

Hebrews

"Consider the Apostle and High Priest of our profession,
Christ Jesus" Part I ([Heb 3:1-6](#))

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 3:2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

Heb 3:3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Heb 3:4 For every house is builded by some *man*; but he that built all things *is* God.

Heb 3:5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.

Heb 3:10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

Heb 3:11 So I swear in my wrath, They shall not enter into my rest.)

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Heb 3:17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

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

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

There is an half an hour of silence spoken of in ([Rev 8:1](#)) in the heavens of God's elect where "the heavenly calling" that we are partakers of is being revealed through a process of spiritual completion (3) which is what the three in the three and a half years represents for God's elect found in ([Rev 11:3](#) , 1,260 days = *3.5 year ministry*). We are as Christ in that regard as well who also had that half hour of silence in his heavens. Those two halves represent the head Christ (3.5) and the body (3.5) making up the complete (7) ministry of Christ on this earth, a ministry that is being accomplished by grace (5) through faith ([Eph 2:8](#)).

The three and a half year ministry of the two witnesses represents the prayerful, meditative and introspective life we're called unto, the "much incense" that is found at the altar that is the cross that we carry through the strength of Christ in us ([Rev 8:3](#) , [Gal 2:20](#)).

[Rev 8:1](#) And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The rest of the eighth chapter of Revelation 8 witnesses to what those fervent prayers ([Jas 5:16](#)) are able to accomplish through the judgement and much tribulation that must come upon us in order to enter into the kingdom ([Act 14:22](#) , [Rev 15:8](#)). That judgement is represented by thirds, 1/3 of this and 1/3 of that showing us that there is a process, and that process could never be accomplished without the one who is the author and finisher of our faith who is working all of this judgement within us both to will and to do of our Father's good pleasure ([Php 2:13](#) , [Rom 3:27](#)).

[Rev 8:7](#) The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

[Rev 8:8](#) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

[Rev 8:9](#) And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

[Rev 8:10](#) And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

[Rev 8:11](#) And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters,

because they were made bitter.

Rev 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Rev 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

It is when we go through the severe trials and judgments of life that we are brought to cry out to God, and our prayers become more fervent, more intense (**Heb 5:7**). Christ's example in the garden brings out the point that he prayed three times (**Mat 26:44**), and this was the moment that required that most earnest prayer (**Luk 22:44**) in order to endure the process of spiritual completion that those three fervent prayers typify for us (3), the bruising, that God deemed necessary for our high priest to have to go through. An angel came and strengthened Christ and settled him, so he could endure through the suffering and endure until the end of his natural life (**Isa 53:10** , **Luk 22:42-43** , **1Co 10:13**).

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Luk 22:42 Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

Luk 22:43 And there appeared an angel unto him from heaven, strengthening him.

Luk 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Mat 26:44 And he left them, and went away again, and prayed the third time, saying the same words.

Mat 26:45 Then cometh he to his disciples, and saith unto them, **Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.**

Mat 26:46 **Rise, let us be going: behold, he is at hand that doth betray me.**

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that

ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

The body of Christ is being settled as well through our fervent prayers for each other that are answered according to God's will. That half hour of silence in ([Rev 8:1](#)) represents the blessing of being able to be brought to our safe haven Jesus Christ who calms the storms, as he establishes, strengthens and settles us ([1Pe 5:10](#)) making "a way to escape, that ye may be able to bear *it*" the trial of our faith that is precious to Him ([1Co 10:13](#) , [1Pe 1:7](#)).

To further witness to this point of the half hour of silence being connected with our introspective examining of ourselves as we still ourselves and possess our souls patiently as we hear the voice of the true Shepherd ([Joh 10:27](#)) throughout our spiritual sojourn in Him ([Luk 21:19](#)), let's consider Martha and Mary, with Mary being the sister who did the needful thing in hearing the words of Christ ([Luk 10:42](#)). Martha represents or witnesses to our flesh that must be put off and is the reason Christ says "[Martha, Martha, thou art careful and troubled about many things](#)"([Mat 22:14](#) , what are those "*many things*"? [Mat 13:3-7](#) , [Mat 13:18-23](#)). The two sisters represent churches one ordained to have a desire to hunger and thirst to hear the words of Christ that typifies our hunger and thirst for his righteousness today, Mary being a blessed type of the church ([Luk 10:42](#)). Her part will "[not be taken away from her](#)" just as our God-given hunger and thirst for righteousness "[shall be filled](#)"([Mat 5:6](#)). Conversely Martha's part will be taken from her as it was not given her to cast all her cares on Christ but she was rather "cumbered about much serving" which represents our being under the law and being found with our own righteousness. Inwardly Martha within us must be destroyed, and dispensationally Martha represents the world that as it was in the days of Noah, were eating and drinking and giving in marriage, and not about their Father's business and therefore caught unawares at Christ's return ([Php 3:9](#) , [Mat 24:41](#)).

