christos** (See also [Messiah - Anointed One](#)) from **chrío** = to rub or anoint, consecrate to an office) describes one who has been anointed with oil, one who has been consecrated. The majority of the NT uses refer to Jesus (exceptions = "false Christs" - Mt 24:24, Mk 13:22). **Christos** describes one who has been anointed, symbolizing appointment to a task. It is used here as the title "Anointed One" and is the Greek synonym for "Messiah." Christos is used in the Septuagint describing everyone anointed with the holy oil, especially the priesthood (Lev. 4:5+, Lev 4:16+) and it is also a name applied to those who were acting as redeemers like Cyrus.

Wuest on **Messiah/Christ** in his commentary on Hebrews - The reader will notice that the present author uses the name Messiah where the name Christ appears in the translation. The name Christ is the English spelling of the Greek word Christos, and this Greek word is the translation of the Hebrew word which is by transliteration brought over into the English language, Messiah. The name Christ has no meaning except that which the English reader puts upon it. The Greek word means "the anointed," as does the Hebrew word. But the name Messiah has a definite content of meaning, even though it is but the transliteration of the Hebrew word. It refers to the anointed King of Israel. In that sense it is used here. ([Hebrews Commentary](#))

Gilbrant writes that "Hamilton suggests a fourfold significance to such anointing ("māshach," Theological Wordbook of the Old Testament, 1:530): (1) separation unto God, (2) authorization by God, (3) divine enablement, and (4) the coming Deliverer. In regards to this final use he says, "Though this association with the term māshach is not as prevalent in the OT as often supposed, the prospect of a righteous, Spirit-filled ruler is increasingly discernible in the OT (cf. Isaiah 9:1-7+; Isa1 1:1-5+; Isa 61:1)" (ibid.). It was probably because of his role as a deliverer of God's people, selected by the Lord for His purpose, that Cyrus, a Gentile emperor, was given the title of "**messiah, anointed**" (Isaiah 45:1). However, long after Cyrus, God's people were still promised Messiah the prince, the one to fulfill all of the Biblical promises (Daniel 9:25,26+)." ([Complete Biblical Library Greek-English Dictionary](#))

BDAG adds Christos signifies the "Fulfiller of Israelite expectation of a Deliverer" and was used in the [Septuagint](#) of the great messianic Ps 2:2 describing the future day when "The kings of the earth take their stand And the rulers take counsel together against the LORD and against His **Anointed** (Hebrew = [Mashiach/masiyah](#); [Lxx](#) = Christos)." The first use of **Christos** in the Septuagint describes "**the anointed** (Hebrew = [Mashiach/masiyah](#); [Lxx](#) = Christos) **priest**" (Lev 4:5+) carrying out a blood sacrifice, clearly foreshadowing the One Who would come as both the Sacrifice and the Priest! Daniel 9:26+ gives us the incredible prophecy that after 69 weeks (483 years) "the Messiah (Hebrew = [Mashiach/masiyah](#); [Lxx](#) = Christos) will be cut off," a specific prophecy of **what** would happen to Messiah and **when** it would happen. The Jews could have known and should have known (and some Jews have been saved when they read this prophecy) (See Luke 19:42+)

Related Resources:

- Messiah = [messias](#)
- [Messiah - Anointed One](#)
- [Is Jesus the Messiah?](#)
- [What does Messiah mean?](#)
- [Why do most Jews reject Jesus as the Messiah?](#)
- [Does the Old Testament truly predict a second advent of the Messiah?](#)

Son (5207) **huios** means "a son," primarily signifying the relation of offspring to parent, is used of the "foal" of an ass in Matt. 21:5.

HUIOS IN HEBREWS - Heb. 1:2; Heb. 1:5; Heb. 1:8; Heb. 2:6; Heb. 2:10; Heb. 3:6; Heb. 4:14; Heb. 5:5; Heb. 5:8; Heb. 6:6; Heb. 7:3; Heb. 7:5; Heb. 7:28; Heb. 10:29; Heb. 11:21; Heb. 11:22; Heb. 11:24; Heb. 12:5; Heb. 12:6; Heb. 12:7; Heb. 12:8

Vine- primarily signifies the relation of offspring to parent (see John 9:18-20; Gal. 4:30. It is often used

metaphorically of prominent moral characteristics (see below). "It is used in the NT of (a) male offspring, Gal. 4:30; (b) legitimate, as opposed to illegitimate offspring, Heb. 12:8; (c) descendants, without reference to sex, Rom. 9:27; (d) friends attending a wedding, Matt. 9:15; (e) those who enjoy certain privileges, Acts 3:25; (f) those who act in a certain way, whether evil, Matt. 23:31, or good, Gal. 3:7; (g) those who manifest a certain character, whether evil, Acts 13:10; Eph. 2:2, or good, Luke 6:35; Acts 4:36; Rom. 8:14; (h) the destiny that corresponds with the character, whether evil, Matt. 23:15; John 17:12; 2 Thess. 2:3, or good, Luke 20:36; (i) the dignity of the relationship with God whereinto men are brought by the Holy Spirit when they believe on the Lord Jesus Christ, Rom. 8:19; Gal. 3:26. "The Apostle John does not use *huios*, 'son,' of the believer, he reserves that title for the Lord; but he does use *teknon*, 'child,' as in his Gospel, John 1:12; 1 John 3:1, 2; Rev. 21:7 (*huios*) is a quotation from 2 Sam. 7:14.

"The Lord Jesus used *huios* in a very significant way, as in Matt. 5:9, 'Blessed are the peacemakers, for they shall be called the sons of God,' and Matt. 5:44, 45, 'Love your enemies, and pray for them that persecute you; that ye may be (become) sons of your Father which is in heaven.' The disciples were to do these things, not in order that they might become children of God, but that, being children (note 'your Father' throughout), they might make the fact manifest in their character, might 'become sons.' See also 2 Cor. 6:17, 18.

"As to moral characteristics, the following phrases are used: (a) sons of God, Matt. 5:9, 45; Luke 6:35; (b) sons of the light, Luke 16:8; John 12:36; (c) sons of the day, 1 Thess. 5:5; (d) sons of peace, Luke 10:6; (e) sons of this world, Luke 16:8; (f) sons of disobedience, Eph. 2:2; (g) sons of the evil one, Matt. 13:38, cp. 'of the Devil,' Acts 13:10; (h) son of perdition, John 17:12; 2 Thess. 2:3. It is also used to describe characteristics other than moral, as: (i) sons of the resurrection, Luke 20:36; (j) sons of the Kingdom, Matt. 8:12; Matt. 13:38; (k) sons of the bridechamber, Mark 2:19; (l) sons of exhortation, Acts 4:36; (m) sons of thunder, Boanerges, Mark 3:17."* [* From Notes on Galatians, by Hogg and Vine, pp. 167-169, and on Thessalonians, pp. 158,159.]

Hold fast (2722) (**katecho** from **katá** = intensifies meaning + **écho** = have, hold) means to retain whether by avoiding the relinquishing of something.

Friberg - (1) transitively, active; (a) hold fast, keep in possession, possess (2Co 6.10); figuratively hold in memory, keep in mind, continue believing (1Co 15.2); (b) hold back, detain, prevent (Lk 4.42); figuratively restrain, check (2Th 2.6); (c) hold down, suppress; figuratively suppress (Ro 1.18); (d) take (over), occupy (Lk 14.9); (2) transitively, passive; (a) of law be bound by (Ro 7.6); (b) of disease be afflicted with (Jn 5.4); (3) intransitively, as a nautical technical term hold one's course toward, head for, steer for (Acts 27.40) (Borrow [Analytical Lexicon of the Greek New Testament](#))

KATECHO - 18V - afflicted(1), bound(1), heading(1), hold...fast(1), hold fast(5), hold firmly(1), keep(2), occupy(1), possess(1), possessing(1), restrains(2), suppress(1). Lk. 4:42; Lk. 8:15; Lk. 14:9; Jn. 5:4; Acts 27:40; Rom. 1:18; Rom. 7:6; 1 Co. 7:30; 1 Co. 11:2; 1Co. 15:2; 2Co. 6:10; 1 Thess. 5:21; 2 Thess. 2:6; 2 Thess. 2:7; Philemon 1:13; Heb. 3:6; Heb. 3:14; Heb. 10:23

Confidence (3954) (**parrhesia** from **pas** = all + **rhesis** = speech) literally means "all speech" and thus refers to freedom of speech or an attitude of openness that stems from freedom and lack of fear. The result is a state of boldness and confidence. The Greeks used **parrhesia** to describe those with the right to speak openly in the assembly. **Parrhesia** is a **key word** in the epistle to the **Hebrews**... the writer exhorts his readers...

"Let us therefore draw near with **confidence** to the throne of grace, that we may receive mercy and may find grace to help in time of need." (Heb 4:16-note)

"Since therefore, brethren, we have **confidence** to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water." (Heb 10:19-22-see **notes** Hebrews 10:19; 10:20; 10:21; 10:22)

"For you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one. Therefore, do not throw away your **confidence**, which has a great reward." (Heb 10:34-36-note)

Boast (glory, rejoice) (2745) (**kauchema** akin to **aucho** = boast + **euchomai** = pray to God <> **auchen** = neck which vain persons are apt to carry in proud manner) strictly speaking describes either a boast (the act) or the ground or the matter of glorying or boasting (the object). The boast can be either proper or improper (sinful, as in 1Co 5:6), and whether it is a good or bad sense is

determined by the [context](#).

KAUCHEMA - 31V - boast(3), boast about(1), boasting(3), proud(1), proud confidence(1), reason to be proud(1), reason to glory(1), something to boast about(1). Mk. 8:32; Jn. 7:4; Jn. 7:13; Jn. 7:26; Jn. 10:24; Jn. 11:14; Jn. 11:54; Jn. 16:25; Jn. 16:29; Jn. 18:20; Acts 2:29; Acts 4:13; Acts 4:29; Acts 4:31; Acts 28:31; 2 Co. 3:12; 2 Co. 7:4; Eph. 3:12; Eph. 6:19; Phil. 1:20; Col. 2:15; 1 Tim. 3:13; Phlm. 1:8; Heb. 3:6; Heb. 4:16; Heb. 10:19; Heb. 10:35; 1 Jn. 2:28; 1 Jn. 3:21; 1 Jn. 4:17; 1 Jn. 5:14

The related verb is **boast (2744) (kauchaomai** from a root word **auchen** = neck which vain persons are apt to carry in proud manner) means to boast over a privilege or possession. This word conveys the idea of triumphant, rejoicing and can include the feeling of joy or great delight. And so kauchaomai combines the ideas of jubilation and confidence into one word that we could sum up as "joyful confidence". Webster has a picturesque definition of boast as "to leap for joy", "be extremely joyful". Clearly boasting can be bad as exemplified by the basic attitude of many of the Jews who were self-confident and seeking their glory before God's glory. And so we see that many Jews found their source of boasting in the law, Paul recording for example "You who **boast** (kauchaomai) in the Law, through your breaking the Law, do you dishonor God? (Ro 2:23-note).

