

Hebrews 3:5-15

Hebrews 3:5 – “Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later,

2532 [e]	3475 [e]	3303 [e]	4103 [e]	1722 [e]	3650 [e]	3588 [e]	3624 [e]	846 [e]	5613 [e]	2324 [e]	
Kai	Mōusēs	men	pistos	en	holō	tō	oikō	autou	hōs	therapōn	
5	Καὶ	Μωϋσῆς	μὲν	πιστὸς	ἐν	ὅλῳ	τῷ	οἴκῳ	αὐτοῦ	ὡς	θεράπων ,
	And	Moses	indeed	[was] faithful	in	all	the	house	of Him	as	a servant
	Conj	N-NMS	Conj	Adj-NMS	Prep	Adj-DMS	Art-DMS	N-DMS	PPro-GM3S	Adv	N-NMS

Personal / Possessive Pronoun - Genitive Masculine 3rd

1519 [e]	3142 [e]	3588 [e]	2980 [e]
eis	martyrion	tōn	lalēthēsomenōn
εἰς	μαρτύριον	τῶν	λαληθησομένων ;
unto	a testimony	of the things	going to be spoken
Prep	N-ANS	Art-GNP	V-FPP-GNP

1. Moses was a servant in God’s household (Israel in Moses’ case)
2. Christ is the heir of the household (which means he is also the heir of the servant Moses)

3:6 – “but Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.”

5547 [e]	1161 [e]	5613 [e]	5207 [e]	1909 [e]	3588 [e]	3624 [e]	846 [e]	3739 [e]	3624 [e]	1510 [e]	
Christos	de	hōs	huios	epi	ton	oikon	autou	hou	oikos	esmen	
6	Χριστὸς	δὲ	ὡς	υἱὸς	ἐπὶ	τὸν	οἶκον	αὐτοῦ ,	οὗ	οἶκός	ἐσμεν
	Christ	however	as	[the] Son	over	the	house	of Him	whose	house	are
	N-NMS	Conj	Adv	N-NMS	Prep	Art-AMS	N-AMS	PPro-GM3S	RelPro-GMS	N-NMS	V-PIA-1P

1473 [e]	1437 [e]	3588 [e]	3954 [e]	2532 [e]	3588 [e]	2745 [e]	3588 [e]	1680 [e]	3360 [e]
hēmeis	ean	tēn	parrēsiān	kai	to	kauchēma	tēs	elpidos	mechri
ἡμεῖς ,	ἐὰν	τὴν	παρρησίαν ,	καὶ	τὸ	καύχημα	τῆς	ἐλπίδος ,	ἄχρι
we	if indeed	[our]	confidence	and	the	boast	of [our]	hope	unto
PPro-N1P	Conj	Art-AFS	N-AFS	Conj	Art-ANS	N-ANS	Art-GFS	N-GFS	Prep

5056 [e]	949 [e]	2722 [e]
telous	bebaian	kataschōmen
τέλους	βεβαίαν)	κατάσχωμεν .
[the] end	firm	we should hold
N-GNS	Adj-AFS	V-ASA-1P

1. Jesus serves God’s household today which is all believers (the church)

2. "if indeed we hold fast our confidence and our boasting in our hope"
 - a. "if indeed" – *ean* –
 - b. The condition of the "if" in 3:6 and 3:14 is the third class condition which means this may or may not be fulfilled. The "if" here means "if and I do not know" (see chart on page 4 below)
3. Continuance (meaning "the state of remaining in existence or operation.") is a consistent theme in the book of Hebrews. Continuance in the Christian profession and life is the test of real, genuine Christianity.
 - a. Consider the parable of the Sower in Matthew 13:1-9 and 13:18-23

PARABLE	EXPLANATION
" <u>some seeds</u> fell along the path, and the birds came and devoured them "	"When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path." (Enemy: the Devil)
" <u>Other seeds</u> fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away "	"As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away." (Enemy: the World)
" <u>Other seeds</u> fell among thorns, and the thorns grew up and choked them. "	"As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. " (Enemy: Sin Nature)
" <u>Other seeds</u> fell on good soil and produced grain, some a hundredfold "	"As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold."
" <u>some sixty</u> "	"in another sixty"
" <u>some thirty</u> "	"in another thirty"

- i.
4. Another conditional sentence in Hebrews 10:26 –

"For **if** we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries."
5. Hebrews 3:14: Also note that "if" (or, *eanper*, εανπερ, "if indeed") is also in 3:14:

"For we have come to share in Christ, if indeed we hold our original confidence firm to the end."

