

## HEBREWS—HANDOUT 10

### Hebrews 3:1-6

House (2)  
House (3)  
House (4a)  
God (4b)  
House (5)  
House (6a)  
House (6a)

*Synkrisis* = \_\_\_\_\_

Pattern: \_\_\_\_\_ > \_\_\_\_\_ (*a minore ad maius*)

1:1-4: Christ > \_\_\_\_\_  
1:5-14: Christ > \_\_\_\_\_  
2:5-9: Christ > \_\_\_\_\_  
2:10-15: Christ > \_\_\_\_\_  
2:16-18: Christ > \_\_\_\_\_  
3:1-6: Christ > \_\_\_\_\_

v. 1— Apostle: Eschatological Apostle → Semi-eschatological apostles

\_\_\_\_\_ → \_\_\_\_\_

High Priest

\_\_\_\_\_ → \_\_\_\_\_

“heavenly” \_\_\_\_\_ and \_\_\_\_\_  
“confession”—act of confessing? Or \_\_\_\_\_?  
Confession of Christ from Heb. 1:1 to 3:1

v. 2— Motif: \_\_\_\_\_

Method: \_\_\_\_\_ and \_\_\_\_\_

Characters: \_\_\_\_\_ and \_\_\_\_\_

“house”—

v. 3— “glory”

“builder of the house” = \_\_\_\_\_

v. 4— “builder of the house” = \_\_\_\_\_

v. 5— Moses as \_\_\_\_\_ = (\_\_\_\_\_)  
Christ as \_\_\_\_\_ = (\_\_\_\_\_)

Citation of Num. 12:7

### DISCUSSION OF BIBLICAL CONDITIONALITY

**Thesis Under Consideration:** the “if” condition presupposes one “can” or “is able” to perform the condition (“ought” means “can”; “if” I “ought”, “then” I “can”; “if” I “ought”, “then” I “am able”). The “if” demand/obligation/condition presumes that “then” I am able to perform the condition/obligation/demand. Therefore, the end (“then”) depends upon my ability to perform the beginning (“if”).

**Issue:** Is the above thesis Biblically correct or orthodox?

Structure:

if (6)

hold fast (6)

if (7) + citation (Ps. 95:7, 8) [vv. 7, 8]

if (14)

hold fast (14)

if (15) + citation (Ps. 95:7, 8) [v. 15]

Exegetical Observations:

Motif: \_\_\_\_\_

Condition by nature in Egypt:

Condition by exodus from Egypt:

Participation in exodus generation: \_\_\_\_\_; Israel according to the flesh

Participation in eschatological exodus: \_\_\_\_\_; Israel according to the  
remnant of grace

Distinction: \_\_\_\_\_ Israel from \_\_\_\_\_ Israel

\_\_\_\_\_ Israel from \_\_\_\_\_ Israel

Did God promise a land of rest before the exodus?

Was this land visible or invisible to Israel in Egypt?

Trusting God’s promise would have meant \_\_\_\_\_

Did Israel believe in God's promise at the outset of the exodus?  
How do you know?  
Means of participation in exodus: ' \_\_\_\_\_ ' = ' \_\_\_\_\_ ' in \_\_\_\_\_  
Is this faith in the invisible God?  
How do you know?  
Did Israel accept the grace of God in the exodus liberation?  
How do you know?  
What does this show about the heart of Israel?  
What does this show about the nature of Israel?  
Participation in exodus liberation ≠ \_\_\_\_\_  
Membership in physical/visible Israel ≠ \_\_\_\_\_  
External/visible Israel ≠ \_\_\_\_\_

**If** Israel begins in an unregenerate nature  
hardness of heart/heart of stone  
evil heart of unbelief  
outward/external/visible participation for the sake of escape  
outward/external/visible benefit from supernatural/miraculous  
power of God

**Then** Israel ends in death  
outside God's rest  
consequences of the wages of sin  
consequences of the fruit of unbelief  
possession of the not yet consequences of exclusion from heaven

**If** Israel's beginning ends as above, **then** Israel's ending was present at the beginning

## **BUT**

**If** Israel begins in a new, regenerate nature  
a soft heart/heart of flesh  
genuine heart of faith  
participation for the sake of the glory of God  
possession of the promised rest already/now