Kauchaomai expresses an unusually high degree of confidence in someone or something being exceptionally noteworthy. As used in the positive sense self-confidence is radically excluded and all self-boasting is abandoned. Faith in fact implies the surrender of all self-glorifying. Thus Paul in explaining the effect of his having placed his faith in Christ wrote that "we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and **put no confidence** (kauchaomai) in the flesh," (Philippians 3:3-note).

Most human boasting issues from pride and is always warned against. But when God is the subject we are allowed to boast. And so Jehovah speaking through Jeremiah says "Let not a wise man **boast** (Lxx = kauchaomai is used 5 times in these 2 verse) of his wisdom, and let not the mighty man **boast** of his might, let not a rich man **boast** of his riches but let him who **boasts boast** of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things," declares the LORD. (Jeremiah 9:23-24)

To boast in this sense is equivalent to **rejoicing** in the Lord.

Hope (1680) (elpis) in Scripture is not the world's definition of "I **hope** so", with a few rare exceptions (e.g., [Acts 27:20](#)) but is an absolute certainty of future good. **Hope** is defined as a desire for some future good with the expectation of obtaining it. **Hope** is confident expectancy. **Hope** is the looking forward to something with some reason for confidence respecting fulfillment. See related study on the **Believer's Blessed Hope**. **Vincent** writes that **hope** "in classical Greek, has the general signification of expectancy, relating to evil as well as to good. Thus Plato speaks of living in evil hope ("Republic," i., 330); i.e., in the apprehension of evil; and Thucydides, of the hope of evils to come; i.e., the expectation or apprehension. In the New Testament the word always relates to a future good." (Vincent, M. R. Word Studies in the New Testament Vol. 1)

Hope as the world typically defines it is a desire for some future occurrence of which one is not assured of attaining. The ancient world did not generally regard **hope** as a virtue, but merely as a temporary illusion. Historians tell us that a great cloud of **hopelessness** covered the ancient world. Philosophies were empty; traditions were disappearing; religions were powerless to help men face either life or death. People longed to pierce the veil and get some message of hope from the other side, but there is none outside of Christ.

it. In the OT there are several Hebrew words translated "**hope**" but each has the idea of inviting us to look ahead eagerly with confident expectation, the same idea conveyed by **elpis**. Each Hebrew word for "**hope**" calls for patience, reminding us that the fulfillment of our hope lies in the future ("hold on... the best is yet to come").

ELPIS - 54X/48V - hope(53), hopes(1). Acts 2:26; Acts 16:19; Acts 23:6; Acts 24:15; Acts 26:6; Acts 26:7; Acts 27:20; Acts 28:20; Rom. 4:18; Rom. 5:2; Rom. 5:4; Rom. 5:5; Rom. 8:20; Rom. 8:24; Rom. 12:12; Rom. 15:4; Rom. 15:13; 1 Co. 9:10; 1 Co. 13:13; 2 Co. 1:7; 2 Co. 3:12; 2 Co. 10:15; Gal. 5:5; Eph. 1:18; Eph. 2:12; Eph. 4:4; Phil. 1:20; Col. 1:5; Col. 1:23; Col. 1:27; 1 Thess. 1:3; 1 Thess. 2:19; 1 Thess. 4:13; 1 Thess. 5:8; 2 Thess. 2:16; 1 Tim. 1:1; Tit. 1:2; Tit. 2:13; Tit. 3:7; Heb. 3:6; Heb. 6:11; Heb. 6:18; Heb. 7:19; Heb. 10:23; 1 Pet. 1:3; 1 Pet. 1:21; 1 Pet. 3:15; 1 Jn. 3:3

Hope is a repeated theme in Hebrews. Study the 5 uses in context...

Hebrews 3:6+ - but Christ was faithful as a Son over His house --whose house we are, if we hold fast our

confidence and the boast of our hope firm until the end.

Hebrews 6:11+ - And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

Hebrews 6:18+ - so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Hebrews 7:19+ - (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

Hebrews 10:23+ - Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Gabriel Marcel said, "**Hope** is for the soul what breathing is for the living organism. A study of concentration camp survivors found that those prisoners who were able to hold onto their sense of hope ('things are going to get better' or 'we're going to get out of here one day') were much more likely to survive. Hope then is not optional but for these prisoners proved to be a matter of life and death. **Seneca**, Rome's leading intellectual figure, tutor of the depraved emperor Nero (who forced Seneca to commit suicide!) and contemporary of Paul tragically defined **hope** as "an uncertain good", the antithesis of **Biblical hope!** What a difference the new birth in Christ makes in one's perspective. The cynical editor **H. L. Mencken** also inaccurately defined **hope** as "a pathological belief in the occurrence of the impossible." His cynical definition does not even agree with the secular Webster's Collegiate dictionary which defines "**Hope**" much like the NT declaring that hope means "to cherish a desire with anticipation, desire with expectation of obtainment, expect with confidence." Biblical **hope** is not "finger crossing", but is alive and certain because of the **resurrection of Jesus Christ** from the dead. Life without Christ is a hopeless end whereas life in Christ is an endless hope. The book of Hebrews defines **hope** as that which gives "full assurance" (Heb 6:11+). Thus we can have strong confidence that God is going to do good to us in future. The opposite of hope is **despair**, (hopelessness; a hopeless state; a destitution of hope or expectation) which is all that those without Christ as Savior can know, for Paul defines hope as "Christ Jesus, Who is our Hope" (1Ti 1:1). Thus genuine Biblical hope is not a concept but a Person, Christ Jesus!

Jeremiah pleaded with God on the basis of His Name, "**Hope of Israel**" (God's Names all reveal some aspect or attribute of His character), declaring "Thou **Hope of Israel**, its Savior in time of distress. Why art Thou like a stranger in the land Or like a traveler who has pitched his tent for the night?" (Jer 14:8) Again **Jeremiah** says "O LORD, the **hope of Israel**, all who forsake Thee will be put to shame. Those who turn away on earth will be written down, because they have forsaken the fountain of living water, even the LORD." (Jer 17:13)

The **psalmist** declares "Thou art my **hope**; O Lord GOD, Thou art my confidence from my youth." (Ps 71:5)

Paul uses makes an allusion to this OT name ("Hope of Israel") speaking to the Jews explaining that "I requested to see you and to speak with you, for I am wearing this chain for the sake of the **hope of Israel**." (Acts 28:20)

Although the Old revealed spoke of the Hope of Israel and predicted His coming to save His people as well as Gentiles, there was no mention that the Messiah of hope would actually live within each member of His redeemed church. Paul explained that in the New Covenant, "God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the **hope** of glory." (Col 1:27+) The unsaved are born into the world but have "no **hope** and (are) without God in the world" (Eph 2:12+, 1Th 4:13+) and if they die without Christ, he will be hopeless forever.

The Italian poet, Dante, in his Divine Comedy, put this inscription over the world of the dead: "Abandon all hope, you who enter here!" In other words, life without Christ is a hopeless end whereas life in Christ is an endless hope. **Hope** in Scripture is the absolute certainty of future good and believers are to be continually, actively, expectantly "looking for the blessed **hope** and the appearing of the glory of our great God and Savior, Christ Jesus." (Titus 2:13+). A living hope should motivate a "looking" hope, so that we are waiting anxiously for Christ's return at any time, this event providing great incentive to "discipline (one's self) for the purpose of godliness" (1Ti 4:7+) knowing that godliness "is profitable for all things, since it holds promise for the present life and also for the life to come." (1Ti 4:8+) **Hope** is an essential and fundamental element of Christian life, so essential indeed, that, like faith and love, Peter refers to it in this verse to designate the essence of Christianity

G K Chesterton said that "**Hope** means hoping when things are hopeless or it is no virtue at all... As long as matters are really hopeful, hope is mere flattery or platitude. It is only when everything is hopeless that hope begins to be a strength."

Hope is one component of the great triad of Christian virtues, along with faith and love. "But now abide faith, hope, love, these three; but the greatest of these is love" (1Cor 13:13; 1Th 1:3+; 1Th 5:8+; Gal 5:5, 6; Ep 1:15-18+, Ep 4:2-5+; Col 1:4, 5+; He 10:22-24+; 1Pe 1:21, 22+). **Faith** and **hope** are inseparably linked. We **believe** and so we **hope**. **Paul** prayed for believers "that the eyes of (our) heart may be enlightened, so that (we) may know what is the hope of His calling." (Eph 1:18+) **Hope** is a "**helmet of salvation**" for we know that "God has not destined us for wrath but for obtaining salvation through our Lord Jesus Christ" (1Th 5:8).

Hope as you can see is a deep well, which is well worth lingering over if you have time. To renew your mind with this great Biblical truth go over the following Scriptures, asking what each teaches about the "source" of hope, the stabilizing effect of the truth, the sanctifying effect, etc. Then study the chart summary at the end of the references --

Job 8:13 27:8, Ps 31:24, Ps 42:5, 6, Ps 71:5, Ps 119:49, 50, Ps 130:7, Ps 146:5, Pr 10:28, 13:12, Jer 14:8, 29:11; Jn 5:45 Acts 2:26, Acts 23:6, Acts 24:15, Acts 26:6, 28:20; Ro 4:18, 5:1, 2; 8:25, 12:12, 15:4, 15:13, 1Co 13:13, 15:19, 21, 22, 23, 2Co 3:12 Eph 1:15, 16, 17, 18, 2:12, 4:2, 3, 4, 5; Gal 5:5, 6, Col 1:4, 5, 1:27, 1Th 1:3; 1Th 2:19; 1Th 4:13, 14, 15, 16, 17, 18, 1Th 5:8; 2Th 2:16 1Ti 1:1; Titus 2:11, 12, 13; 3:7 Heb 6:11, He 6:18, 19, 20, He 7:19, 10:22, 23, 24; 1Pe 1:3, 1:21, 22; 1Pe 3:15; 1Jn 2:25; 1Jn 3:2, 3; Jude 1:21

Firm (949)(**bebaios** from **baino** = to go, walk, step) describes that which is fixed, stable, sure, attested to and certified. It is something which is unwavering and persistent and thus can be relied on or depended on. It can be relied not to cause disappointment for it is reliable and unshifting. It pertains to that which is known with certainty. It refers to something that has validity over a period of time (e.g., the promise made to Abraham remained valid to NT believers, see Ro 4:16+). Figuratively **bebaios** refers to that upon which one may build, rely or trust. In practice, though not originally, **bebaios** is close to **pistos** (trustworthy, dependable, reliable, faithful)

Bebaios has a legal sense, signifying a legal guarantee, obtained by the buyer from the seller, to be gone back upon should a third party claim the thing. Thus in classic Greek **bebaios** described a warranty deed somewhat like a guarantee one might have today on an automobile or similar product. A holy life is like a "**guarantee**" demonstrating one's calling and election to others as well as to one's self.

