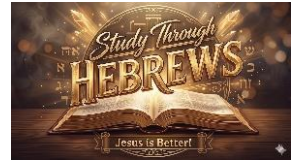




Greater Than Even the Lawgiver: Fixing our Eyes on Jesus (Hebrews 3:1-6)



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3:1-2 Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, 2 who was faithful to him who appointed him, just as Moses also was faithful in all God's house.

Here the writer of Hebrews, having **completed comparing Jesus to angels**, and having proven Jesus, in every way imaginable is superior to angels, now shifts his focus and his pen to compare Jesus to Moses.

If you remember Moses' name means "drawn out" reflecting back to when Moses' mother (Jochebed) put him in a basket on the edge of the Nile and the daughter of Pharaoh saw the basket and directed one of her servant women to draw the basket out of the Nile (Ex 2).

As we begin to consider Moses, he is the one who wrote the first five books of the Bible, the Torah. His name is mentioned 767 times in the Old Testament, second only to David whose name is mentioned over 1,000 times.

Moses is mentioned over 80 times in the New Testament. In fact, Moses is mentioned more in the New Testament more than any other Old Testament figure. Moses is likely the most venerated, the most admired, the most respected Old Testament person.

Here the writer of Hebrews is calling his readers, his listeners, to consider Jesus in reference to Moses.

Now before we do that, I want to take you back to when we first studied Exodus.

There is another point I want you to consider, for this point would have been on the mind of the Jewish audience who received this letter.

Moses made this promise in the Torah:

15 "The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— 16 just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.' 17 And the Lord said to me, 'They are right in what they have spoken. 18 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. (Deut 18:15–18, ESV).

For the Hebrews, they were expecting another "like Moses" figure, they were expecting another prophet that would rise from "among the brothers." They were expecting one whom God the Father will put His words into His mouth and he (this promised prophet) would speak to the people all that God the Father promised.

So is Jesus like Moses, is Jesus this promised prophet who would come from among the Jewish brothers, like Moses?

As they considered Jesus and Moses, they would have likely concluded, yes absolutely, Jesus appears to be this promised prophet, "like Moses."

Let me give you a few reasons why they would see Jesus as this promised one who would be "like Moses!"

I want you to consider how a Jewish audience would have recognized these connections. So for a moment, please slip on your Hebrew sandals. As we ask the question: Is Jesus like Moses?

1. Both Had a Miraculous Deliverance in Infancy

- **Moses:** As an infant, Moses was targeted for execution by a tyrannical ruler (Pharaoh) who ordered Hebrew baby boys to be killed, but God miraculously preserved his life (Ex 1:22, 2:2–10).
- **Jesus:** As an infant, Jesus was targeted by a tyrannical ruler (King Herod) who ordered the massacre of Bethlehem's male children, two years old and below, but He was miraculously preserved by escaping to Egypt (Mat 2:13–16).

2. Both Had a Life Rooted in Egypt

- **Moses:** Was called out of Egypt during his early life, fulfilling the prophetic trajectory of God's people (*"Out of Egypt I called my son"*) (Hos 11:1; Mat 2:15).
- **Jesus:** Spent his early infancy in Egypt as a refuge from Herod before being called back out of Egypt after Herod's death (Mat 2:14–15).

3. Both were Rejected by Their Own People

- **Moses:** When he first tried to deliver an Israelite, he was rejected and asked, *"Who made you ruler and judge over us?"* (Ex 2:14; Acts 7:25–27).
- **Jesus:** Came to His own people, yet His own did not receive Him, famously asking for Barabbas instead and rejecting His kingship (John 1:11; Luke 23:18).

4. Both Fasted for Forty Days

- **Moses:** Went up Mount Sinai and spent forty days and forty nights without bread or water while receiving the Ten Commandments (Deut 9:9).
- **Jesus:** Went into the wilderness and fasted for forty days and forty nights, defeating temptation in a weakened state before beginning His public ministry (Mat 4:1–2).

5. Both Were Lawgivers

- **Moses:** Received the law directly from God on Mount Sinai and delivered it to the people of Israel as the foundation of the Old Covenant (Exodus 20:1–17; John 1:17).
- **Jesus:** Expounded the true, spiritual intent of God's law in the Sermon on the Mount and established the New Covenant, fulfilled through grace and truth (Matthew 5:17–48; John 1:17).

