

Devotional Questions – Hebrews 3:1-19, Study Leader's Questions

1. *Whose house are we? Under what conditions is this true (Hebrews 3:6, 14)?*
2. *Who is said to be the author of the Old Testament Scriptures (Hebrews 3:7)? How does that help us today?*
3. *What is the warning that the author gives in these verses? In what ways does a similar danger exist today (Hebrews 3:12-19)?*
4. *What is the significance for us of the repetition of the word 'today' (Hebrews 3:7, 13, 15)?*
5. *What responsibilities toward other believers do we have (Hebrews 3:13)? What are some ways in which we can carry out those responsibilities?*
6. *What three things could lead the Christian to fall away (Hebrews 3:12-13)?*
7. *What three things can serve as an antidote preventing our falling away (Hebrews 3:12-14)?*

Devotional Questions – Hebrews 3:1-19, Answers to Questions

See Dr Ruckman's commentary *The Book of Hebrews* pp 61-75, Dr Ruckman's article *The Big Flap* and the *Ruckman Reference Bible* pp 289, 1600-1601 for detailed comments.

1. *Whose house are we? Under what conditions is this true (Hebrews 3:6, 14)?*

Ephesians 2:19-20 explain Whose house Christians are, or belong to.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”

This is true under the conditions that Paul sets out in the Epistles said to have been written by him, for Christian doctrine in the Church Age.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” Romans 8:15.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” Romans 8:29.

“Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” Ephesians 1:4-6.

“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones” Ephesians 5:29-30.

“And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” Colossians 2:10-12.

The above conditions for the Christian are permanent and irreversible, independent of any “if” as found in Hebrews 3:6, 14. The Christian *cannot* get un-adopted, un-accepted, un-spiritually circumcised or dismembered, Mark 9:43, 45, 47 from “*the body of Christ.*”

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” Romans 8:38-39.

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” 1 Corinthians 1:7-8. “*The end*” is the Rapture, 1 Thessalonians, not the end of the Tribulation, Matthew 24:13 aka “*Jacob's trouble*” Jeremiah 30:7, 13 letters. See below.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him” 1 Thessalonians 5:9-10.

The above references apply to all Christians, including any that fall away.

“If we believe not, yet he abideth faithful: he cannot deny himself” 2 Timothy 2:13 especially in the light of Ephesians 5:30, see above. See also Dr Ruckman's commentary *Pastoral Epistles I & II Timothy-Titus* p 216.

Hebrews 3:6, 14 therefore do not apply *doctrinally* to a Christian in the Church Age. They apply to Tribulation saints living in “**great tribulation**” Matthew 24:21 and “**the tribulation of those days**” Matthew 24:29 according to the plan of Tribulation salvation of Matthew 24:13.

“But he that shall endure unto the end, the same shall be saved.”

Part of that endurance is not taking “**the mark of the beast**” Revelation 16:2, 19:20.

“And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus*” Revelation 14:9-12.

By inspection and by comparison with the references from the Pauline Church Age Epistles, Matthew 24:13, Hebrews 3:6, 14, Revelation 14:9-12 are all aimed *doctrinally* at Tribulation saints, *not* Christians in the Church Age.

Note in particular the expression “**the end**” Matthew 24:13, 14, Hebrews 3:6, 14, 6:11, James 5:11. “**The end**” is a reference to the end of *a period of time*, as shown in Daniel 9:26, 12:4, 8, 9, 13 twice, namely Daniel’s seventieth week, Daniel 9:27, the end of which is the end of “**great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be**” Matthew 24:21, when the Second Advent takes place. Tribulation saints must await the Second Advent, Matthew 24:30, according to “**the patience of the saints**” Revelation 14:12 and not take “**the mark of the beast**” but “**keep the commandments of God and have the testimony of Jesus**” even unto martyrdom according to Revelation 12:11 “**And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death,**” i.e. death by beheading, Revelation 20:4.

See also the *Ruckman Reference Bible* pp 1154, 1283-1284, 1650-1651, 1658, 1666. Matthew 24:30 reads as follows:

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” Matthew 24:30.