BEBAIOS - 9X/9V - certain(1), firm(2), firmly grounded(1), guaranteed(1), more sure(1), steadfast(1), unalterable(1), valid(1). Rom. 4:16; 2 Co. 1:7; Heb. 2:2; Heb. 3:6; Heb. 3:14; Heb. 6:19; Heb. 9:17; 2 Pet. 1:10; 2 Pet. 1:19

TDNT says that **bebaios** "means "standing firm on the feet," "steadfast," "maintaining firmness or solidity," "steadfast for ..." Hence "firm" in the sense of having inner solidity. In respect of abstract things and persons **bebaios** thus comes to mean "steady," "sure," "reliable" "steadfast," or "certain." ([Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament](#))

End (.outcome) (5056)(**telos**) means an end, term, a termination, a completion. **Telos** refers to a consummation, a goal achieved, a result attained, or a realization. Can refer to that which is final as well as that which is completed. This term does not refer to annihilation (although indeed this present earth and heavens will be burned with intense heat - see discussion 2Pe 3:12-note) but is used in Scripture to refer to the end of the age. Jesus Himself used the term in this way (e.g., Matthew 24:6; Mark 13:7; Luke 21:9). The sense of "end" as a point in time appears also as in the present passage. The kingdom of Messiah has no "end" (Luke 1:33). **Telos** as the "outcome" of something is the idea in Luke 18:5, and in Luke 22:37 it denotes the "fulfillment" of prophecy about Jesus. In this case **telos** in essence refers to the "outcome" of our faith!

TELOS - 41X/40V - continually*(1), custom(2), customs(1), end(24), ends(2), finished(1), fulfillment(1), goal(1), outcome(6), sum(1), utmost(1). Matt. 10:22; Matt. 17:25; Matt. 24:6; Matt. 24:13; Matt. 24:14; Matt. 26:58; Mk. 3:26; Mk. 13:7; Mk. 13:13; Lk. 1:33; Lk. 18:5; Lk. 21:9; Lk. 22:37; Jn. 13:1; Rom. 6:21; Rom. 6:22; Rom. 10:4; Rom. 13:7; 1 Co. 1:8; 1 Co. 10:11; 1 Co. 15:24; 2 Co. 1:13; 2 Co. 3:13; 2 Co. 11:15; Phil. 3:19; 1 Thess. 2:16; 1 Tim. 1:5; Heb. 3:6; Heb. 3:14; Heb. 6:8; Heb. 6:11; Heb. 7:3; Jas. 5:11; 1 Pet. 1:9; 1 Pet. 3:8; 1 Pet. 4:7; 1 Pet. 4:17; Rev. 2:26; Rev. 21:6; Rev. 22:13

Richards - The Greek word group (teleō [verb], **telos** [noun]) has two basic emphases. **The primary concept of "end" is that of achievement of an intended goal.** Particularly in eschatological passages the NT picks up the thought of process implicit in the OT. But the NT draws our attention to the **conclusion of the process.** That end is an extremity, but it is an extremity infused by purpose. Nothing is random; nothing is purposeless. When **the end** comes, it will bring the **achievement of all of God's purposes. The end will be marked by the consummation of God's plans.** The other concept implicit in the Greek words indicating "end" draws our

attention **to persons or to things that have reached an intended goal.** In a limited but real sense, achieving a goal means that a thing or person is completed, or perfect. Thus “perfect” in the NT does not suggest sinlessness or flawlessness; rather, it is a mature stage of development in which one’s potentials are achieved. (BORROW [Expository Dictionary of Bible Words](#))

Gilbrant on telos in classical Greek - From the stem tel-, “to turn round,” telos “originally meant the turning point, hinge, the culminating point at which one stage ends and another begins; later goal” (Schippers, “Goal,” Colin Brown, 2:59). Delling reduces the major meanings of telos to five: (1) “achievement”; (2) “completion”; (3) “obligation” (such as taxes); (4) “offering” (religious); (5) “detachment, group” (“telos,” Kittel, 8:49-51). These, of course, are oversimplified; the term is extremely diverse in meaning in classical Greek (see Liddell-Scott). Essentially telos indicates “fulfillment, execution of an act, consummation” or a state, such as “complete, perfect, total.” In philosophy telos was particularly linked to “goal,” such as the goal of an ethical life (Schippers, “Goal,” Colin Brown, 2:60). ([Complete Biblical Library](#))

[Bridgeway Bible Dictionary](#) has a well written summary on **perseverance** - God requires of Christians not only that they believe the gospel, but also that they persevere in living according to the gospel, regardless of the difficulties they meet. Perseverance is proof of the genuineness of faith and leads to spiritual maturity (John 8:31; Acts 14:22; Romans 5:3-4; Colossians 1:21-23; Hebrews 3:12-14; Hebrews 4:1-11; Hebrews 6:11-12). When Jesus called people to believe in him, he made it clear that he was calling them into a continuous relationship with himself. Belief involved more than just a momentary decision; it involved a life of following him as a true disciple to the end (Mark 8:34-38; Mark 13:13; Luke 9:57-62; John 15:4-6; cf. John 6:60; cf. John 6:66-68). In one of his parables Jesus showed that some people profess to be believers, but later, by their lack of perseverance, prove not to be (Mark 4:15-20). Christians are able to persevere because of the power of God working within them (Philippians 1:6; Colossians 1:11; 1 Peter 1:5; Judges 1:24; Revelation 3:10). In addition to giving his people the promise of his power, God demands that they exercise self-discipline and effort. Christians must be on their guard and persistent in prayer if they are to endure firmly to the end (Luke 21:36; Colossians 4:2). If people have true faith in God, they will prove it by their steadfast trust in his power and promises. Their perseverance is not something God rewards by giving them salvation, but something that gives proof of their salvation. It shows that their faith is genuine (Mark 13:13; Mark 13:22-23; Luke 21:36; Philippians 3:13-14; 2 Timothy 4:7-8). At times people may be tempted to give up their Christian commitment. The source of their troubles may be the trials of life, persecution, desire for personal prosperity, worry, laziness or false teaching (Mark 4:17-18; Mark 13:13; 1 Timothy 4:1; 1 Timothy 6:10; Hebrews 2:1; Hebrews 10:32-39). Christians can fight against these temptations by training themselves in godliness, resisting the pressures of the world, continuing steadfastly in the truth they have believed, learning more of God through the Scriptures, and giving themselves wholeheartedly to whatever work God has entrusted to them (2 Thessalonians 2:14-15; 1 Timothy 4:7; 1 Timothy 4:15; 1 Timothy 6:11-12; 2 Timothy 2:10; 2 Timothy 3:14-17; Hebrews 4:14; Hebrews 6:1-3; Hebrews 10:23; Judges 1:20-21). The outcome of Christian endurance will be the experience of salvation in its fullest expression at the return of Jesus Christ (Romans 8:24-25; 2 Timothy 4:7-8; 1 Peter 1:6-9; Revelation 2:26-28). The expectation of Christ’s return is therefore a constant incentive to perseverance (Matthew 24:45-51; 1 Thessalonians 5:23; 2 Timothy 2:11-12; James 5:8; 2 Peter 3:14; 2 Peter 3:17; 1 John 2:28).

HOLD FAST in the Bible - interesting exercise is to study each use, asking questions like what is being held fast, by whom, why, etc.

1. Deut. 11:22;
2. Jos. 22:5;
3. Job 2:9;
4. Job 27:6;
5. Ps. 64:5;
6. Prov. 4:4;
7. Isa. 56:4;
8. Jer. 8:5;
9. 1 Co. 15:2;
10. 1 Thess. 5:21
11. Heb. 3:6;
12. Heb. 3:14;
13. Heb. 4:14;

14. Heb. 10:23;
15. Rev. 2:13;
16. Rev. 2:25;
17. Rev. 3:11

QUESTION - [Perseverance of the Saints - is it biblical?](https://www.gotquestions.org/Perseverance-of-the-Saints) - GOTQUESTIONS.ORG

ANSWER - Perseverance of the saints is the name that is used to summarize what the Bible teaches about the eternal security of the believer. It answers the question, "Once a person is saved, can he lose his salvation?" Perseverance of the saints is the *P* in the acronym TULIP, which is commonly used to enumerate what are known as the five points of Calvinism. Because the term "perseverance of the saints" can cause people to have the wrong idea about what is meant, some people prefer to use terms like "preservation of the saints," "eternal security," or "held by God." Each of these terms reveals some aspect of what the Bible teaches about the security of the believer. However, like any biblical doctrine, what is important is not the name assigned to the doctrine but how accurately it summarizes what the Bible teaches about that subject. No matter which name you use to refer to this important doctrine, a thorough study of the Bible will reveal that, when it is properly understood, it is an accurate description of what the Bible teaches.

The Bible teaches that those who are born again will continue trusting in Christ forever.

The simplest explanation of this doctrine is the saying: "Once saved, always saved." The Bible teaches that those who are born again will continue trusting in Christ forever. God, by His own power through the indwelling presence of the Holy Spirit, keeps or preserves the believer forever. This wonderful truth is seen in Ephesians 1:13-14, where we see that believers are "sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchase possession, to the praise of His glory." When we are born again, we receive the promised indwelling presence of the Holy Spirit that is God's guarantee that He who began a good work in us will complete it (Philippians 1:6). In order for us to lose our salvation after receiving the promised Holy Spirit, God would have to break His promise or renege on His "guarantee," which He cannot do. Therefore, the believer is eternally secure because God is eternally faithful.

The understanding of this doctrine really comes from understanding the unique and special love that God has for His children. Romans 8:28-39 tells us that 1) no one can bring a charge against God's elect; 2) nothing can separate the elect from the love of Christ; 3) God makes everything work together for the good of the elect; and 4) all whom God saves will be glorified. God loves His children (the elect) so much that nothing can separate them from Him. Of course this same truth is seen in many other passages of Scripture as well. In John 10:27-30, Jesus says, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." Again, in John 6:37-47, we see Jesus stating that everyone who the Father gives to the Son will come to Him and He will raise all of them up at the last day.

Another evidence from Scripture of the eternal security of a believer is found in John 5:24, where Jesus says, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life." Notice that eternal life is not something we get in the future but is something that we have once we believe. By its very nature, eternal life must last forever, or it could not be eternal. This passage says that, if we believe the gospel, we have eternal life and will not come into judgment; therefore, it can be said we are eternally secure.