For a more detailed understanding of this point please see this article from Mike Vinson at www.iswasandwillbe.com entitled: [Can you clear up the question of the Rapture?](#)

Christ was not advocating that we don't care about the physical needs that we find around our house that need to be addressed, but rather is showing us through this parable the need to seek the kingdom of God first and his righteousness and how it is only through Christ that we can find that right balance of labouring to enter into His rest which in turn will have us doing both, sitting at the feet of Christ and then accomplishing his works that we are

to be careful to keep. Sitting at the feet of Christ is a work, a labour of love as we learn to listen and receive good counsel and then go and make war with that counsel ([Mat 6:31-34](#) , [Heb 4:11](#) , [Tit 3:8](#) , [Luk 2:49](#) , [Pro 20:18](#) , [Pro 24:6](#)).

[Mat 6:31](#) Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

[Mat 6:32](#) (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

[Mat 6:33](#) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

[Mat 6:34](#) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[Heb 4:11](#) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

[Tit 3:8](#) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

[Luk 2:49](#) And he said unto them, *How is it that ye sought me? wist ye not that I must be about my Father's business?*

[Pro 20:18](#) *Every* purpose is established by counsel: and with good advice make war.

[Pro 24:6](#) For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

It is confirming to consider that we have an high priest who has called us unto this profession of holiness, knowing that he can identify with our suffering ([Heb 4:15](#)). He gives us the strength we need to overcome and will deliver us ([Joh 8:36](#) , [Rom 8:35-36](#)). We can confidently arm ourselves with the same mind of suffering that Christ had as we consider the author and finisher of our faith who endured that suffering for oursakes ([1Pe 4:1](#)). In order to arm ourselves with that mind of Christ we must prayerfully consider what He went through, which is an ongoing is was and will be event ([Rom 8:36](#)) that is obtained by not neglecting so great a salvation, as we fight a good fight of faith, examining ourselves daily at the altar, bringing forth the beaten incense that is ignited as we cry out to God with fear and reverence so that you can be heard

in your ongoing half hour of silence that all the elect are continually partaking of through Christ ([Col 1:24](#) , [Col 1:27](#)). This work of faith we are called unto is not in vain, but accompanied with the promise that we will be victorious through Christ ([1Co 15:58](#) , [1Jn 5:4](#)), and that even as Christ was on the earth so are we in these earthen vessels and able as such to overcome ([1Jn 4:17](#)).

The natural ministry of Christ preceded his spiritual ministry in heaven as our high priest ([1Co 15:46](#)) and now we don't know Christ after the flesh ([2Co 5:16](#)) but rather have this treasure in earthen vessels ([2Co 4:7](#)). That pattern of Christ's life will be duplicated in the lives of God's elect, of the natural ministry being first ([1Jn 4:17](#)) as the world will come to know of Christ through the very physical circumstance of our ruling with a rod of iron for the symbolic thousand year reign, and then in the great white throne judgement, or lake of fire, or second resurrection which are all the same thing, the world will come to know Christ in the spirit and no longer in the carnal fleshly mind that is the veil that must be ripped and is being ripped for us today through judgement ([1Pe 4:17](#)) as we go from glory to glory, *even* as by the Spirit of the Lord ([2Co 3:18](#)).

This section of our study of Hebrews delves into how we are to **"Consider the Apostle and High Priest of our profession, Christ Jesus"** whose life in the flesh learned obedience by the things he suffered as our example ([1Pe 2:21-25](#)), as he cried out to God in the days of his flesh and was heard in that he feared him ([Heb 5:7](#)). God will create the circumstances in our lives according to the counsel of His will ([Eph 1:11](#)) so that we will cry out to our Father as we come boldly before him in our time of need to obtain mercy, as God mercifully extends the grace and faith that are needed in order for us to be saved in this life ([Heb 4:16](#)).

