

The Great Confession Part 3

Hebrews 10:16-25

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I **remember(1)** no more. 18 Now where remission of these is, there is no more offering for sin. 19 Having therefore, brethren, **boldness(2)** to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an **high priest over the house of God(3)**...

1. ***Remember**, Gr. mnaomai (m-nah'-o - my) - To bear in mind, to recollect, to be mindful
2. ***Boldness**, parrēsia (par-rhay-see'-ah) - freedom in speaking, unreservedness in speech, fearless speaking, openness, frankness
 - Hebrews 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the **confidence(/boldness)(2)** and the rejoicing of the hope firm unto the end.

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us **hold fast(6)** the **profession(3)** of our **faith(4)** without **wavering(5)**; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

3. **Profession**, Gr. homologia (hom-ol-og-ee'-ah) –
 - a. **homou** (hom-oo') - persons assembled together of the very same kind
 - b. **logos**- words, sayings, that which is written
 - c. homologia- to speak in harmony (same thing)
 - d. (When you read a book, if you agree with the premise of the writer's thoughts on paper, you will begin to adopt them as your own convictions and this will change how you think, which will change what you say; because what you say comes from your heart.)
4. **Faith**, here is elpís (el-peice')
AV (54) - hope 53, faith 1
 - expectation of evil, fear
 - expectation of good, hope
 - confident expectation (of eternal salvation)
5. **Wavering**, Gr. aklinés (ak-lee-nace') - not leaning, firm, unmoved; a picture of something that does not bend or something that is fixed and unmoving and therefore is stable and enduring.
Remove the 'a' and the Gr. klinés which describes a person who is bowed down; with their shoulders sloped and their body bent over, this person is so tired and defeated, that they can barely stand up; ultimately, they throw in the towel and give up.
6. **Hold Fast**, Gr. **katechō** (kat-ekh'-o) –

katá (kat-ah') – (always emphasizes the word) something that comes downward. It carries the force of something that comes down so hard and so heavily, it is empowering and dominating to the point of being taken control of by conquest.

echō (ekh'-o) — means 'I have' and carries the notion of possession. It is a picture of someone who has searched for something his whole life and now that he has found it, this object of his dreams, he embraces it so tightly as to never let it go.

So, **katechō** describes someone who has found the object of his dreams and then forcibly holds it down — taking control of it, dominating it — even sitting on it so it doesn't slip away.

Hebrews 3:1-2

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Hebrews 3:12-14

Take heed, brethren, lest there be in any of you an evil heart of unbelief (apistia), in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of **sin (hamartia)**. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

Our job is to help one another maintain our profession of faith and complete the race.

Heb 3:12 (Dakes) [Take heed, brethren] Here Paul again warns brethren--Christians--by the examples of Israel's failures in the wilderness. They were brought out of Egypt with the fullest assurance of blessing, prosperity, and eternal rest. By their sin and unbelief they came short of the promised blessings, fell in the wilderness, and were cut off from God. Paul states plainly that Christians--born-again or saved men--can also return to an evil heart of unbelief, depart from the living God, be hardened by deceitfulness of sin, be cut off by God, and be finally lost (Heb. 3:12-14).

- Hebrews 12:14-15 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- Hamartia- missing the mark, as in an archery competition, and therefore fail to receive the prize, or blessing. This is the general Greek word for sin, and is used 221 times. Heb. 12:1 "the sin (hamartia) which doeth so easily beset us". We are aiming at God's best, but miss it.

Ephesians 4:25-26

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin (hamartanō) not: let not the sun go down upon your wrath:

- The Greek word “hamartanō” literally means “to miss the mark (and so not share in the prize);” figuratively, it means “to err, especially morally”. This word is a verb, whereas, hamartia is a noun.

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

"Paraptoma" = "Falling when one should have stood". This may describe an intentional or unintentional slip. It could describe a sins of the flesh or an uncontrolled release of emotion... “be angry and sin not.” (Eph 4:26)

Matthew 18:7 Woe unto the world because of offences (skandalon)! for it **must needs be that offences come**; but woe to that man by whom the offence cometh!

- **must needs be that offences come**
 - James 3:10-11 (Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter?)

Matthew 18:8-10

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matthew 18:11 For the Son of man is come to save that which was lost.

- Each of us as Christ-ians are to do the work of Christ as dear children and save the lost. You are not the found just because you say you are a “Christian”.
 - James 2:19-24 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only.

Matthew 18:12-14

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his **fault** between thee and him alone: if he shall hear thee, thou hast gained thy brother.

- “shall trespass against thee”
 - (WBC) The content of “should sin [against you],” is probably left deliberately imprecise so that a broad variety of offenses can be included. Presumably, however, given the procedure that follows, the type of sin being considered is of a substantial rather than trivial or merely personal nature.
 - It either effects the whole community or it’s effect on you will effect the whole community. He’s talking to everyone at large:
 - Matthew 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
 - Matthew 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
 - **hamartanō** - “to miss the mark” and so not share in the prize; to err, especially morally.
- **Fault:**
 - Reprove, Gr. elénchō (el-ang'-kgo)- to expose, to convict, to cross examine for the purpose of conviction; to convince someone of something.
 - John 16:8 And when he is come, he will **reprove (fault)** the world of sin, and of righteousness, and of judgment:
 - (WBC) The meaning here is not to scold someone or to abuse them verbally for their conduct but rather to bring the offensive matter to their attention in the hope that they will repent of their actions and be restored to the community.

Matthew 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin (**hamartanō**) against me, and I forgive him? till seven times?

- Luke 17:3-6 **Take heed to yourselves:** If thy brother trespass (hamartanō) against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. 5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.