There is really very little scriptural basis that can be used to argue against the eternal security of the believer. While there are a few verses that, if not considered in their context, might give the impression that one could "fall from grace" or lose his salvation, when these verses are carefully considered in context it is clear that is not the case. Many people know someone who at one time expressed faith in Christ and who might have appeared to be a genuine Christian who later departed from the faith and now wants to have nothing to do with Christ or His church. These people might even deny the very existence of God. For those who do not want to accept what the Bible says about the security of the believer, these types of people are proof that the doctrine of eternal security cannot be right. However, the Bible indicates otherwise, and it teaches that people such as those who profess Christ as Savior at one time only to later walk away and deny Christ were never truly saved in the first place. For example, 1 John 2:19 says, "They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out from us, in order that it might be made manifest that they all are not truly of us." The Bible is also clear that not everyone who professes to be a Christian truly is. Jesus Himself says that not everyone who says, "Lord, Lord," will enter the kingdom of heaven (Matthew 7:21-22). Rather than proving we can lose our salvation, those people who profess Christ and fall away simply reinforces the importance of testing our salvation to make sure we are in the faith (2 Corinthians 13:5) and making our calling and election sure by continually examining our lives to make sure we are growing in godliness (2 Peter 1:10).

A person who believes he can live any way he wants because he has professed Christ is not demonstrating true saving faith

One of the misconceptions about the doctrine of the perseverance of the saints is that it will lead to “carnal Christians” who believe that since they are eternally secure they can live whatever licentious lifestyle they wish and still be saved. But that is a misunderstanding of the doctrine and what the Bible teaches. A person who believes he can live any way he wants because he has professed Christ is not demonstrating true saving faith (1 John 2:3-4). Our eternal security rests on the biblical teaching that those whom God justifies, He will also glorify (Romans 8:29-30). Those who are saved will indeed be conformed to the image of Christ through the process of sanctification (1 Corinthians 6:11). When a person is saved, the Holy Spirit breaks the bondage of sin and gives the believer a new heart and a desire to seek holiness. Therefore a true Christian will desire to be obedient to God and will be convicted by the Holy Spirit when he sins. True Christians will never “live any way they want” because such behavior is impossible for someone who has been given a new nature (2 Corinthians 5:17). **(ED NOTE: Which is exactly what Zane Hodges, et al, teach. See [The Troubling Teachings of Zane Hodges, Joseph Dillow, and Robert Wilkin](#))**

the doctrine of the perseverance of the saints does accurately represent what the Bible teaches on this important subject.

Clearly, the doctrine of the perseverance of the saints does accurately represent what the Bible teaches on this important subject. If someone is truly saved, he has been made alive by the Holy Spirit and has a new heart with new desires. There is no way that one that has been “born again” can later be “unborn.” Because of His unique love for His children, God will keep all of His children safe from harm, and Jesus has promised that He would lose none of His sheep. The doctrine of the perseverance of the saints recognizes that true Christians will always persevere and are eternally secure because God keeps them that way. It is based on the fact that Jesus, the “author and perfecter of faith” (Hebrews 12:2), is able to completely save those whom the Father has given Him (Hebrews 7:25) and to keep them saved through all eternity.

Related Resources:

- [What does the Bible say about perseverance?](#)

ILLUSTRATION - Run with Perseverance (See [Hebrews: An Anchor for the Soul](#))

The secret is to “run with perseverance.” Here the example of Bill Broadhurst is instructive. In 1981 Bill entered the Pepsi Challenge 10,000-meter race in Omaha, Nebraska. Surgery ten years earlier for an aneurysm in the brain had left him paralyzed on his left side. Now, on that misty July morning, he stands with 1,200 lithe men and women at the starting line.

The gun sounds! The crowd surges forward. Bill throws his stiff left leg forward, pivots on it as his foot hits the ground. His slow plop—plop—plop rhythm seems to mock him as the pack races into the distance. Sweat rolls down his face, pain pierces his ankle, but he keeps going. Some of the runners complete the race in about thirty minutes, but two hours and twenty-nine minutes later Bill reaches the finish line. A man approaches from a small group of remaining bystanders. Though exhausted, Bill recognizes him from pictures in the newspaper. He is Bill Rodgers, the famous marathon runner, who then drapes his newly won medal around Bill’s neck. Bill Broadhurst’s finish was as glorious as that of the world’s greatest—though he finished last. Why? Because he ran with perseverance.

That determination, unshaking and unceasing, unhurrying and yet undelaying, which goes steadily on, and which refuses to be deflected. Obstacles will not daunt it; delays will not depress it; discouragements will not take its hope away. It will halt neither for discouragement from within nor for opposition from without. (William Barclay).³

It is quite within the reach of every one of us to manifest positive, conquering patience—putting one heavy foot in front of the other until we reach the glorious end. The race is not for sprinters who flame out after 100 or 200 or 400 meters. It is for faithful plodders like you and me. Fast or slow, strong or weak—all must persevere.

Wayne Grudem - Now the author of Hebrews knows that there are some in the community to which he writes who are in danger of falling away in just this way (see Heb. 2:3; 3:8, 12, 14–15; 4:1, 7, 11; 10:26, 29, 35–36, 38–39; 12:3, 15–17). He wants to warn them that, though they have participated in the fellowship of the church and experienced a number of God’s blessings in their lives, yet if they fall away after all that, there is no salvation for them. This does not imply that he thinks that true Christians could fall away—Hebrews 3:14 implies quite the opposite. But he wants them to gain assurance of salvation through their continuing in faith and thereby implies that if they fall away it would show that they were never Christ’s people in the first place (see Heb. 3:6: “We are his house, if indeed we hold fast our confidence and our boasting in our hope”). Therefore the author wants to give a severe warning to

those in danger of slipping away from their Christian profession. He wants to use the strongest language possible to say, "Here is how far a person can come in experiencing temporary blessings and still not really be saved." He is warning them to watch out because depending on temporary blessings and experiences is not enough. To do this, he talks not of any true change of heart or any good fruit produced but about the temporary blessings and experiences that have come to these persons and have given them some understanding of Christianity. But their lives had produced only thorns and thistles, and no spiritually good fruit. ([Systematic Theology - An Introduction to Bible Doctrine](#) See page 699)

C H Spurgeon - The superior relation of Christ to God as a Son, places him far above Moses, and also raises believers far above those who are under the law! We should walk in faith, and rejoice in hope; for only in holding fast both of these can we realize our honourable position as the household of the Son of God. So shall we experimentally know how far the Lord Jesus excels Moses.

C H Spurgeon - None of us can come to the highest Christian maturity—without enduring the summer heat of trials.

Ray Stedman (graduate of Dallas Theological Seminary) in his sermon Colossians 1 (Col 1:23) has the following that relates to perseverance of the saints...

"The sign that it is happening---don't miss this---is, "if you continue in your faith, established and firm, not moved from the hope held out in the gospel." It is continuing that is the proof of reality. Many people start out the Christian life, filled with joy because they have found a new sensation. But it does not last. Somewhere along the line it fades. Finally, they set it all aside and go back to the way they once were. That is a sign there was never real faith at the beginning. It is continuance that proves reality. Someone has well said, "If your faith fizzles before you finish, it is because it was faulty from the first!" You get an "F" for that performance! That does not mean that faith cannot waver and wobble at times. It does with all of us. Sometimes faith grows dim, but true faith never ceases. We never give up the realization that God has changed us. There is a new attitude, a new life imparted, and that is the sign that we cannot give up being a Christian. I received a phone call from a young man one day who said, "I'm going to quit being a Christian. It's too hard. I don't want to pay the price." I said to him, "I think that is what you ought to do." There was a long silence for a moment, then he said, "You know I can't do that." I knew he could not, and he did not, for it is continuing that is the proof of reality." ([The Great Mystery Colossians 1:21-29](#))

Steven Cole (graduate of Dallas Theological Seminary) in his sermon [Persevering in the Faith](#) gives an excellent summary of the 3 main views of the doctrine of perseverance:

One of the most controversial issues among Christians is, "**Can a believer lose his salvation?**" Our emotions can get involved, since most of us have loved ones who at one time made a profession of faith in Christ, and perhaps were even involved in some ministry. But today they are far from the Lord. We wonder, "Is this person truly saved?" Our hearts want to say "yes," but there are scary verses, such as several in our text, that make us hesitate.

Among evangelicals, there are three main camps.

(1) Consistent Arminians would say that this person was saved, but he lost his salvation. These folks view salvation primarily as a human decision. If your decision to believe gets you in, your decision to deny the faith puts you out. I dismiss this view as indefensible in light of many Scriptures that promise security to God's children (such as Rom. 8:1, 29–36).

(2) Among those who hold that believers cannot lose their salvation, there are two main camps Some argue that perseverance is not necessary for salvation to be secure. Their motto is, "Once saved, always saved." They argue that to make salvation require perseverance makes it depend on works. And they argue that if final salvation depends on perseverance, then assurance of salvation is impossible. What if I fall away in the future? And so they say that all that matters is that a person once believed in Christ. This view shares with the Arminian view the idea that faith is a human decision. It is not a gift that God imparts to those He regenerates. Rather, faith is like a lever that we pull. Once we pull it, all the benefits of salvation come pouring out, and we can't stop the process. We can walk away and say that we don't want those benefits, but they still belong to us. How we live after we believe has nothing to do with our eternal destiny or security.

Continuance in the faith is the evidence that our faith is from God, and not from man

(3) The other main view is that of Reformed theology, that saving faith is God's gift, imparted to us when He saves us. Salvation originates with God and depends totally on His purpose and power. Since He promises to complete what He began (Php

1:6) to the praise of His glorious grace, all of God's elect will persevere in faith unto eternal life. This view, which I believe is the truth, holds that there is such a thing as false faith. It is possible for some who profess faith in Christ later to fall away from the faith, thus demonstrating that their faith was not genuine. But saving faith, by its very nature, perseveres. Continuance in the faith is the evidence that our faith is from God, and not from man. This is not to say that persevering faith is effortless or automatic. God ordains the means as well as the ends. **God's sovereignty** in salvation never negates **human responsibility**. God elects all whom He saves, but the elect are responsible to repent of their sins and believe in Jesus Christ. Although God promises that His elect will all finally be saved, we are exhorted to persevere in faith. God's sovereignty and human responsibility are not at odds!

Our text (Heb 3:14) is a strong exhortation to persevere in the faith. Genuine believers will heed the warning and hold fast their faith in times of trial. False believers will grumble against God and fall into sin and unbelief when trials hit, just as many in Israel did in the wilderness.