When we consider Christ now, we must consider what he endured through this life in his flesh as an apostle, as one who was sent of God ([Joh 3:17](#) , [1Jn 4:17](#)) , just as we are sent ([Joh 20:21](#) , [Lev 16:21-22](#) , [Lev 14:6-7](#)) in order to fill up what is behind of his afflictions, as we are prepared as the bride of Christ through the suffering we must endure in order to rule and reign under our King and Lord ([2Ti 2:12](#) , [Rev 19:16](#)).

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Rev 19:16](#) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The two witnesses ministry was accomplished by the power given unto them for three and a half years, just as Christ's ministry that was given power from God above, from the giver of every "good gift and every perfect gift" ([Jas 1:17](#)). Christ was given the ability to fulfill His Father's will just as we are promised it will be accomplished in those who have been ordained to receive that blessing and gift of being given power to overcome in this life ([Rev 11:3](#) , [Rev 12:11](#) , [Mat 20:22](#)). The two witnesses are symbolically spoken of as two in order to identify that it is the witness (2) of Christ's power in us that is doing this work within His body, the church ([Col 1:24](#) , [Col 1:27](#)). Everything that belongs to the Father is Christ's ([Joh 16:15](#)), and so our confidence as we look to Christ and "Consider the Apostle and High Priest of our profession, Christ Jesus" should be that he can do within the body of Christ all that the Father has written in each of our books because of the power that he has been given to accomplish this within us. Let us rejoice and again I say rejoice because of this witness of his might, and power and faithfulness to finish what he has started in us ([Php 4:19](#) , [Php 2:13](#) , [Php 4:4](#) , [Rev 19:7](#)).

[Php 4:4](#) **Rejoice** in the Lord always: *and* again I say, **Rejoice**.

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

While Christ was in this world he was about his Father's business, doing what His father required, being led by the spirit that was bearing witness to those who were given to see it, who Christ was ([Rom 8:14-16](#) , [Joh 8:14-16](#) , [Joh 14:6](#) , [Eph 1:18](#) , [1Jn 3:1](#) , [Joh 1:29](#)). Very specifically God the Father was setting the agenda for Christ's life as He is in each of those who are called to suffer and cease from sinning so that we can spend the rest of our lives fulfilling God's will ([1Pe 4:1-2](#)). The result of that suffering is that it is now possible for us to fulfill God's will in this life, living in the spirit of Christ where there is liberty ([2Co 3:17](#) , [Jas 3:17](#) , [Joh 14:20](#)).

[2Co 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

[Jas 3:17](#) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[Joh 14:20](#) At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

This section of Hebrews was written to help us understand our "heavenly calling" that is heavenly because of the heavenly relationship that we've been given as we "**consider the Apostle and High Priest of our profession, Christ Jesus**" ([Eph 2:4-6](#))

Our first verse:

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

We are to look stedfastly to the example of Christ who is the author and finisher of our faith in the manner these verses prescribe ([Heb 12:1-2](#) , [Rom 12:1-2](#) , [1Pe 5:8-10](#)), which tell us how we are to "**consider the Apostle and High Priest of our profession, Christ Jesus**" and in doing that we will be sanctified and given the assurance through God's holy spirit that we can endure all things and go unto perfection on the third day as "**holy brethren**" who will one day utter these words in the fullness "And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty, which was, and is, and is to come**" ([Rev 4:8](#))

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and **perfect, will of God**.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

1Pe 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Our calling is a "**heavenly calling**" that requires that we look "stedfast in the faith" to Christ knowing that he can give us victory through the gift of faith ([1Jn 5:4](#)) to rebuke the devil and choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" ([Jud 1:9](#) , [Heb 11:25](#)).

God has already determined who those "**holy brethren**" are being spoken of in this first verse, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip"([Heb 2:1](#)).

Heb 3:2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

Heb 3:3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Heb 3:4 For every house is builded by some *man*; but he that built all things *is* God.

These next three verses are going to help us gain some perspective as to how we are to "**Consider the Apostle and High Priest of our profession, Christ Jesus**" by way of analogy. Moses' faithfulness "**in all his house**" is only typical of Christ who was appointed of the Father "To redeem them that were under the law, that we might receive the adoption of sons" as is clearly explained in these verses ([Gal 4:1-7](#)).

[Gal 4:1](#) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

[Gal 4:2](#) But is under tutors and governors until the time appointed of the father.