 - a. 3:14 is useful for understanding 3:6 since it:
 - i. Has the same theme
 - ii. Continues the explanation
 - iii. Uses the conjunction "if"
 - b. The two verses are discussing being in Christ's household (3:6) and partnership with Christ (3:14). Two different images, but the same theme: in Christ.
 - c. Two words are used to describe our response to being "in Christ" (or, in his household and partakers of Christ):
 - i. *Parrasia* /par-rhay-see'ah/ παρρησια – (3:6) – "Confidence" meaning "freedom of speech" or "confidence"
 1. In the book of Hebrews *parrasia* is used positively.

2. In secular Greek *parrasia* denotes freedom of speech enjoyed by a citizen in a democracy.
 3. One idea communicated here is the Christian is confident and freely speaks about Jesus Christ and is open about their faith. They would be considered confident!
 4. In secular Greek *parrasia* indicates openness between friends in plain speaking.
 5. In the Pentateuch of the LXX it is the freedom of the righteous man to speak openly before God (Job 27:9; 22:26)
 6. The underlying meaning in the Hebrew language where this Greek word is used in translation is that of joy and trust in God:
 - a. Isaiah 58:14 – “
 - b. Hebrews 2:13 – “
 7. The context of 3:6 is clearly saying we are to hold on to a status already given to us and keep it as a permanent possession. This is a God-given inheritance spoken of in the word *kleronomos* – κληρονομος – “an heir” – in Hebrews 1:2
 8. A suggested paraphrase would be, “Do not give up your citizen’s rights”
 9. This section, and throughout the book, is focused on “holding on” and “not giving up” along with continuing in “hope” and “joy”.
- ii. *Hupostasis* /hoop-os-tas-is/ – ὑποστασις – (3:14) – “assurance” meaning “a support, substance, steadiness, assurance”
1. *Hupostasis* comes from two words:
 - a. *Hupo* meaning “under”
 - b. *Histemi* meaning “to stand”
 2. Meaning and usage:
 - a. “standing under a guaranteed agreement”, or the “title deed”. This entitles someone to what is guaranteed under the particular agreement.
 - b. In Hebrews 11:1 and 11:6, *hupostasis* is the Lord’s guarantee to fulfill the faith he planted as a seed in the believer.
 - i. Hebrews 11:1-2 – “Now faith is the **assurance (*hupostasis*)** of things hoped for, the **conviction (*elenchus*, meaning “proof”)** of things not seen. For by it the people of old received their commendation.”
 - ii. Hebrews 11:6 – “without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”
 3. These two words were lacking in the wilderness generation. They had no confidence or assurance that God’s word was true. Thus, they did not have faith. This means the “seed” of the Word of God was:
 - a. eaten by the enemy,
 - b. burned out by the world. or
 - c. choked by the sin nature

Recognizing the Conditions of “If” or “ei”

There are two parts of a conditional sentences (or, a sentence with an “if” clause/)

The two parts are:

1. The subordinate clause, or “if” clause which states a supposition or condition
2. The principle clause, or “conclusion” clause, which states the result if the “if” clause is fulfilled.

Example: “If you get there early (*this is the subordinate or “if” clause*)

then you will get a good seat (*this is the principle or conclusion clause*)

The Greek word **ei** is translated into English as “if, or whether.” This word will be found in the first part or the subordinate clause of a conditional sentence.

The Greek word **an** is an untranslated word whose presence in a clause introduces the element of contingency. It will be found in the second part or the principle clause of a conditional sentence.

Here is an example from the Greek interlinear:

ει εκ του κοσμου ητε
If of the world you were

ο κοσμος **αν** το ιδιον εφελει
the world would its own have loved.