See Steven Cole's related sermon - [Persevering Faith or Temporary Faith?](#) (Numbers 13:1-14:11)

ILLUSTRATION OF NOT PERSEVERING - 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! ([Steven Cole](#))

[Once saved always saved?](#) (Excerpt) -- To answer the question, "If once saved always saved is true, does that mean we can live our lives any way we want to?", my answer is a qualified "yes." The sacrifice of Jesus Christ is so absolutely perfect and sufficient that it did indeed pay the penalty for all of our sins. Christ's death paid for the sins we committed before we received Him as Savior, and Christ's death equally pays for the sins we commit after we receive Him as Savior.

*Once saved always saved
is not a license to sin.*

However, I would also say that a person who has truly received Jesus Christ as Savior will not live his/her life any way he/she wants. When you understand the depravity of your sin, the eternal penalty you have earned, and the tremendous price Jesus paid, it is a transformational experience. When you receive salvation, you are a new creation, all things have become new (2 Corinthians 5:17+). Once saved always saved is not a license to sin. Rather, it is an understanding that we could not earn salvation on our own merit, and therefore, nothing we can do will cause us to lose the salvation God has purchased with the blood of Christ.

Once saved always saved is the realization that God's plan of salvation is absolutely perfect. A person whom God has chosen for salvation cannot be unsaved, unredeemed, unreconciled, unforgiven, lost, forsaken, abandoned, or cast out. Good works and obedience cannot earn salvation, and neither can a lack thereof result in the loss of salvation. The biblical truth of **once saved always saved** puts the focus of salvation where it should be—on the holy and omnipotent God Who finishes what He starts (Jude 1:24+). - S. Michael Houdmann

A SPIRITUAL HOUSE, AN HOLY PRIESTHOOD - John Bennett

Christ is the living stone and His people take character from Him. As living stones they are not viewed as stones lying in a field individually, but as being built together into a spiritual house. God is the builder of the house and Hebrews will indicate to us that Christ is both Son and high priest over it, 3:6; 10:21. It is composed of the whole company of believers in Christ Jesus though it has local expression in churches of God, 1 Tim. 3:15.

When God had given directions in Exodus 25–27 for the building of the material house, the tabernacle, He gave directions for the provision of the priesthood, Exod. 28–29. It was His desire for the whole nation of Israel to be a kingdom of priests, Exod. 19:6, that they might approach Him, but failure to keep His law, particularly in the matter of idolatry, denied this possibility. In this day of grace, however, all His people are constituted an holy priesthood. The priesthood does not function in connection with an earthly sanctuary and material sacrifices: rather, they enter the holiest. They enter by a new and living way, Christ's flesh given in death, and have boldness there because His blood has for ever dealt with the question of their sins.

The priesthood of the Lord Jesus always has in view the approach to the throne of God of those who constitute the holy priesthood; see Heb. 4:16; 7:25; 10:19–22. What a privilege this is! Under the law, access to the presence of God was denied to all but the high priest, who could enter on only one day in the year under strict conditions. But, in this era of grace, God desires that we continually enter the true sanctuary, His very presence, our only place of worship.

We do not now offer animal or cereal sacrifices. These belong to a past economy. It is our privilege to offer up spiritual sacrifices. These are such things as the sacrifice of our praise and the giving of our material possessions, Heb. 13:15–16; Phil. 4:18, and offerings which flow from our presentation of ourselves as living sacrifices, Rom. 12:1–2, as we consider all the mercies of God towards us.

H A Ironside on Believers as God's House -

Do you not know that you are the temple of God and that the Spirit of God dwells in you? 1 Corinthians 3:16

Individually each believer's body is spoken of as a temple of the Holy Spirit, as in 1 Corinthians 6:19. Collectively, the entire church is called "the temple of God" (1 Corinthians 3:16). This is the building of living stones (1 Peter 2:5), the house of God (Hebrews 3:6; 1 Timothy 3:15), the habitation in which He dwells and through which He reveals Himself to the world (Ephesians 2:20–22). We read in Psalm 93:5, "Holiness adorns Your house, O Lord, forever." So, whether as individuals or in our collective capacity, we are responsible to walk before God in holiness and righteousness, controlled by His Spirit who dwells within us.

The Holy Spirit in the believer is grieved by any careless behavior or intemperate indulgences which war against the soul; and so long as He is thus grieved He is not free to carry on His special ministry of taking the things of Christ and making them real to us.

Created by Omnipotence,
And fashioned by the Only Wise,
Who bade us from the dust arise,
I bow before unerring love,
And humbly say before His throne,
"Thine am I, Lord, and not my own."

Created now anew in Christ,
By faith in His atoning death,
And quickened by the Spirit's breath
I own God's two-fold in-wrought claim,
And gladly say without reserve,
"Thine am I, Lord, and Thee I serve."

—W. R. Moore

Embers Need the Fire

D. L. Moody was visiting a prominent Chicago citizen when the idea of church membership and involvement came up.

"I believe I can be just as good a Christian outside the church as I can be inside it," the man said.

Moody said nothing. Instead, he moved to the fireplace, blazing against the winter outside, removed one burning coal and placed it on the hearth.

The two men sat together and watched the ember die out.

"I see," the other man said. —Keith Long, *Room to Grow* (Hendrickson, 1999), quoted in *Men of Integrity*, Vol. 3, no. 2.

See: 1 Corinthians 12:14–27; Hebrews 3:6; Hebrews 10:25

Nelson's New Bible Dictionary - PERSEVERANCE — the steadfast effort to follow God's commands and to do His work. The New Testament makes it clear that faith alone can save. But it makes it equally clear that perseverance in doing good works is the greatest indication that an individual's faith is genuine (James 2:14–26). Indeed, perseverance springs from a faithful trust that God has been steadfast toward His people. Through persevering in God's work, Christians prove their deep appreciation for God's saving grace (1 Cor. 15:57–58).

*if we are really saved now, we shall continue in the faith;
and if we do not continue, we are not saved now.*

[Willard Aldrich in Bibliotheca Sacra](#) article entitled **Perseverance** - The first of three conditional sentences for our special

consideration is Hebrews 3:6. It speaks of “Christ as a son over his own house,” and then adds, “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” The careless interpretation would take the present tense of the conclusion, “whose house are we,” and read the future into it to correspond to the future contingency expressed by the condition, “if we hold fast ... unto the end.” And then the inference is drawn, “if we do not hold fast, then we will cease to be Christ’s house and be lost.” But that is neither what it says nor implies. It says that **if there is not perseverance in the future, we are not Christ’s house now**. The implication is clear: if we are really saved now, we shall continue in the faith; and if we do not continue, we are not saved now.

[Take Another Look at Jesus!](#) Arthur Jackson

But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory. Hebrews 3:6

If there ever was a faithful person, it was Brother Justice. He was committed to his marriage, dedicated to his job as a postal worker, and each Sunday stood at his post as a leader in our local church. I visited my childhood church recently, and perched on the upright piano was the same bell that Brother Justice rang to notify us that the time for Bible study was about to end. The bell has endured the test of time. And although Brother Justice has been with the Lord for years, his legacy of faithfulness also endures.

Hebrews 3 brings a faithful servant and a faithful Son to the readers’ attention. Though the faithfulness of Moses as God’s “servant” is undeniable, Jesus is the one believers are taught to focus on. “Therefore, holy brothers and sisters . . . fix your thoughts on Jesus” (v. 1). Such was the encouragement to all who face temptation (Heb 2:18). Their legacy could come only from following Jesus, the faithful One.

What do you do when the winds of temptation are swirling all around you? When you are weary and worn and want to quit? The text invites us to, as one paraphrase renders it, “Take a good hard look at Jesus” (Heb 3:1 The Message). Look at Him again—and again and again. As we reexamine Jesus, we find the trustworthy Son of God who gives us courage to live in His family.

Reflect & Pray - Father, through Your Spirit, empower us to courageously love, honor, and follow the Lord Jesus Christ.

Looking to Jesus can give us courage to face the challenges in our lives.

Today’s Insight The book of Hebrews was written to encourage Jewish Christians who were facing persecution and hardship for their faith and who were now in danger of drifting away and reverting back to Judaism. The writer warns them against abandoning Christ (2:1–3; 3:7–15; 6:4–6; 10:26–31) and presents the absolute supremacy of Jesus as Savior. Jesus is superior to the angels (chs. 1–2), to Moses (chs. 3–4), and to the Aaronic priesthood (chs. 5–7), and He is the perfect High Priest (chs. 8–10). In today’s passage Moses is compared with Christ. While Moses was one of God’s most faithful servants, Jesus is far greater than Moses because Jesus is God’s Son (3:5–6).

How does reflecting on the supremacy of Jesus encourage you to trust Him in your trials?

Ken Hemphill - We Are - Christ’s Household [We Are - Page 70](#)

Hebrews 3:6 Christ was faithful as a Son over His household, whose household we are.

I had the wonderful good fortune of growing up in a loving household. My dad, a Baptist pastor for fifty-five years, modeled God’s love for me. I loved being around him, whether it was at a football game, on a camping trip, or at a church meeting. My mom was the consummate mother. She kept the house clean, cooked wonderful meals, and kept us all organized. Even my older brother and sister were a joy to me (although I would never have told them at the time). They were my heroes as I was growing up. All of my memories are of a happy childhood.

I was privileged to marry into another wonderful family, the Moores. My wife and our children took vacations with our extended family, spent holidays together, and developed “household” relationships that continue to this day. There is nothing quite like family.

The original audience for the book of Hebrews knew what it was like to be disinherited by their earthly families. Faith in Christ for those living in a first-century context often came with real persecution, including the severed ties of lifelong family relationships. This is why the statement that believers were members of Christ’s “household” brought such great encouragement to those who had been shunned and rejected by parents and relatives.

You may not personally face these same challenges. Physical persecution may be infrequent in America, and ostracism by one’s family does not usually accompany conversion. But for some, faith in Christ does come at the cost of family togetherness. If this has happened to you, take courage in the fact that you are a welcome member at the table in Christ’s household.

All of us, actually—in one form or another—face consequences as a result of our faith. Biblical convictions can lead us to make unpopular decisions and be misunderstood. But our place in Christ's family can give us the confidence and boldness to stand.

Kay Arthur - CONTINUANCE IN THE FAITH IS THE EVIDENCE OF YOUR SALVATION

Continuance in the faith is the evidence of your salvation. That is our theme for this week. Continuance in the faith is the evidence of your salvation. Or, to put it another way, true saints, those who are truly born again, persevere until the end.

I want to take that theme and I want to develop it for you in such a way that I pray God will use it to help you understand what is happening in the book of Hebrews. Now, we only have one more week and then we're finished with Hebrews Part 1, but listen, Hebrews Part 2 is yet to come. You've got questions on Hebrews 6 and you've got questions on Hebrews 10 and you're not going to get the answers if you don't come. You're just going to get opinions, so you've got to come back.