Note finally for this question that in his article *The Big Flap*, Dr Ruckman notes that of the main Christian denominations, only Baptists and Presbyterians held unequivocally to the scriptural doctrine of eternal security. He lists numerous prominent Christians who did not fully comprehend that doctrine, including John Wesley, 1703-1791, who, on the basis of verses such as Matthew 24:13, Hebrews 3:6, 14 thought that, as inferred by Jacob Arminius, 1560-1609, the scriptures *seemed to teach* that a Christian could lose salvation. See Dr Ruckman’s *The History of the New Testament Church, Volume I, 4 B.C. – 1604 A.D.* p 418.

The difficulty arises from not “**rightly dividing the word of truth**” 2 Timothy 2:15 and the problem is potentially a serious one for any Christian “**unskilful in the word of righteousness**” Hebrews 5:13 who may be induced to fear that he *can* lose salvation and be beset with doubts about losing the Holy Ghost. Charismatics especially are prone to that error. See *Eternal Security* by Dr Ruckman pp 19-22.

That is why verses on assurance of salvation such as 1 John 5:11, 12, 13 should be memorised.

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

In sum, the major stumbling blocks with respect to understanding New Testament doctrine are the Books of Matthew, Acts and Hebrews, along with James, all of which contain statements that differ doctrinally from the Pauline Epistles for the body of Christ and are *transitional Books*. See the *Ruckman Reference Bible* 1234, 1427, 1598, 1617, 1619, 1620 and the earlier studies on Hebrews, www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php .

2. *Who is said to be the author of the Old Testament Scriptures (Hebrews 3:7)? How does that help us today?*

“The Holy Ghost,” Who is the third Person of the Godhead 1 John 5:7 is said to be the Author of the Old Testament Scriptures in Hebrews 3:7-10 i.e. Psalm 95:8-11, in accordance with 2 Timothy 3:16 **“All scripture is given by inspiration of God...”** noting the embedded ‘in spirit’ term, with respect to both ***“the new testament”*** 2 Corinthians 3:6, noting that Peter acknowledges Paul to be a writer of scripture, 2 Peter 3:16 and ***“the old testament”*** 2 Corinthians 3:14:

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” 2 Peter 1:21, words afterwards written down by an amanuensis or scribe, **“Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book...And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book”** Jeremiah 36:4, 17-18.

Of ***“the apostles, who also were in Christ before me”*** Romans 16:7 according to Paul, the Lord Jesus Christ gave the promise that the Holy Ghost would enable them to be writers of scripture, such as God called for that ministry, Colossians 4:17. These included Luke, Luke 1:1-4 and Mark 2, Timothy 4:11, mentioned, it should be noted, alongside Luke, where, though in reverse order, their names are found in the titles of successive Gospels.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” John 14:26.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” John 16:13.

This is a help today because the Spirit is eternal, Hebrews 9:14, His words are therefore eternal and as the Lord Jesus Christ said **“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life”** John 6:63 in that **“the word of the Lord endureth for ever”** 1 Peter 1:25 and **“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”** 1 Peter 1:23, the Christian, having been thereby **“born...of God”** John 1:13 and **“born of the Spirit”** John 3:6, 8 is therefore himself eternal and he has **“the scripture of truth”** Daniel 10:21 from **“the Spirit of truth”** John 16:13.

That is an encouragement with respect to assurance of salvation aka eternal security.

3. What is the warning that the author gives in these verses? In what ways does a similar danger exist today (Hebrews 3:12-19)?