First Class Condition

ei plus indicative mood with conclusion clause in any mood and any tense
Seen in Galatians 5:18, John 14:7

Second Class Condition

ei plus imperfect tense with conclusion clause **an** plus imperfect tense
Seen in Luke 7:39, John 15:19 and 22

ei plus Aorist or Pluperfect tense . . with conclusion clause **an** plus Aorist or Pluperfect tense.
Seen in John 11:32, Matthew 11:21

Third Class Condition

ei plus Subjunctive mood with conclusion clause in any verb form
Seen in Romans 7:2, Matthew 9:21, 1 John 1:9

Fourth Class Condition

ei plus Optative mood with conclusion clause **an** plus Optative mood
Seen in 1 Peter 3:14, 1 Corinthians 14:10

CONDITION	MEANING	EXAMPLE VERSE
1 st Class	“if and it is true”	1 Cor. 15:2 - “I know you are”
2 nd Class	“if and it is not true”	1 Cor. 2:8 Luke 7:39
3 rd Class	“if and I don’t know”	Matt. 4:9 - “If you will bow down and worship me”
4 th Class	“If and I wish but it is not true” or, “if but it is not probable”	Luke 22:67 - “If I tell you, you will not believe” 1 Peter 3:14 -

3:7-11 – “Therefore, as the Holy Spirit says,

“Today, if you hear his voice,
 8 do not harden your hearts as in the rebellion,
 on the day of testing in the wilderness,
 9 where your fathers put me to the test
 and saw my works for forty years.
 10 Therefore I was provoked with that generation,
 and said, ‘They always go astray in their heart;
 they have not known my ways.’
 11 As I swore in my wrath,
 ‘They shall not enter my rest.’”

1. Similarities:

- a. Christ delivered his people from Egypt.
Christ delivered his people from sin.
- b. Christ delivered his people from Egypt to enter the Promised Land.
Christ delivered his people from sin to enter “the Rest” (faith, heaven, Kingdom)
- c. People saw Christ’s deeds in Egypt and wilderness in 1445 BC
People saw Christ’s deeds in Israel and Jerusalem in 30 AD
- d. People followed Christ out of Egypt in 1445 BC
People followed Christ out in 30 AD
- e. People did not know Christ and his ways in 1445 BC
People did not know Christ and his ways in 30 AD
- f. People of 1445 BC were deceived because they did not know or understand Christ.
They perished in 40 years. That generation was dead by 1445 BC.
People of 30 AD were deceived because they did not know or understand Christ.
They perished in 40 years (70 AD). That generation was dead by 70 AD.
(Hebrews is being written to Jews in Judea and Jerusalem in 63 or 68 AD.)
- g. The Exodus generation and the first generation of Christians were in a similar situation.

2. Luke 9:31 calls the death of Christ an exodus:

“And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.”

3739 [e]	3708 [e]	1722 [e]	1391 [e]	2036 [e]	3588 [e]	1841 [e]	846 [e]
hoi	ophthentes	en	doxē	elegon	tēn	exodon	autou
31 οἱ	ὀφθέντες	ἐν	δόξῃ	ἔλεγον	τὴν	ἕξοδον	αὐτοῦ ,
Those	having appeared	in	glory	were speaking of	the	going out	of Him
RelPro-NMP	V-APP-NMP	Prep	N-DFS	V-IIA-3P	Art-AFS	N-AFS	PPro-GM3S

3739 [e]	3195 [e]	4137 [e]	1722 [e]	2419 [e]
hēn	ēmellen	plēroun	en	Ierousalēm
ἣν	ἤμελλεν	πληροῦν	ἐν	Ἱερουσαλήμ .
which	He was about	to accomplish	in	Jerusalem
RelPro-AFS	V-IIA-3S	V-PNA	Prep	N-DFS

3. Luke, Stephen, Paul and Jude make this connection of the Exodus generation and the church:

- a. Stephen in Acts 7:33-40 (read)
- b. Paul 1 Corinthians 5:7-8 – “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”
- c. Paul in 1 Corinthians 10:1, 3, 4 -
 “For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and **the Rock was Christ**. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. **Now these things took place as examples for us**, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. Therefore let anyone who thinks that he stands take heed lest he fall.” (1 Corinthians 10:1-12)
- d. Jude in Jude 5 -
 “Now I want to remind you, although you once fully knew it, that **Jesus, who saved a people out of the land of Egypt**, afterward destroyed those who did not believe.”