Okay. Hebrews 3 and I want to read the first fourteen verses, but I don't want you to just sit there and daydream about other things. I want you to listen very carefully.

Hebrews 3:1-3 Therefore, holy brethren [and this is the first direct address in the book of Hebrews and it is directed to holy, set apart, sanctified brethren], partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; 2He was faithful [If you haven't marked "faithful," you might want to underline it] to Him who appointed Him, as Moses also was in all His [God's] house. 3For He [Jesus] has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

When you did your study today you saw that the Christians are built upon the foundation of the apostles and prophets and Jesus Christ is the (what?) Cornerstone and then, we are being built together upon all that as a holy building, a dwelling unto God. So, when He talks about His house, He's talking about believers. And Jesus is the builder of that house and so is God the Father because they are One in the same.

Hebrews 3:4-5 4 For every house is built by someone, but the builder of all things is God. 5Now Moses was faithful in all His house as a servant [notice the contrast], for a testimony of those things which were to be spoken later;

In other words, Moses' life had a message that had far reaching import. Moses was a prophet like unto the Christ who was to come and so there are great lessons to be learned about Moses and I trust that you learned them as you did your homework two weeks ago.

Hebrews 3:5-6 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6but Christ was faithful as a [what?] Son...

Here's another comparison. In Hebrews 1, Jesus is (what?) better than the angels. In Hebrews 2, Jesus is (what?) lower than the angels. In Hebrews 3, Christ is faithful as a Son versus Moses faithful as a servant. And so, here's another contrast. Here's the supremacy of Christ to Moses.

Hebrews 3:6 but Christ was faithful as a Son over His [God's] house [the house of true believers]—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

The "if" there is a third-class condition. And a third-class condition goes with a subjunctive verb and that's how you know that it's a third-class condition, that, and then the little preposition, the little "if" that's used there. And so, this is a third-class condition which means that it's maybe true and maybe not. It is something that remains to be seen. He's saying, "You are Christ's house if," and it remains to be seen, "if you hold fast the confidence and the boasting of your hope firm until the end." In other words, he's saying "The continuance in the faith is the evidence of your salvation." You know that you are Christ's if you hold fast. Now listen, he is not saying, "You become the house of God by holding fast," he's saying, "If you are the house of God, then you will hold fast. If you do not hold fast, you are not the house of God." So, he's telling us the end result of our salvation and that is perseverance to the end.

Since you are Christ's house, if you hold fast until the end...

Hebrews 3:7-10 7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, 8DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME ["They" who? The children of Israel], AS IN THE DAY OF TRIAL IN THE WILDERNESS, 9WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS. 10"THEFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS';

When he said, "They always go astray in their heart," when you did your homework for this week, you should have noticed that in Numbers 14 God said, "I am so upset with them. They have tried Me these ten times." It wasn't that they failed just at Massah and Meribah when the water was brought out of the rock, but it was that they failed over and over and over and over again to believe God even though they saw His works.

Hebrews 3:10-11 10 "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS'; 11AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'"

And you may be saying, "What rest?" Well, you're going to find out in your homework next week.

Hebrews 3:12-13 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that [what?] falls away from the living God. 13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.

I just want to stop here and say, do you know that coming here to Precept, that belonging to a Precept group, do you know that coming to In & Out, belonging to an In & Out group is a protection for you against falling away? Do you know how vital it is that you stay constantly with the encouragement of the saints, because the devil's desire is to isolate you, to take you as a little sheep away from the flock so that he can get out there and devour you through the deceitfulness of sins, so that he can take you out there and cut you off and feed you all sorts of lies that are not from God, so that he can cause you to doubt, so he can isolate you and bring you to your knees to worship him and to obey him and to believe him who is the father of lies rather than to believe God. And that's why it is so important that you stay in a fellowship where you have an accountability, where you stay where you're hearing the Word, where you stay where you are being exhorted. And that's why he says:

Hebrews 3:12-14 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. 13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. 14 For we have become partakers of Christ, if [third-class condition again] we hold fast the beginning of our assurance firm until the end,

What's he saying? He's saying that you are a partaker of Christ if you (what?) endure. True saints persevere to the end. True saints hold fast until the end.

Now, as you look at this and read this and as I give you the statement, continuance in the faith is the evidence of your salvation, we need to stop and review a little bit and see who Hebrews was written to.

Hebrews, I believe (and this is my own belief), was written to Hebrew Christians. As you go through the text, I believe that you don't find anything that says to them, "You are not saved." When you go through the text, you see in Hebrews 3:1, "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our [what?] confession;" and then in the rest of the chapter, what does he say? Hold fast that confession. And then, if you go to chapter 6:9 you see the same thing. You see him saying in this very difficult passage that's hard to understand, (that's why you have to take Hebrews Part 2), he says:

Hebrews 6:9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

He says, "Though I'm warning you that if you fall away, there is no renewing unto repentance, I'm telling you that I believe that you are saved. I am convinced of better things about you, things that accompany salvation." Look at Hebrews 10:36-39. This is right after this hard and difficult passage to understand where he warns them not to trample underfoot the blood of Jesus Christ because there remains no more sacrifice for sins if you do that. Right after this, he says:

Hebrews 10:36-39 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY [what?] FAITH; [Now, what is faith? Faith is believing God. Faith is the continuance in the faith. It is not just a one-time believing, but it's a continuance in the faith.] AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39But [and I would circle "but"] we are not of those who shrink back to [what?] destruction, but of those who have faith to the preserving of the soul.

In other words, "You're not going to be those who shrink back to destruction." He believes that those that he is writing to are saved. He believes that and as you go through the book, you can't find anyplace where he tells them that they need to get saved. You can't find any reference to a lost person, him saying to them that they need to receive the Lord Jesus Christ. But, as you look at Hebrews, you see that it's not only written to Hebrew Christians, but it is written to Hebrew Christians that are suffering. It is written to Hebrew Christians who are having their goods spoiled. Let's look at it.

Hebrews 10:32-33 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

He says, "You were going through public disgrace. You were going through an attack on your Christianity."

Hebrews 10:34 For you showed sympathy to the prisoners [some were being put in prison] and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

In other words, they knew that although people took away their earthly things, they had heavenly treasures. So, he's writing to a group of Hebrew Christians. Why do we believe that they are Hebrews? We believe that they are Hebrews because of the whole flavor of the book. It is Jewish, Jewish, Jewish, Jewish. It keeps talking about Old Testament shadows and Old Testament events and Old Testament prophets, and it leads you from the Old Testament right into the New Testament, from the passing away of the Old Covenant to the installation or the inauguration or the establishment of the New Covenant, from the Aaronic priesthood to the priesthood of Jesus Christ, from animal sacrifices to the sacrifice of the Lamb of God that takes away the sins of the world. And yet, as you look at the book of Hebrews, although it's written to Hebrew Christians and Hebrews that are going through trials, there are warning passages in there, warning passages that make you wonder, "Is God saying you can lose your salvation?" or "Is God saying that you can't know that you're really, really saved unless you endure until the end?" All of these things cause problems within believers because they get shaken by the warning passages in this book.

Now, people that believe in eternal security have a hard time saying that the book of Hebrews was written to Christians and Christians alone. And the reason that they have a hard time is because of the warning passages. Because what do these warning passages say? Well, the first warning passage in Hebrews 2:1-3 says that you need to pay close attention to what you heard lest you (what?) drift away from it. And knowing this, that if the word spoken by angels was unalterable and we received a just recompense of reward when it was broken, how shall we escape, we who have the complete and total revelation, we who have the new covenant administered not by angels but administered by the very Son of God, how shall we escape if we neglect so great a salvation?

So, there's a warning there. And then you move to chapter 3:6 and there's another warning and that warning is this: that if you don't hold fast the confidence and boasting of your hope firm until the end, you are not His house, therefore, you must be very diligent to enter into His rest. And he puts up a warning by showing us the children of Israel who missed the rest of Canaan and who, later on, missed the rest of God through unbelief. So, there are warning passages.

Now, our brothers in Christ who believe that you can lose your salvation, who believe that you can be saved and lost and then be saved again, love the book of Hebrews. And they love the book of Hebrews because they believe that Hebrews 6 and Hebrews 10 support the fact that you can be saved and then lose your salvation.

I want you to get all this down. What's the answer to our dilemma? Do you believe in eternal security? See? If you believe in eternal security then what are you going to do with the warning passages if Hebrews is written to Christians? How are you going to handle the book of Hebrews? Well, let me tell you various ways people handle the book of Hebrews.

People come along and they say first of all, because they believe in eternal security, Hebrews has to be written to Jews, Hebrews, who are on the brink of going into salvation, who are considering believing in the Christ, who are considering leaving the Law and the Aaronic priesthood and temple worship and believing in Messiah and going under the covenant of grace. And they're on the very brink of doing that, and on the very brink of doing that then they are trying to be persuaded by the author to go on and yet warned if they don't go on then they're going to miss salvation. But I want to ask you a question: When you look at Hebrews, does it seem that he's talking to unbelievers who are on the brink of going on into salvation? No, not at all, because there are too many references to them as believers. So that one won't do.

Then, what's the next answer? People come along and they say, "Okay, I believe in eternal security and because I believe in eternal security and I know that you can't lose your salvation, Hebrews has to be written to Christians and non-Christians. It's written to two groups of people. It is written to those who have believed in the Lord Jesus Christ and so therefore he calls them Christians, but in other places when he talks about brethren, he is referring to just Jews who are on the brink of going into salvation and the warning passages are for them that if they don't accept that salvation they're going to go to perdition, if they don't accept the sacrifice of Christ, there's no more sacrifice." But, is that the way the book reads? I've got to tell you, and I believe in eternal security, but I believe no. I believe that all the way through the book of Hebrews it is written to Christians. I don't see anything that says that it is not written to Christians, I don't see any indication. So, what are we going to do with the book of Hebrews? Well, what you're going to have to do is let the author explain what he means. You're going to have the author interpret his own message. You cannot interpret the message for the author. The author has to interpret the message. You've got to let him say what he is saying.

Now, the next question is this: Does the book of Hebrews contradict the doctrine of salvation? In other words, does the book of Hebrews, in its message, contradict what the other Scriptures say about salvation? Does it? It can't. It can't because then it would not be the Word of God because Scripture cannot contradict Scripture.