**Then God must act internally/invisibly/inwardly**  
**The "if" must be supplied by God's act of grace**

**Then** Israel ends in life  
God's eschatological rest  
the consequences of the gift of God's grace  
the consequences of the fruits of faith  
possession of the not yet blessings of inclusion in heaven

## SUMMARY

If Israel does not begin with in-dwelling grace, then she ends without in-dwelling grace

If Israel does not begin with faith by grace, then she ends without faith by grace

If Israel does not begin with a heart of flesh, then she ends without a heart of flesh

If Israel does not begin with possessing God's rest, then she ends without possessing  
God's rest

If Israel does not begin as Israel according to the promise, then she ends as Israel  
according to the flesh

If Israel does not begin as the remnant of grace, then she ends rejected from grace

If Israel does begin with a heart of stone, then she ends with a heart of stone

If Israel does begin with an evil heart of unbelief, then she ends with an evil heart of  
unbelief

Therefore, if any in Israel have the condition (the "if" condition), then how do they have  
it? They have it by God performing it in them.

If they have the condition (the "if"), then God supplied the condition. For God the Lord  
brought them into union with himself in whom the "if" and "then" are perfectly  
united and perfected. God the condition maker is at the same time God the  
condition performer.

If one does not have the condition ("the "if"), then God did not supply the condition since  
he did not bring that one into union with his condition fulfilling self.

If one begins with the condition (the "if"), then God began a good work in that one **AND**  
he will complete the work begun

How does God do this?

Through One who is the beginning and the end—"if" and "then" joined in union  
in him.

Through One who demands the condition and performs the condition in himself.

Through One who is the end in the beginning—"if" now, "then" not yet, and that  
both now and forever and ever.

**The only reversal of the sinful "if"/"then" paradigm is through the divine sufficiency. The God who requires the condition must supply/provide the condition which he requires. This is called "grace" in the Bible. Divine grace supplies the condition which divine obligation/demand requires. The totally unable unregenerate heart, obligated to believe on the Lord, discovers that very condition performed within itself by all-sufficient grace. This is also called regeneration or effectual calling or being eschatologically born, i.e., born from above/heaven.**

## BIBLICAL-THEOLOGICAL CONSIDERATIONS

What is the “if-then” paradigm to one “in Christ”?

What is the “if-then” paradigm to one “saved by grace”?

What is the “if-then” paradigm in view of the eschatological aspect/nature of faith (Heb. 11:1)?

What is the “if-then” paradigm in Christ himself?

If he is the very incarnation of the beginning and the end, then every “if” beginning is “then” ended in his story.

The “if-then” paradigm is resolved/answered/fulfilled/completed/accomplished in him.

Beginning and end are united/one in him—they are inseparably united.

“If-then” are united/one in him—they are inseparably united.

He undertakes the “if” as the One who accomplishes the “then”.

He undertakes the “if” condition as the One who performs the “then” result.

He (Christ) who undertakes the condition performs the condition.

Because he does this, those “in him” accomplish it/do it “in him”.

Christ is the redemptive-historical “if-then” performer—every condition of God’s demand (“if”), he is able to (“then”) perform.

Christ is the eschatological condition assumer/taker and performer.

God who demands the condition (“if”) grants the performance of the condition (“then”).

Redemptive-historical beginning and end of divine conditions is in the One who is the beginning and the end (“of all things”). What is begun in him is ended/completed in him redemptive-historically. So too he performs the beginning and end of all “if-then” conditions.

As he has performed them in redemptive history, so all united to him have performed them *en Christo*.

Since we are united to him, the “if” will result in the “then”.

Were we not united to him, the “if” would not result in the “then”. Since we are not so united, the “if” condition will not “then” result.

## CONCLUSION

**On every construction above (exegetical, summary, biblical-theological), the thesis under consideration has been shown to be Biblically unorthodox. “Ought” does not imply “can”; “if” does not imply “then”, especially to sinners in a state of nature (unregenerate; hard of heart; evil heart of unbelief; refusing God’s rest). Only divine grace working the end from the beginning (i.e., a regenerate new heart of flesh, believing on Christ and longing for his eternal rest) unites the “if-then” in the “since” of saving grace transforming the life. That pilgrim beginning continues to the end in union with the “if-then” accomplishment incarnate in the “since” Christ joined me in sweet union unto himself. Christ’s accomplishment of every “if-then” paradigmatic obligation is all out of grace to us, never out of our merit to him.**