4. Psalm 95

- a. 95:1-7 is a call to praise and worship the Lord
- b. 95:7b-11 is a strong warning to not ignore his voice and choose ignorance/sin/hard heart instead of understanding/faith/obedience.
- c. 95:8 – ESV –
 - i. Psalm 3:8 -

**“do not harden your hearts as in the rebellion,
on the day of testing in the wilderness**

	4057 [e] bam·mid·bār.	4531 [e] mas·sāh,	3117 [e] kə·yō·wm	4808 [e] kim·rî·bāh;	3824 [e] le·bab·kem	7185 [e] taq·šū	408 [e] 'al-
	בְּמִדְבָּר׃	מִסָּה	כְּיוֹם	כַּמְרִיבָה	לְבַבְכֶם	תִּקְשׁוּ	אַל־ 8
	in the wilderness	of trial	as [in] the day	as in Meribah	your hearts	do harden	Not
	Prep-b, Art N-ms	N-proper-fs	Prep-k N-msc	Prep-k N-proper-fs	N-msc 2mp	V-Hifil-Imperf-2mp	Adv
		MASSAH - Ex. 17		MERIBAH - Num. 20			

- ii. Hebrews 3:8 -
**“do not harden your hearts as in the rebellion,
on the day of testing in the wilderness**

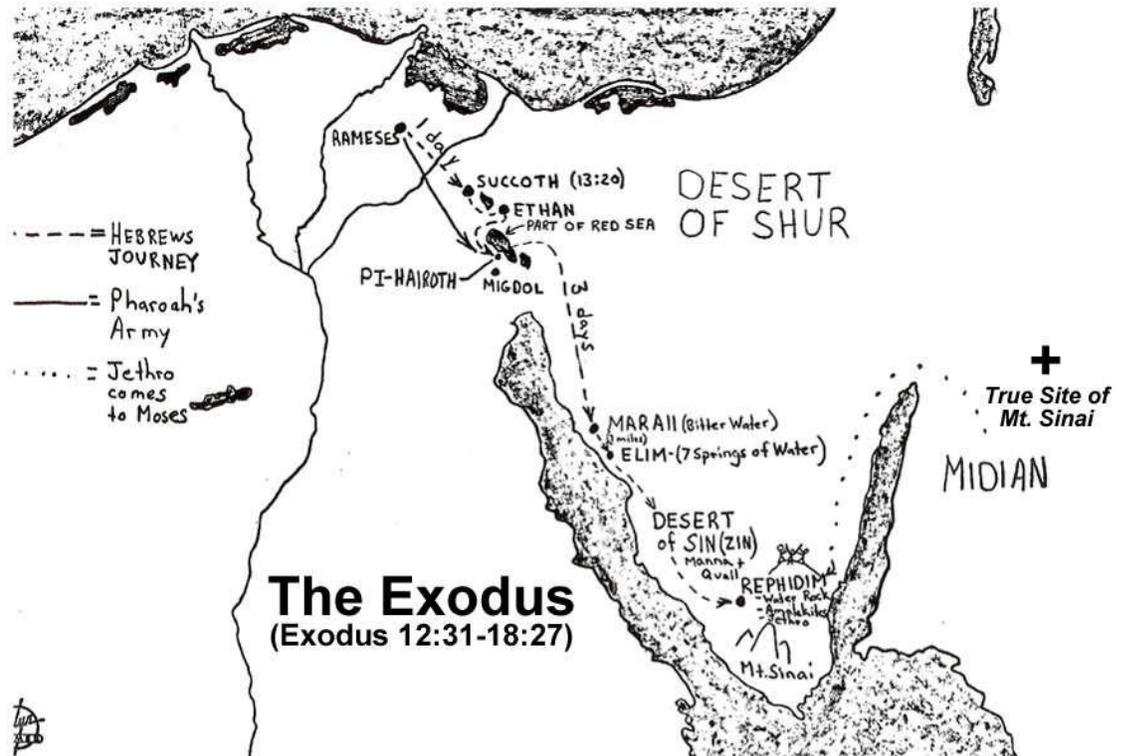
3361 [e]	4645 [e]	3588 [e]	2588 [e]	4771 [e]	5613 [e]	1722 [e]	3588 [e]	3894 [e]
mē	sklērynēte	tas	kardias	hymōn	hōs	en	tō	parapikrasμō
8 μὴ	σκληρύνετε	τὰς	καρδίας	ὑμῶν ,	ὡς	ἐν	τῷ	παραπικρασμῷ
not	harden	the	hearts	of you	as	in	the	rebellion
Adv	V-ASA-2P	Art-AFP	N-AFP	PPro-G2P	Adv	Prep	Art-DMS	N-DMS