6. Both are Mediators of a Covenant

- **Moses:** Served as the mediator of the Old Covenant established at Mount Sinai, sprinkling blood on the book and the people to seal it (Ex 24:8; Heb 9:19–20).
- **Jesus:** Serves as the mediator of the vastly superior New Covenant, established through His own blood (Hebrews 8:6, 9:15). Remember his words at the last supper *"Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."* (Mat 26:27–28).

7. Both of Their Faces Glowed with the Radiance of God's Glory

- **Moses:** Spent time in the direct presence of God on Mount Sinai, causing his face to shine so brightly that the Israelites were initially afraid and he had to wear a veil (Ex 34:29–35).
- **Jesus:** Displayed the unmasked, inherent glory of God in His divine nature, most notably during the Transfiguration where His face shone like the sun (Mat 17:2; 2 Cor 4:6).

8. Both were Called Prophets

- **Moses:** Was the premier prophet of Israel, in fact we are told specifically, “*there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face*” (Deut 34:10).
- **Jesus:** Do you remember what the crowds said of Jesus? During his triumphal entry during the week of his passion, as He entered the city, the crowd shouted, “*this is the prophet Jesus from Nazareth of Galilee.*” (Mat 21:11).

9. Both were Shepherds of God’s Flock

- **Moses:** Spent decades as a literal shepherd tending Jethro’s flock in Midian before transitioning to shepherd God’s people out of Egypt (Ex 3:1; Ps 77:20).
- **Jesus:** Explicitly designated Himself as the “*Good Shepherd*” who “*lays down His life for the sheep*” (John 10:11; Heb 13:20).

10. Both Were Providers of Life-Giving Water

- **Moses:** Struck the rock at Horeb by God’s command, bringing physical water gushing out to save a thirsty nation in the desert (Ex 17:6; Num 20:11).
- **Jesus:** Offered spiritual “*living water,*” stating that whoever believes in Him will never thirst, and will have streams of living water flowing from within them (John 4:14, 7:37–39).

11. Both Were Providers of Bread from Heaven

- **Moses:** Was instrumental in providing daily physical manna from heaven to feed the starving Israelites in the wilderness (Ex 16:4–15).
- **Jesus:** Described Himself as the true “*Bread of God*” and the “*Bread of Life*” who came down from heaven to grant eternal life (John 6:33–35).

12. Both Were Workers of Mighty Signs and Wonders

- **Moses:** Performed unprecedented plagues, parted the Red Sea, and executed miraculous signs to demonstrate God’s power (Ex 7–14).
- **Jesus:** Performed countless miracles—healing the sick, calming storms, casting out demons, and raising the dead—validating His divine authority (Acts 2:22; John 20:30–31).

OK, we will stop here. A dozen ways that the typical Hebrew would have perceived Jesus as the promised prophet like Moses.

For the Hebrew who had just an average understanding of their Bible. They surely saw Jesus the one who was “*like Moses.*”

Moses was a prophet, so too Jesus. Moses gave the law, so too Jesus. Moses was involved in healing so too Jesus. Moses gave water to the thirsty, so too Jesus. Moses was involved in feeding the people, so too Jesus.

I could go on, but I hope you are getting the point. I have no doubt, for the majority of Hebrews, they had to see Jesus as person who was surely, in many ways, like Moses.

The writer of Hebrews is about to flip the script!

Jesus is not following Moses! Moses was **picturing Jesus**, Moses was pointing forward to Jesus (and if we are honest, that very dimly). **Jesus is in all ways imaginable, greater than Moses!**

Bang, drop the microphone! That is where the writer of Hebrew is taking us today. Long introduction, but you and I need to see this the way a Hebrew, who was just beginning to consider Jesus, would have seen it.

3:1-2 Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, 2 who was faithful to him who appointed him, just as Moses also was faithful in all God's house.

Therefore, the therefore refers back to what the author had just stated, the conclusions he had just brought the reader to, going back to 2:17:

17 Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

18 For because he himself has suffered when tempted, he is able to help those who are being tempted. (Heb 2:17–18, ESV).

Therefore, since the Son is a “*merciful and faithful high priest*”, since the Son has made “*propitiation*” for sins of the people, since the Son is able to **aid the faithful** even in difficult trials and **temptations**.

Therefore, my holy brothers and sisters (by way of extension), If you are a believer today, you are among the holy brothers and sisters. You are among those who the **Son has made holy!**

Did you hear that, how the writer of Hebrews referred to these believers? As **holy brothers and sisters!**

The Greek word translated “*holy*” is the word ἅγιος (*hagios*). This word is used over 230 times in the New Testament. It is also used to refer to the Holy Spirit the ἅγιος (*hagios*) πνεῦμα (*pneuma*).