In the light of that, let's look at what the other Scriptures teach about the doctrine of salvation and then bring that to the book of Hebrews and see what the author of Hebrews is saying to us. Okay? I want to take you to John 6 and show you what I believe the Scriptures teach is the doctrine of salvation. I am praying, and I have prayed for you and for all of those of you who are listening down through the years on tape and watching on videotape. I have prayed for you. I have prayed that you would come with a teachable spirit. I have prayed that you would come to hear what God says and to believe what God says. See, so many of us want to put on our doctrinal theological glasses, our dogmatic theology, and read the Word through that dogmatic theology. "Well, I'm sorry. I believe in eternal security and I don't care what Hebrews says!" See? "Well, I'm sorry. I believe that you can lose your salvation and I don't care what the Word of God says about 'you can't lose your salvation.'"

And then you have both parties. The Armenians who say that you can lose your salvation say, "But listen, if you teach a person that you say that you cannot lose your salvation, then they're going to live like the devil. And what are you going to do with those who have professed Jesus Christ and then deny Jesus Christ? Are they still going to heaven?" Well, Hebrews answers that. "Whose house we are if we hold fast (what?) the confidence and the boast of our hope firm until the end." So, Hebrews says no. Hebrews says that if you are truly God's house, you cannot deny that.

So, let's see what the Scripture says. Let's put it all together. Let's come to the Word of God with a teachable spirit. In John 6:26, Jesus has just fed the multitude and He turns and looks and the Jews and He's saying:

John 6:26-27 Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. 27 "Do not work for the food which perishes, but for the food which endures to [what?] eternal life..."

In this passage He's going to show them the food that lasts until, or gives or brings eternal life, the food that endures, that will take you right into eternal life. And He's going to show them what that food is.

Food = Eternal Life

John 6:31-32 "Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'" 32 Jesus then said to them, "Truly, truly..."

Now, when He says, "Truly, truly," in the King James it's "Verily, verily," and I mean, it is "Truly, truly, truly, truly, truly." I mean, there is no altercation from this. It is absolute fact.

John 6:32-36 Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven [here's a contrast between Moses and Jesus again], but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives [what?] life to the world." 34 Then they said to Him, "Lord, always give us this bread." 35 Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. 36 "But I said to you that you have seen Me, and yet do not believe.

Now listen, He's talking to a group of people who are questioning Him. They are following Him, but they are following Him because they are getting free bread, free food. I mean, it's good. You don't have to work anymore. And Jesus is saying, "Look. I am the bread of life. I am the bread. I am the food that gives you eternal life." And then He says this in verse 36:

John 6:36-37 "But I said to you that you have seen Me [the bread of life], and yet do not [what?] believe. [Now watch what He says.] 37 "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not [what?] cast out.

Let's just diagram this. [Kay draws on the whiteboard.] He says, "All that the Father gives Me," so we're going to make a triangle here to represent the Father. What is the Father going to do? He is going to give children. To whom? To Jesus. Okay? So, let's put a cross here that represents Jesus because this is His body broken for us at Calvary. So, "All that the Father gives Me will..." what? "will come to Me." Look at it.

John 6:37 "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not [what?] cast out.

So, those who come, He will not what? He will not cast them out. See, He will not do that. That is a "no." He will not cast them out. Now watch what it says.

John 6:38-39 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.
39“This is the will of Him who sent Me, that of all that He has given Me I lose [what?] nothing...

So, every single one who comes to Him, He will lose (what?) nothing. He will not lose them...

John 6:39 ...but [what?] raise it [them] up on the [what?] last day.

So, all that the Father gives. These children are given to the Son and the Son (what?) raises them up (when?) on the last day. So, He raises them up on the last day.

So, what have you just learned? You've learned that we cannot come to the Son unless we're given to the Son by the Father, right? Have you just learned that according to this passage? And that those who come to the Son, He will not cast out and He will not (what?) lose, but He will raise them up on the last day.

John 6:40 “For this is the will of My Father, that everyone who beholds the Son and believes in Him...

So, what are these people going to do? These people that are given are going to what? They're going to (what?) believe. They are going to believe. The question is, will it be a one-time belief or will it be a continuance in belief? Will it be a one-time faith or will it be a continuance in the faith? Okay, these that are given will believe. Now watch what He says.

John 6:40 “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal [what?] life...

Oh, so if those that are given believe and come to the Son, they are going to receive (what?) eternal life. Now, how long is eternal? It's forever. It has no beginning and it has no end. But we had a beginning so how can it be eternal? Well, where is life?

1 John 5:12 He who has the Son has [what?] the life...

So, the Son has life. The Son has eternal life so when I come to the Father, I have the Son, therefore I have Jesus and I have eternal life, no beginning and (what?) no end.

John 6:41-44 Therefore the Jews were grumbling about Him, because He said, “I am the bread that came down out of heaven.” 42 They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down out of heaven?’” 43 Jesus answered and said to them, “Do not grumble among yourselves. [Now watch.] 44 “No one can come to Me unless the Father who sent Me [what?] draws him...

So, the Father gives the children, but the Father also (what?) draws the children. And those who are drawn come to Him.

John 6:44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the [what?] last day.

So He says, “If they come it's because they are drawn and if they are drawn then (what happens to them?) they are raised up on (what?) the last day.” So, what do you see? You see all those that come, all those that believe end up being raised up on the last day, end up having eternal life.

John 6:45 “It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ Everyone who has [what?] heard...

They have ears to hear. Remember the parable of the sower? The parable of the sower explains Hebrews to you. The parable of the sower explains continuance in the faith, if you'll go back and listen to that message. So, they have ears to hear. They have heard and they have learned. It just hasn't gone in one ear and out the other ear, but they have heard and learned from the Father.

John 6:45-56 45...Everyone who has heard and learned from the Father, comes to Me. 46“Not that anyone has seen the Father, except the One who is from God; He has seen the Father. 47“Truly, truly, I say to you, he who believes has [what?] eternal life. 48“I am the bread of life. 49“Your fathers ate the manna in the wilderness, and they died. 50“This is the bread which comes down out of heaven [and I believe when He said that He was pointing to Himself, “This is the bread which comes down out of heaven”], so that one may eat of it and not die. 51“I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

52 Then the Jews began to argue with one another, saying, “How can this man give us His flesh to eat?” 53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54“He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 55“For My flesh is true food, and My blood is true drink. 56“He who eats My flesh and

drinks My blood abides in Me, and I in him.

Now, is He talking about taking holy communion? Is He talking about transubstantiation, the doctrine where the bread, when it's lifted up, is actually changed into the flesh of Jesus Christ, the wine, when it's lifted up, is actually changed into the blood of Jesus Christ? No, because there's one sacrifice for sins for all time. So, when we celebrate holy communion, we do it in remembrance of Him. He is not teaching that we literally eat His flesh and really, literally drink His blood. But He's saying that we really participate in Him, that we believe in Him and that this belief is like the food that leads to eternal life.

John 6:57-58 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 58" "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live [what?] forever."

So, it's not only eternal life, but another way to say it is, they shall (what?) live forever, ever and ever and ever and ever.

John 6:59-65 These things He said in the synagogue as He taught in Capernaum. 60 Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" 61 But [listen] Jesus, conscious that His disciples grumbled at this [His disciples grumbled at this. Not the twelve apostles, but His disciples grumbled at this. His followers. They're grumbling just like the children of Israel grumbled in the wilderness.], said to them, "Does this cause you to stumble? ["Does this truth cause you to fall?"] 62 "What then if you see the Son of Man ascending to where He was before? 63 "It is the Spirit who gives [what?] life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. [They are true. They are life-giving. Believe them.] 64 "But there are some of you who do not believe." For Jesus knew from the beginning [now listen very carefully] who they were who did not believe, and who it was that would betray Him. [Now listen. Jesus just said He knows those in that group who are going to believe and who are not going to believe. He knows the one in that group of that inner circle of twelve who will betray Him. He knows.] 65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been [what?] granted him from the Father."

He has said it over and over and over again. Who is the instigator or the author of salvation? Is it you? No. It is God. Now, we like to think that we chose to come to God, but listen,

Isaiah 53:6 All of us like sheep have gone astray, each of us has turned to [what?] his own way...

Romans 3:10-11 10... "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; 11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

Romans 5 says that we are enemies of God, that we are without help, that we are without hope, that we are sinners, that we are alienated from God and yet in that state, God crucified His Son for us. So, we're not going to turn to God unless God turns us to Him. We are all headed for hell and God reaches down and turns some of those and He draws them to the Son, He gives them to the Son, He is the One that brings them to the Son. And because He draws them and brings them to the Son, they believe. None is cast out, none is lost. All that the Father gives comes, and those that come, He raises up on the last day giving them eternal life, giving them life forever.

John 6:66 As a result of this many of His disciples withdrew and were not walking with Him anymore.

They followed Him for a while, but they stopped (what?) believing. They didn't continue.

John 6:67-68 So Jesus said to the twelve, "You do not want to go away also, do you?" 68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of [what?] eternal life.

I see people and I think, "Lord, how can they stand it? How can they bear it? How can they endure all this hell when they don't know You?" And I think, "Lord, where would I go? Where would I go? You have the words of eternal life!" But they're words to be believed and believing always results in obedience. They are words to be believed and they are words to be obeyed.

Now, watch what He says. I want you to pick this up. It's very important, especially for later on in Hebrews.

John 6:68-71 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 "We have believed and have come to know that You are the Holy One of God." ["We know who You are, Jesus. You are the Holy One of God."] 70 Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is [what?] a devil?" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to [what?] betray Him.

Here was Judas among those twelve. Look at what Judas could do. Go to Luke 9 and let me show you what Judas could do.

Luke 9:1-2 And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. 2 And He sent them out to proclaim the kingdom of God and to perform [what?] healing.

Judas was one of the twelve. Judas could do everything that the other eleven could do. He went out proclaiming the kingdom of God. He went out healing just like the other twelve. Yet Jesus knew when He chose him to be not a believer, but to be an apostle that he would (what?) fall away, that he would not continue in the faith. He knew when He chose him that he had a devil. And so, here was one that looked like all the rest of the twelve, that acted like all the rest of the twelve so much so that in John, when Jesus is at the Last Supper and He says, "One of you is going to betray Me," they're saying, "Is it I? Is it I?" They don't all turn around and point and say, "It's Judas." They don't know. They cannot tell at that point.

Now, what have we learned from John 6? That we come to the Father because the Father has given us to Whom? To the Son.

Now look at Hebrews 2 and you'll remember last week's lesson. In Hebrews 2 he quotes three Old Testament passages to show Jesus' solidarity, His union, His oneness with His what? With His brethren, with those who believe. The third verse that he quotes is Isaiah 8.

Isaiah 8:18 Behold, I and the children [now catch this] whom the LORD has given me...

What is the author saying in Hebrews 2? The same thing that Jesus is saying in John 6, that you, as believers, are given to the Son. Now, what do we know? We know that every believer given to the Son comes to the Son, is not cast out, is not lost, is raised up on the last day, has eternal life and lives forever.