MASSAH

2596 [e]	3588 [e]	2250 [e]	3588 [e]	3986 [e]	1722 [e]	3588 [e]	2048 [e]
kata	tēn	hēmeran	tou	peirasmou	en	tē	erēmō
κατὰ	τὴν	ἡμέραν	τοῦ	πειρασμοῦ	ἐν	τῇ	ἐρήμῳ ,
in	the	day	-	of testing	in	the	wilderness
Prep	Art-AFS	N-AFS	Art-GMS	N-GMS	Prep	Art-DFS	Adj-DFS

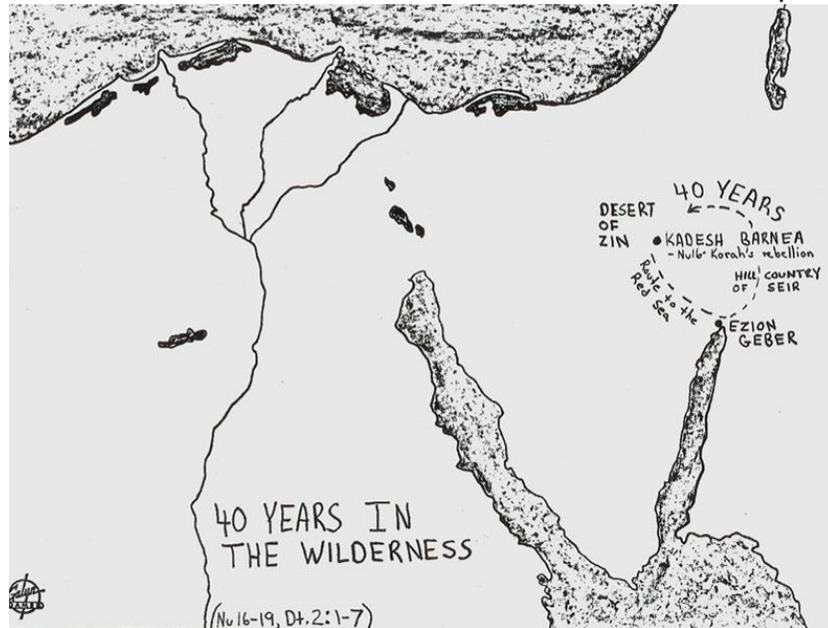
MERIBAH

- iii. “Massah” means “testing”
“Meribah” means “quarreling”
- iv. Exodus 17:1-7 - after leaving the Desert of Sin the Israelites were camped at Rephidim, but they had no water for 3 days. Moses called the place **Massah** and **Meribah**. Here Moses was told to strike the rock.



- v. Numbers 20:1-13 occurs 40 years later. This **Meribah** is different than “Massah Meribah” of Exodus 17 which was just a few days outside of Egypt forty years earlier. This location was in the Desert of Zin while Israel was staying at Kadesh. Here Moses was told to speak to the rock, but instead he struck the rock.

This was called the waters of Meribah because Israel quarreled with the Lord.



3:12 – “Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.”

991 [e]	80 [e]	3361 [e]	4219 [e]	1510 [e]	1722 [e]	5100 [e]	4771 [e]	2588 [e]	4190 [e]	
Blepete	adelphoi	mē	pote	estai	en	tini	hymōn	kardia	ponēra	
12	Βλέπετε	, ἀδελφοί	, μή	ποτε	ἔσται	ἐν	τινι	ὑμῶν	καρδία	πονηρὰ
	Take heed	brothers	lest	ever	there will be	in	any	of you	a heart	evil
	V-PMA-2P	N-VMP	Adv	Conj	V-FIM-3S	Prep	IPro-DMS	PPro-G2P	N-NFS	Adj-NFS