It is used to refer to those who have been saved, those who have placed faith in Jesus, they are (*hagios*), they are holy. In fact, when referring to believers (*hagios*), it is normally translated as “**saints**.”

If you have place faith in Jesus, if you have been born again, you are perfectly and completely (*hagios*). You are as (*hagios*) as the (*hagios*) πνεῦμα (*pneuma*) the Holy Spirit!

This is your identity in Christ. You are a **saint**, you are **holy**, you are (*hagios*)!

So that we do not get confused. **This holiness that is spoken of is positional holiness, it is what theologians call an imputed holiness.** It is not saying that all of our outward activities are holy, they are not, we are growing in sanctification day-by-day. **But positionally we are absolutely and fully holy in God's sight.**

Notice, not only are we (*hagios*), but you and I, with them, **share in the heavenly calling!**

This heavenly calling has its **origination from heaven**, with the ultimate **destination of heaven**. This is an invitation into the most holy place. The very throne room of God. The call came from the throne with the ultimate the destination as God's throne.

Therefore, holy brothers and sisters, **consider Jesus! Look to Jesus, look at Jesus, cause your gaze to turn towards Jesus and consider Jesus.**

The NIV, which is not one of my favorite translations, gets it right here:

3 Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest. (Heb 3:1, NIV).

Fix your thoughts on One who died so that you could have life. The Greek word translated “consider” in the ESV is κατανοέω (*katanoeō*).

Set your deepest thoughts on the One who lived a perfect life in your stead, consider the One who bore the sledgehammer of God's wrath so that you would never have to, set your thoughts on the One who shed His blood to appease God's wrath against you. **Fix your thoughts on Jesus!**

APPLICATION: *3 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth. 3 For you have died, and your life is hidden with Christ in God. (Col 3:1–3, ESV).*

In context, notice the author of Hebrew refers to Jesus as the **apostle** and **high priest** of our confession. First, the writer of Hebrews refers to Jesus as the apostle of our confession, the apostle of our profession.

In the New Testament the term “**apostle**” is used primarily to refer to the 12, but it is also used to refer to Paul, as well as a few other early church leaders. Here this term is applied to Jesus.

The Greek word used here is **ἀποστόλος (apostolos)**. It literally means **one sent out**, a **delegate**, a **messenger**, an **envoy**. Jesus is the **first messenger** of our **confession**; He is the **first envoy** that God the Father sent with this **message** of this “**great salvation**.”

We confess our savior with our mouths and also with our lives:

9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. (Ro 10:8–10, ESV).

14 “You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (Mt 5:14–16, ESV).

Remember, the writer of Hebrews has already highlighted this **great truth**:

3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, (Heb 2:3, ESV)

Jesus indeed is the one **who first declared this message**, He is the **first apostle**, of this amazing message.

But notice He is also the **high priest of our confession**.

Now, putting your Hebrew sandals on, the question that should pop into your mind is: How can Jesus be a high priest, he did not descend from Aaron? The writer of Hebrews will deal with this important question, for now, please accept the author's point as true.

He and by way of extension, we, will deal with that question in time, but if you were a Jew reading this unless you already understood this would be a nagging question.

The High Priest and the Hebrew:

The high priest served as the supreme religious leader and mediator between the Israelites and God. The office originated with Aaron, Moses's brother, and remained hereditary within his family line.

The high priest's responsibilities were extensive and distinctive. His most significant duty occurred on the Day of Atonement, when he alone could enter the Holy of Holies, once a year, and enter into the very presence of God, and there after offering blood for his own sins and the sins of his own house, he entered the second time with the blood of the bull and the blood of the goat and sprinkled the blood seven times on the mercy seat for the sins of the people!

Beyond atonement, the high priest held exclusive functions unavailable to ordinary priests. Only he could wear the Urim and Thummim—engraved stones used to determine God’s will—which is why Israelites consulted him to know God’s direction.

His symbolic garments communicated the office’s excellence through beauty and precious materials, while the tribal names on his garments represented Israel before God.

This is, at a minimum, how a Hebrew would have heard and understood the term **“high priest.”**

It seems the author used **“apostle”** to point to Jesus being the ultimate and final revelation of God, and the messenger of that ultimate and final message of **“great salvation.”**

And he used the term **“high priest”**, to point to the reality that He is the One who provided, He is the One who secured, He is the One who purchased this **“great salvation.”**

Thus, it seems fitting to call Jesus the **apostle and high priest** of our confession.

