

Handout Lesson 5

Old Testament passages quoted or referenced in this lesson (bold print = quoted or referenced section) from New American Old Testament translation
Psalm 95:6-11 (LXX, 94:6-11): <i>6 Enter, let us bow down in worship; let us kneel before (Yahweh) the LORD* who made us! 7 For this is our God, whose people we are, God's well-tended flock. Oh, that today you would hear his voice: 8 Do not harden your hearts as at Meribah, as on the day of Massah in the desert. 9 There your ancestors tested me; they tried me though they had seen my works. 10 Forty years I loathed that generation; I said: "This people's heart goes astray; they do not know my ways." 11 Therefore I swore in my anger: "They shall never enter my rest."</i> Hebrews 3:7b-11; 4:7 = underlined. LXX and Hebrews 3:8 has instead of Meribah and Massah, the literal meaning of these place names: "contention or rebellion" and "testing"; see Exodus 17:7 and Numbers 20:13
Hebrews 3:17: dead bodies fell in the desert. Reference = Numbers 14:29. Numbers 14:26-29: <i>26 (Yahweh) The LORD* also said to Moses and Aaron: 27 "How long will this wicked community grumble against me? I have heard the grumblings of Israelites against me. 28 Tell them: By my life, says (Yahweh) the LORD, I will do to you just what I have heard you say. 29 Here in the desert shall your dead bodies fall.</i>
Genesis 2:2: [Hebrews 4:4]: <i>Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.</i>

*LORD written in capital letters is the divine name YHWH or Yahweh in the literal text.

Psalms 95 recalls the judgment on the rebellious children of Israel who did not "fearlessly maintain the hope" (Hebrews 3:6) as recorded in Exodus 17: 1- 7; Numbers 14:21-35; and 20:1-13. Psalms 95 is referenced in Hebrews 3:7 to 4:13, but the references can be divided into two sections:

1. Hebrews 3:7-11: Addressing testing and unbelief in which the inspired writer quotes from Psalms 95:7-11 as it describes the events of Exodus 17; Numbers 12 and 20 illustrating Israel's lack of trust and faith that resulted in forty years of wandering and the death in the desert wilderness of the first generation of the Sinai Covenant. The inspired writer uses these events in the history of the first generation of the Old Covenant people as a warning to the New Covenant first generation.
2. Hebrews 4:1-13: In which the psalms is quoted in reference to the promise of entering into "God's rest"—a promise first made and enjoyed by man on the 7th day of Creation; a promise that looks forward to the New Covenant blessing of eternal life.

In using Psalms 95 in these two different ways the inspired writer hopes, through his warning of Israel's lack of faithfulness and through emphasizing confidence in God's trustworthy faithfulness, to move his audience to the positive response of obedience, trust, and faith.

Handout #2, Lesson 5

Significant lines from Psalm 95 are repeated 3 times in Hebrews 3:8-4:7

Psalm 95:7b-9a <i>Oh, that today you would hear his voice: Do not harden not your hearts as at Meribah, as on the day of Massah in the desert. There your ancestors tested me</i> [New American OT]	Psalm 95:11 <i>Therefore I swore in my anger: "They shall never enter my rest."</i> [New American OT]
Hebrews 3:8 <i>Oh, that today you would hear his voice: "Harden not your hearts as at the rebellion in the day of testing in the desert"</i>	Hebrews 3:11 <i>I swore in my wrath, "They shall not enter into my rest."</i>
Hebrews 3:15 <i>..for it is said: "Oh, that today you would hear his voice: 'Harden not your hearts as at the rebellion.'"</i>	Hebrews 3:18 <i>And to whom did he "swear that they should not enter into his rest." If not those who were disobedient?</i>
Hebrews 4:7 <i>..he once more set a day, "today," when long afterwards he spoke through David, as already quoted: "Oh, that today you would hear his voice" 'Harden not your hearts.'</i> "	Hebrews 4:3 <i>For we who believed enter into [that] rest, just as he has said: "As I swore in my wrath, 'They shall not enter into my rest.'"</i>

Joshua of the Old Testament can be seen as a "type" or foreshadow of Christ:

JOSHUA	JESUS
In Hebrew his name means "Yah (God) saves", or "Yah is salvation" which is Yah'shua in proto-Hebrew or Yeshua in the 1 st century AD	In Hebrew his name means "Yah (God) saves" or "Yah is salvation", Yah'shua or Yeshua in the 1 st century AD
He was given his name by Moses [Numbers 13:16]	He was given His name by the angel Gabriel [Matthew 1:21]
His name reflected his mission to save the children of Israel: Sirach 46:1	His name reflected His mission to save mankind: Matthew 1:21
He stood against his kinsmen in proclaiming that God's promises were true [Numbers 14:5-9]	He stood against His kinsmen in proclaiming the New Covenant in His name.
He was God's covenant representative to the people	He is God's New Covenant mediator
He led the children of Israel into the Promised Land	He is leading the children of God into heaven

The inspired writer of Hebrews will use the term "living God" four times in his address:

1. Hebrews 3:12: *Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God.*
2. Hebrews 9:14: *how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.*
3. Hebrews 10:31: *It is a fearful thing to fall into the hands of the living God.*
4. Hebrews 12:22: *Now, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering...*