570 [e]	1722 [e]	3588 [e]	868 [e]	575 [e]	2316 [e]	2198 [e]
apistias	en	tō	apostēnai	apo	Theou	zōntos
ἀπιστίας	, ἐν	τῷ	ἀποστῆναι	ἀπὸ	Θεοῦ	ζῶντος .
of unbelief	into	-	falling away	from	God	[the] living
N-GFS	Prep	Art-DNS	V-ANA	Prep	N-GMS	V-PPA-GMS

1. The Exodus generation rejected Moses (and, the Lord) and did not enter the Promised Land. These first century Jews are in danger of rejecting Jesus (the Lord) and not being allowed to enter the Kingdom Age
 - a. This is stated in a parable by Jesus in Matthew 8 concerning the faith of the Centurion: “When he had entered Capernaum, a centurion came forward to him, appealing to him, “Lord, my servant is lying paralyzed at home, suffering terribly.” And he said to him, “I will come and heal him.” But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith. I tell you, many will come from east and west

and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.” (Matthew 8:5-13)

2. “a heart evil of unbelief”
 - a. “evil” – *ponera* –
 - b. “unbelief” – *apistias* –
 - i. Disloyalty and passive failure to believe
3. “falling away from the living God”
 - a. “falling away” – *apostenai* – is an aorist infinitive active verb, meaning is more active than a mere fading away. It is active rebellion. The believer will not actively rebel against the living God.
 - i. From two Greek words:
 1. *Apo* – “from” “away from”
 2. *Histemi* /his-tay-mee/ - “to make to stand, “to stand”
 - ii. Greek meaning:
 1. “to lead away, to depart from”
 2. “instigate to revolt; usually (reflexively or automatically) to desist, desert”
 - a. For example, instinctively resisting or opposing an idea or practice that hinders your plan or your goal
 - b. Or, opposing political policies that decrease your income.
 - iii. This is where we get the word apostasy.
 - iv. 2 Thessalonians 2:3 – “Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction.”

3361 [e]	5100 [e]	4771 [e]	1818 [e]	2596 [e]	3367 [e]	5158 [e]	3754 [e]	1437 [e]	3361 [e]	2064 [e]	3588 [e]	646 [e]
mē	tis	hymas	exapatēsē	kata	mēdena	tropon	hoti	ean	mē	elthē	hē	apostasia
3 μή	τις	ὑμᾶς	ἐξαπατήσῃ	κατὰ	μηδένα	τρόπον	, ὅτι	ἐάν	μὴ	ἔλθῃ	ἡ	ἀποστασία
No	one	you	should deceive	in	not one	way	because [it is]	if	not [until]	shall have come	the	apostasy
Adv	IPro-NMS	PPro-A2P	V-ASA-3S	Prep	Adj-AMS	N-AMS	Conj	Conj	Adv	V-ASA-3S	Art-NFS	N-NFS

4412 [e]	2532 [e]	601 [e]	3588 [e]	444 [e]	3588 [e]	458 [e]	3588 [e]	5207 [e]	3588 [e]	684 [e]
prōton	kai	apokalypthē	ho	anthrōpos	tēs	anomias	ho	huios	tēs	apōleias
πρῶτον	, καὶ	ἀποκαλυφθῆ	ὁ	ἄνθρωπος	τῆς	ἀνομίας	, ὁ	υἱὸς	τῆς	ἀπωλείας
first	and	shall have been revealed	the	man	-	of lawlessness	the	son	-	of destruction
Adv-S	Conj	V-ASP-3S	Art-NMS	N-NMS	Art-GFS	N-GFS	Art-NMS	N-NMS	Art-GFS	N-GFS

3:13 – **“But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin.”**

235 [e]	3870 [e]	1438 [e]	2596 [e]	1538 [e]	2250 [e]	891 [e]	3739 [e]	3588 [e]	4594 [e]	
alla	parakaleite	heautous	kath'	hekastēn	hēmeran	achris	hou	to	Sēmeron	
13	ἀλλὰ	παρακαλεῖτε	ἐαυτοῦς	καθ'	ἐκάστην	ἡμέραν	, ἄχρις	οὗ	τὸ	Σήμερον
	But	encourage	other	each	every	day	while	-	-	today
	Conj	V-PMA-2P	RefPro-AM3P	Prep	Adj-AFS	N-AFS	Prep	RelPro-GMS	Art-NNS	Adv