Join the writer’s **audience, and for a moment consider, think deeply, meditate on Jesus, the Apostle and High Priest of our confession.**

Vs 2 - who was faithful to him who appointed him, just as Moses also was faithful in all God’s house.

As the author calls his audience to consider Jesus, he writes, Jesus was faithful to Him (God) who appointed Him! It is Jesus’ faithfulness, to the Father that the writer desires for his audience to consider.

Jesus is the one who was absolutely and totally faithful to the Father who appointed Him.

Now in the injunction: consider Him, who was faithful, sounds like a past tense statement. But in the Greek this verb is in the present tense. While it is true that Jesus was absolutely faithful to the Father:

5 Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; 6 in burnt offerings and sin offerings you have taken no pleasure. 7 Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’ ” (Heb 10:5–7, ESV).

It is also true, and can be lost here, that Jesus is still completely faithful to the Father, He is still, in great faithfulness to the Father, executing the will of the Father!

It is this point, the Son’s faithfulness to the Father that serves as the opportunity to compare Jesus with the greatest saint of the Old Testament, **the lawgiver himself, Moses.**

It is here in verse two where the author actively begins to call his audience to **consider Jesus**, under the idea, **just as Moses.**

That set up the comparison, so let’s follow it, **Jesus was faithful to Him who appointed Him.** First, this is a statement of fact and the testimony of the Scriptures. Jesus was faithful to the one (God) who appointed him.

38 For I have come down from heaven, not to do my own will but the will of him who sent me. (Jn 6:38, ESV).

28 So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. 29 And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.” (Jn 8:28–29, ESV).

Quoting from Psalm 40:6-8 the writer of Hebrews writes of Jesus speaking: 7 Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.' " (Heb 10:7, ESV).

Jesus was and is faithful to the one who appointed Him, just as Moses is faithful ***"in all the house."***

The declaration that Moses ***"was faithful in all God's house"*** is not the writer's opinion or interpretation, but rather the declaration of the Old Testament:

6 And he said, "Hear my words: If there is a prophet among you, I the Lord make myself known to him in a vision; I speak with him in a dream. 7 Not so with my servant Moses. He is faithful in all my house. 8 With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?" (Num 12:6-8, ESV).

So that we do not downplay the significance of Moses, he is the leading agent of Old Testament revelation, he is the mediator of the Old Covenant, he was the one who led Israel out of Egypt, he is the one who spoke with Yahweh face-to-face. He is the one who established the priesthood and the sacrificial system.

The Son was and is faithful to the One who called him just as Moses was faithful in God's house. In this statement the writer is setting us up for the grand declaration.

But, as amazing as Moses was, as faithful as he was; that was NOTHING compared to Jesus and His faithfulness.

Vs 3-4 For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. 4 (For every house is built by someone, but the builder of all things is God.)

For Jesus, ***"has been counted"*** it is an imperative statement, it is a grand declaration of fact. Jesus **HAS BEEN** (settled fact) **counted worthy** of more glory that **even that amazing prophet Moses**.

BANG! Here it is, here is where the author has been taking his audience. Up until this point, they likely saw Jesus was like Moses. The author is now claiming and showing, NO, Moses was serving as a picture of Jesus. **Jesus was the archetype; Moses was the shadow.**

Jesus is the ONE who **has been counted worthy of more glory** than even Moses!

Can you imagine being a Jew. If you did not yet fully understand who Jesus really was, the writer of Hebrew is doing everything he can to ensure that you do now!

Now this completes a thought, that we would do well to string together: **Therefore, holy brothers and sisters, consider Jesus, the apostle and high priest of our confession, who has been counted worthy of more glory than Moses!**

Jewish brothers, if you paid attention to Moses, and you should have. Now consider the one who is worthy of much more honor and much more glory than Moses, namely Jesus. **Consider Jesus!**

Vs 3b - Jesus is worthy of much more glory as the builder of a house is worthy of more honor than the house.

No one would argue that even if a house has honor, value, or worth, then the one who built the house would be worthy of ***"much more"*** honor, value or worth when compared to the house.

The writer is now ready to finalize the comparison.

Vs 4 – Here we find what the translators believe was a parenthetical, but the conjunction **for**, seems to indicate that this is not really a parenthetical, but an extension, a conclusion to the writer’s point here in chapter three, namely the superiority of the Son.

First, in isolation Vs 4 is absolutely true and a tenet of Biblical faith:

Vs 4 - (For every house is built by someone, but the builder of all things is God.)

In context, it seems the writer is transitioning from the household of God’s people, to the household of creation. It is important to see this now, for this is going to play out over the next two verses.