Go to John 10 and let's look at another passage. Now, we could go all the way through John 10 and it would be wonderful but we would run out of tape.

John 10:22-26 At that time the Feast of the Dedication took place at Jerusalem; 23it was winter, and Jesus was walking in the temple in the portico of Solomon. 24The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." ["Are You the Christ? Tell us plainly. Don't keep us in suspense." Now watch what He says.] 25Jesus answered them, "I told you, and you do not [what?] believe; the works that I do in My Father's name, these testify of Me. 26"But you do not believe because you are not of My sheep.

"You don't believe because it hasn't been given to you to believe." You say, "I don't like that teaching. I don't like that teaching. That makes God look bad." But listen, whether you like it or not, is it there? Now, can God ever look bad? Not when you understand God. Not when you understand His nature and His attributes. But you say, "But that isn't fair of God!" But listen, is God fair or is He not? Yes, He is fair and just in all His ways. It is written throughout the Scriptures. Well you say, "Is He not kind and compassionate?" Oh yes! His mercies are new every morning and His compassions fail not. But what He's saying is this, "You don't believe because you're not My sheep." And listen, they have chosen not to be His sheep, also. He says, "You don't believe because you're not My sheep," but they don't much care.

John 10:27-29 27 "My sheep hear My voice, and I know them, and they [what?] follow Me; 28and I give eternal life to them, and they will never perish...

Now, this "never perish" is an emphatic "never". It says, "They shall never, never perish."

John 10:28-29 ...and no one will snatch them out of My hand. [Now watch.] 29"My Father, who has given them to Me [underline it], is greater than all; and no one is able to snatch them out of the Father's hand.

What's He saying? He's saying, "Listen, if you are really Mine," baaaa (sheep), "you will hear My voice. When I call 'Sheepie, sheepie, sheepie,' out of all these flocks of all these other shepherds, My sheep are going to come to Me."

John 10:14-16 "I am the good shepherd, and I know My own and My own [what?] know Me, 15even as the Father knows Me and I know the Father; and I lay down My life for the sheep. 16"I have other sheep, which are not of this fold [What's He saying? "I have some Gentile sheep yet to come in.]; I must bring them also, and they will hear My voice; and they will become [what?] one flock with one shepherd.

What did you study this week in your homework? That those that are of the house of God, in Ephesians 2, are Jews and Gentiles brought together and made one in Christ. And so, He's saying here, "I have this flock of Jews and I have a flock of Gentiles and they shall become My sheep and they become one flock and they will have one Shepherd." Now, what's He saying? He gives them eternal life. In John 10:28, no one is able to snatch them out of God's hand. Why? Because God is God, because He's sovereign, because He's in control.

Let's go to Ephesians 1. Now listen, I understand that some of you that believe that you can lose your salvation are just panicked by

teaching someone that once you're saved, you're always saved. But I want you to remember this, that Hebrews also teaches once you're saved, you shall also continue in the faith and if you don't continue in the faith, you never were of His house.

Ephesians 1:3-4 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4just as He [what?] chose us in Him [in Christ, when?] before the foundation of the world...

Before God ever spoke and brought the world into existence, what did He do? He chose (who?) you. He chose you before the foundation of the world. Now He chose you, watch:

Ephesians 1:4 ...that we would be [what?] holy and blameless before Him...

So, when He chose you, what was His desire? Holy and blameless before Him. Before Him (when?) on the last day and all the way through to the last day.

Ephesians 1:4-5 ...In love 5He predestined us to adoption as [what?] sons through Jesus Christ to Himself, according to the kind intention of [Whose will] His will,

Now, "predestined" is the word that means "marked out beforehand." I wish I had time to elaborate on this, but I don't. But I'll tell you this, people don't like the word "predestined" because they say, "Listen, if God predestined some to heaven, then He predestined some to hell." But nowhere does it say that He predestined any man to hell. Now listen, every man by virtue of being born a sinner, being born in Adam, is headed towards hell. Every man. No man is predestined to hell, it is a result of sin. The wages of sin is death. Every man, all of humanity is headed for hell but what does God do? God reaches down and He takes some of those and He predestines, He marks them out beforehand is what it means, to the adoption as (what?) sons, sons of God. He has mercy on some. You say, "But what about these people down here that don't want to go to hell?" I'm telling you that there's no man that has ever wanted salvation that has ever been refused by God.

John 6:37 ...the one who comes to Me I will certainly not [what?] cast out.

But the very reason that you come to Him is because God has given you to the Son, because God has drawn you. You say, "God! God! God, I look at that mass of humanity and You have chosen me? You have marked out before the foundation of the world that I, that I should be Your son/daughter? Oh, my God, my God!" And it ought to bring you flat on your face. "What manner of love You have bestowed upon me that I, I should be called the son/daughter of God! God, I cannot turn my back on You! God, I cannot walk in disobedience! God, I cannot walk in unbelief! I belong to You. You have had mercy on me. You have rescued me from perishing. O love that will not let me go; I hide myself in Thee."

This is what it's to do to you. It's not that God has predestined some to hell, no place does He say it. But we are born sinners, and as sinners we are enemies of God. We are rebellious towards God. We are walking our own way, doing our own thing and God in His great mercy and in His great grace and in His great compassion reaches down and chooses you and says, "I am going to make you My own." That's what salvation is. "I, I, and the children whom Thou hast given to Me." He does not give help to angels but He gives help, He takes hold of the seed of Abraham. And the seed of Abraham are those who have the faith of Abraham, the faith that believes that Jesus is the Son of God, God incarnate, greater than the angels, made lower than the angels, tasted death and became flesh and blood so that He might redeem me who was lost. That's what He's saying.

This is Jesus. Consider Him the apostle and high priest of your confession and know this, that if you are really His, you will continue, you will listen, you will believe, you will obey. But I'm warning you that if you think that you can go to heaven and walk away from so great a salvation or deny so great a Savior, if you think that you can just one time believe and then drift away from it, you are wrong. You never were His at all. You need to know that. "All that the Father gives Me, I take and I don't lose any and I will raise them up on the last day." Salvation is of God. It is from Him, to Him and through Him. It is all of God.

Ephesians 1:13 In Him [in Christ], you also, after listening to the message of truth, the gospel of your salvation —having also believed, you were [what?] sealed...

Sealed! You were sealed like a jar. You were sealed. Guaranteed with the Holy Spirit of what? The Holy Spirit of promise, the promise of the redemption of this body.

Ephesians 1:14 who [the Holy Spirit] is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

What is he saying? He is saying that that Holy Spirit is the guarantee of your brand-new body, it is the guarantee that you will be raised up on the last day.

Ephesians 2:8-10 For by grace you have been saved through faith; and that not of yourselves [that faith, that grace is not of you], it is the gift of God; 9not as a result of works, so that no one may boast. 10For we are His

workmanship [listen], created [where?] in Christ Jesus for good works, which God prepared [when?] beforehand [before the foundation of the world] so that we would walk in them.

Romans 8:28-30 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29For those whom He [God] foreknew [When? Before the foundation of the world. Now listen], He also predestined to become conformed to the image of His Son, so that He [Jesus] would be the firstborn among many brethren; ["I and the children whom Thou hast given Me." Now watch.] 30and these whom He predestined, He also called; and these whom He called, He also [what?] justified...

Where were you justified? At the cross of Calvary. Jesus died for your sins. He was buried. He was raised again for your justification. Justification means you've been declared righteous.

Romans 8:30 ...whom He called, He also justified; and these whom He justified, He also [what?] glorified.

If He justifies you, He has to glorify you. Glorified means you've been raised up on the last day.

Can you lose your salvation? No, you cannot. You say, "But wait a minute, wait a minute! If you tell them that, they will live in sin." I want to ask you a question: If I am a true believer, can I live in habitual sin? No, why? Go to 1 John 3. Remember, Hebrews tells us that Jesus destroyed him who had the (what?) power of death.

1 John 3:7-8 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He [Jesus] is righteous; 8the one who practices sin ["doeth sin," it's present tense] is of the [what?] devil...

Why did Judas defect? He had a devil. He was the son of perdition. He was a non-believer. He never really believed. He followed, he played the game, but he had no root and when persecution and affliction for the gospel of Jesus Christ came, he sold Jesus. He never was a believer. Yes, he had all those powers, but he never was a believer.

1 John 3:8-9 the one who practices sin is of the devil [Now, remember this in the light of Hebrews 2]; for the devil has sinned from the beginning. [Now, here it is:] The Son of God appeared for this purpose, to destroy the works of the devil. 9No one who is born of God practices sin...

If you are truly a believer, you can commit individual acts of sin but the whole tenor of your life cannot be habitual sin. Why? Because His seed remains in Him and he cannot sin.

1 John 3:8-10 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. 9No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of [Who?] God. [Now watch] 10By this the children of God and the children of the devil are [what?] obvious [or manifest]: anyone who does not practice righteousness [No matter whether they say they've believed or not. Whether they say that they are Christians or not] is not of God, nor the one who does not [what?] love his brother.

In other words, you can say that you're saved, but if you don't practice righteousness, you never were saved. That's what he's saying.

You say, "Okay. But what about those who deny Jesus?"

1 John 2:19 They went out from us, but they were not really of us; for if they had been of us, they would have [what?] remained with us [Continuance in the faith is the evidence of your salvation. Now watch.]; but they went out, so that it would be shown that they all are [what?] not of us.

He's writing to the Hebrew Christians and he is persuaded that they, for the most part, are born again. Yet, he's telling them, "The way you're going to know is if you hold fast your confidence and your hope firm until the very end." That's the way you're really going to know if you're really born again. True saints persevere to the end. And I want to close with 2 Timothy, a Scripture very quickly in 2 Timothy for you to meditate on and then we'll complete this next week.

2 Timothy 2:11-13, 19 It is a trustworthy statement: For if we died with Him, we will also live with Him; 12If we endure, we will also reign with Him; [But listen] If we deny Him, He also will [what?] deny us; 13If we are faithless, He remains faithful, for He cannot deny Himself. 19Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His,"...

He knows who has been given to the Son. He knows who will be raised up on the last day. That's the Godward aspect. The manward aspect is this: Let everyone that names the name of Christ depart from iniquity. You say you're a Christian? All right, then you

depart from iniquity and you don't deny Him and you hold fast that confidence firm until the end. It will be the evidence of your eternal security.

To bring it full circle, to whom was Hebrews written? It was written to believers. It's addressed to believers, and yet the author knows that among that group there may be people who think they believe, but who really do not believe. There may be unbelievers in that group and he wants them to know that they way that you know that you're truly born again is you will persevere until the end.

Continuance in the faith is the evidence of your salvation.