2564 [e]	2443 [e]	3361 [e]	4645 [e]	5100 [e]	1537 [e]	4771 [e]	539 [e]	3588 [e]	266 [e]
kaleitai	hina	mē	sklērynthē	tis	ex	hymōn	apatē	tēs	hamartias
καλεῖται	, ἵνα	μὴ	σκληρυνθῆ	τις	ἐξ	ὑμῶν	ἀπάτη	τῆς	ἁμαρτίας
it is called	so that	not	may be hardened	one	of	you	by [the] deceitfulness	-	of sin
V-PIM/P-3S	Conj	Adv	V-ASP-3S	IPro-NMS	Prep	PPro-G2P	N-DFS	Art-GFS	N-GFS

1. “exhort” – *parakaleite* – means “to call to or for”, “to exhort”, “to encourage”
 - a. Two Greek words:
 - i. *Para* – “from beside”, “by the side of” “beside”
 - ii. *Kaleo* – “to call”

3:14 – “For we have come to share in Christ, if indeed we hold our original confidence firm to the end.”

3353 [e]	1063 [e]	3588 [e]	5547 [e]	1096 [e]	1437 [e]	3588 [e]	746 [e]	3588 [e]	5287 [e]	
Metochoi	gar	tou	Christou	gegonamen	eanper	tēn	archēn	tēs	hypostaseōs	
14	Μέτοχοι	γὰρ	τοῦ	Χριστοῦ	γεγόναμεν	, ἐάνπερ	τὴν	ἀρχὴν	τῆς	ὑποστάσεως
	Partakers	for	-	of Christ	we have become	if indeed	from the	beginning	the	assurance
	Adj-NMP	Conj	Art-GMS	N-GMS	V-RIA-1P	Conj	Art-AFS	N-AFS	Art-GFS	N-GFS

3360 [e]	5056 [e]	949 [e]	2722 [e]
mechri	telous	bebaian	kataschōmen
μέχρι	τέλους	βεβαίαν	κατάσχωμεν
unto	[the] end	firm	we should hold
Prep	N-GNS	Adj-AFS	V-ASA-1P

1. “share” or “partakers” – *metochoi* – “sharing in” and is used to say:
 - a. “a sharer”
 - b. “a partner”
 - c. “an associate”
2. “confidence” or “assurance” – *hypostaseos* – “a support”, “substance”, “steadiness”, “assurance”
 - a. From two Greek words:
 - i. *Hypo* – “under”
 - ii. *Histemi* – “to stand”
 - b. The idea is to stand under as a guarantee of the agreement, such as a title-deed”. This guarantees the title of possession. Used in:
 - i. Hebrews 11:1
 - ii. Hebrews 11:6

3:15 – “As it is said, ‘Today, if you hear his voice, do not harden your hearts as in the rebellion.’ ”

1722 [e]	3588 [e]	3004 [e]	4594 [e]	1437 [e]	3588 [e]	5456 [e]	846 [e]	191 [e]	3361 [e]	4645 [e]	3588 [e]			
en	tō	legesthai	Sēmeron	ean	tēs	phōnēs	autou	akousēte	Mē	sklērynēte	tas			
15	έν	τῷ	λέγεσθαι	:	Σήμερον	ἐάν	τῆς	φωνῆς	αὐτοῦ	ἀκούσητε	,	Μὴ	σκληρύνητε	τὰς
As	-	it is said	Today	if	the	voice	of Him	you should hear	not	harden	the			
Prep	Art-DNS	V-PNM/P	Adv	Conj	Art-GFS	N-GFS	PPro-GM3S	V-ASA-2P	Adv	V-ASA-2P	Art-AFP			

2588 [e]	4771 [e]	5613 [e]	1722 [e]	3588 [e]	3894 [e]
kardias	hymōn	hōs	en	tō	parapikrasēmō
καρδίας	ὑμῶν	, ὡς	έν	τῷ	παραπικρασμῷ .
hearts	of you	as	in	the	rebellion
N-AFP	PPro-G2P	Adv	Prep	Art-DMS	N-DMS