One other point I will stress, when the writer says **“the builder of all things is God”**

I believe he would have us understand that he is referring to the second person of the Godhead as the **“builder of all things.”** He is referring to the Son. Why would I say that?

That is what the writer of Hebrews has already said:

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. (Heb 1:1–3a, ESV).

In verse 8, the writer of Hebrews has already made the point, that the Father calls the Son God:

8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. (Heb 1:8, ESV).

So, to summarize his thought:

Jesus is worthy of more glory than Moses, as the builder of a house is worthy of more glory than the house, for houses are built by someone, but the builder of all things is God the Son.

Now notice how this flows to verse 5.

Vs 5 - Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later,

Moses, was faithful in God’s house as a **servant** to testify to the things that were to later be revealed and spoken about. So there are a few points about Moses, that the writer wants us to observe:

- 1) Moses was faithful. This is an important point about Moses and a reminder that fidelity is something God desires in us.
- 2) Moses was faithful in God’s house. So it was a not a house that Moses made or constructed, it was God’s house that Moses was faithful “in.”
- 3) Moses was faithful as a servant. The Greek word is **θεράπων (therapōn)**. The word is a hapax legomenon and it is only used once in the Greek New Testament. It means an attendant or a servant. He was an attendant in God’s house and he executed his duties with fidelity.
- 4) This was all to testify of things that would later be spoken up. This was set up as a type, as a picture, to serve and speak of something coming later.

So, this is absolutely true, Moses was a prophet and testified of one to come like him. (Deut 18:15). This is all true!

Vs 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.

But Christ! Here are the direct comparisons:

- Moses is faithful in the house.
- Christ is faithful over the house.
- Moses, is faithful in God's house, as a servant.
- But Christ, is over God's house, **He is the Son!**
- Moses is good.
- Jesus is better, Jesus is the Superior Son!

Then the writer states, and we will end here today.

And we are His house, we are members of His house, if indeed, we hold fast our confidence and our boasting in hope.

Here in this verse, we find the author's greatest concern for his audience, namely that they **would persevere in their faith.**

Reading this verse forces a question. Does the Bible teach that people who have placed faith in Jesus, people who have been born again, can fail to persevere?

To use the language of the author: Can people who were at one time in Jesus's house, brothers and sisters of Jesus, among the children of God, part of the family of God, cease to be part of the family?

Rather than answer that questions directly, let me provide a few verses for consideration, and then I promise I will answer it directly:

27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 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. John 10:27–29 (ESV)

37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. John 6:37 (ESV)

38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38–39 (ESV)

6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. Philippians 1:6 (ESV)

24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. John 5:24 (ESV)

5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. 1 Peter 1:5 (ESV)

10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. Hebrews 10:10 (ESV)

16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16 (ESV)

29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he

also called, and those whom he called he also justified, and those whom he justified he also glorified.
Romans 8:29–30 (ESV)

So does the Bible teach that true believers can fail to persevere? **No, with great certainty I can say, in spite of any who might disagree, the Bible does not teach that.**

What is the writer of Hebrew talking about? Great question!

First, he is talking to Hebrews, that to some degree have expressed an interest in Jesus, to some degree they are considering that He is the promised Messiah. He has no way of being sure his entire audience has placed faith in the Messiah, and he is right to believe that some who read this letter have not.

They may be attending services in someone's home. But surely no one would think for a second, that everyone who reads this letter is saved.

Because that is true. The writer's statement: ***And we are his house, if indeed we hold fast our confidence and our boasting in our hope,*** makes all the sense in the world.

By the way, this type of language is quite common in the New Testament.

Jesus spoke about this very point:

9 And when his disciples asked him what this parable meant, 10 he said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.' 11 Now the parable is this: The seed is the word of God. 12 The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. 14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. 15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience. (Lk 8:9–15, ESV).

Look at verse 13, there are some, and we have all seen people like this, who initially received the word, in fact they received it with joy, but since they had no root, in a time of testing, and times of testing do come, they simply **fell away**.

The stony ground hearer was never saved, only temporarily interested. I believe that is what the writer of Hebrews is warning about here.

Equally, and you will see this next week he is making this warning because many who left Egypt, under Moses were not truly saved, because they lacked faith. They were in the multitude, but they were not converted! We will read these words next week:

12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. (Heb 3:12, ESV).

But when you placed faith in Jesus, you were born again, God brought your spiritually alive to the things of God and to God Himself and He send the third person of the Godhead to come and live within you.

The Holy Spirit does not leave us when we quench or grieve Him with our behavior. Rather He works within us to bring us to repentance.