[Gal 4:3](#) Even so we, when we were children, were in bondage **under the elements of the world**:

*[That bondage of being "**under the elements of the world**" is typified by Moses who was raised by Pharaoh's daughter in Egypt and would in time be used to free Israel from physical slavery. Also note that in verse twelve ([Exo 2:12](#)) Moses slew an Egyptian who he saw smiting an Hebrew, an early type of sin being overcome. These actions of Moses resulted in God's son being called out of Egypt ([Hos 11:1](#)). Killing this Egyptian set in motion the events that would prepare Moses to be instrumental in delivering Israel from Egypt which typifies what Christ is doing within each of His children today as we come out of her my people and touch not the unclean things of this world by dying to self. God's elect are hidden in Christ ([Col 3:3](#)) and are predestined to be prepared for our role as kings and priests with Jerusalem above the mother of us all directing our lives to that end, and this thought is typified by the fact that Moses' real mother was the*

one who nursed him while he was child [Exo 2:5-15](#) , [Hos 11:1](#) ,
[2Co 6:17](#) , [Exo 2:9](#) , [Rom 8:30](#) , [Eph 1:5](#))

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Gal 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Gal 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[Gal 4:7](#) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Everything the Father asked Christ to do he did ([Joh 14:23](#) , [Joh 8:29](#) , [Luk 22:42](#)) and so he "**was faithful to him that appointed him**" and Christ's life "**was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house**". So this comparative of Moses and Christ has been written for our benefit, and when Christ was on the earth he told his disciples that the least is greater than John ([Mat 11:11](#)) and greater than Moses, and Abraham, and every other human who has ever lived without God's spirit within them which is the point, and so it is written "**For every house is builded by some man; but he that built all things is God**"([Isa 45:7](#)), meaning God made that marred vessel of Moses knowing that he would one day be made anew and would understand with all of God's creation that the least of those who had God's spirit within them was greater than him at that time ([Mat 11:11](#) , [Jer 18:4](#)).

With Christ in us we can spiritually exodus out of the world typified by Egypt or Babylon, by his strong hand and save ourselves and those who are drawn to Christ in us and given the same power to continue in the truth that sets us free ([Joh 14:6](#) , [Joh 8:31-32](#)). The first house "**For every house is builded by some**" must be destroyed by the same One who "**built all things**" and so those who are called to be made anew in this life must give the more earnest heed and "**Consider the Apostle and High Priest of our profession, Christ Jesus**" who alone is able to build that new temple ([Psa 127:1](#)) and give us the power to tear down the old one. All things are unfolding exactly as God has preordained them, and that includes bringing about a kind of first fruits of His creation who by the grace and faith of God are experiencing in this life "all things work together for good to them that love God, to them who are the called according to *his* purpose", and a big part of that purpose is to raise up saviours on mount Zion who will be instrumental in tearing down and building up the other sheep he has "**which are not of this fold**" and will be

saved at their appointed time ([Mat 24:2](#) , [Joh 2:19](#) , [Eph 1:11](#) , [Rom 8:28](#) , [Oba 1:21](#) , [Joh 10:16](#)).

Heb 3:5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Verse five clearly shows us what ([1Co 10:11](#) , [1Pe 1:12](#)) are telling those who have ears to hear and eyes to see, where we read "**Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after**". These things were to be spoken and understood after, in this dispensation of grace and faith that is exclusive to the elect, the house of God who are experiencing "**Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end**"([Col 1:27](#)).

As we continue to "**Consider the Apostle and High Priest of our profession, Christ Jesus**" let's also be sure to "**hold fast the confidence and the rejoicing of the hope firm unto the end**". God willing we will do this as we give honour to Him offering "the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name" ([Heb 13:15](#)) for all these wonderful works ([Psa 107:30-31](#)) that he is doing for His children today ([Php 4:19](#) , [Php 2:13](#) , [Php 4:4](#) , [Rev 19:7](#)).

[Php 4:19](#) But my God shall supply all your need according to his riches in glory by Christ Jesus.

Next week we will look at the continual need to guard our hearts against the diseases of Egypt as we beseech God to "**Harden not your hearts, as in the provocation, in the day of temptation in the wilderness**" where it was manifest in that generation what would naturally be in our lives if we don't continue in his word, and continue coming together not neglecting so great a salvation as we "**exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin**".

[Heb 3:7](#) Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

[Heb 3:8](#) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

[Heb 3:9](#) When your fathers tempted me, proved me, and saw my works forty

years.

Heb 3:10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

Heb 3:11 So I swear in my wrath, They shall not enter into my rest.)

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Heb 3:17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

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

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