The warnings are with respect to heart trouble:

- A *hardened heart*, Hebrews 3:8, 9 that tempts God according to Exodus 17:7 **“And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?”**
- An *erring heart*, Hebrews 3:10 that grieves God, being wilfully ignorant of His ways according to Psalm 95:10 **“Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.”**
- **“An evil heart of unbelief, in departing from the living God”** Hebrews 3:12 that manifests its unbelief **“in departing from the living God”** according to Isaiah 59:13 **“In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.”**

Similar dangers exist today in that Paul warns against:

- A *hardened heart*. **“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”** Hebrews 3:13. For example, philosophy or manmade wisdom is deceitful, luring men away from the Lord Jesus Christ. **“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ”** Colossians 2:8.
 - An *erring heart* that grieves God. **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”** Ephesians 4:30 e.g. by manifesting **“the works of the flesh”** Galatians 5:19, 20, 21, Ephesians 4:31 instead of **“the fruit of the Spirit”** Galatians 5:22, 23 and/or ignoring Ephesians 4:29 **“Let no corrupt communication proceed out of your mouth...”** e.g. by calling the NIV a ‘Bible.’ See Appendix.
 - **“An evil heart of unbelief, in departing from the living God”** such as befell Paul’s co-worker, Demas. **“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica”** 2 Timothy 4:10.
 - In sum, **“Wherefore let him that thinketh he standeth take heed lest he fall. 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”** 1 Corinthians 10:12-13, which should be memorised, with respect of course to continuing in faithful stewardship and service, 1 Corinthians 4:2, *not* salvation.
 - Paul therefore exhorts Timothy with respect to avoidance of **“this present world,”** an exhortation that applies to any Christian, according to his calling and ministry, not just Archippus, **“And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”** Colossians 4:17.
- “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”** 2 Timothy 4:5.

4. *What is the significance for us of the repetition of the word 'today' (Hebrews 3:7, 13, 15)?*

"I never think about the past...Also, I never worry about the future...The present drives me crazy!" – Lucy Van Pelt to Charlie Brown, The Gospel According to Peanuts by Charles M. Schulz p 76.

The Lord Jesus Christ therefore wisely said ***"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"*** Matthew 6:34.

The practical significance for the Christian with respect to the word ***"To day"*** in Hebrews 3:7, 13, 15 is that:

- *The Lord's word should be heard "To day"* Hebrews 3:7, it is for taking in *now*, or *should be* when memorised: ***"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"*** Colossians 3:16.
- *The Lord's word should be declared "To day"* Hebrews 3:13, it is for giving out *now*, or *should be* when memorised: ***"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"*** 2 Timothy 4:2.
- *The Lord's word should be heeded "To day"* Hebrews 3:15, it is for living by *now*, or *should be* when memorised: ***"And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God"*** Luke 4:4. That is how to ***"Resist the devil, and he will flee from you"*** James 4:7.

It should be remembered that ***"To day"*** also refers to the period of time between now and the Lord's Return, 1 Thessalonians 4:16, 17, 18, when ***"the gift of God...eternal life through Jesus Christ our Lord"*** Romans 6:23 is available *now*. *If you haven't received "the gift of God...eternal life through Jesus Christ our Lord," don't delay while the offer lasts!*

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.)" 2 Corinthians 6:1-2.

LOOK OUT, EVERYBODY! I'M
GONNA BE CRABBY FOR
THE REST OF THE DAY!!



Lucy Van Pelt
[pinter-
est.com/james59715/pean
uts-aka-charlie-brown/](https://www.pinterest.com/james59715/peanuts-aka-charlie-brown/)

5. *What responsibilities toward other believers do we have (Hebrews 3:13)? What are some ways in which we can carry out those responsibilities?*

Hebrews 3:13 focuses on the ministry of daily exhortation, exhortation being one of the currently operative Spiritual gifts, Romans 12:8 urging individual believers *to act with purpose*, a purposeful heart made *“an honest and good heart”* by *“having heard the word”* in order to *“keep it”* and aiming to *“bring forth fruit with patience”* Luke 8:15 being the best safeguard against a hard heart. Some of the applications of the ministry of exhortation are that/to:

- *“First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority”* 1 Timothy 2:1-2
- *“With purpose of heart...cleave unto the Lord”* Acts 11:23
- *“Continue in the faith”* Acts 14:22
- *“Walk worthy of God”* 1 Thessalonians 2:11, 12
- *“Abound more and more”* 1 Thessalonians 4:1, in walking worthy of and pleasing God
- *“Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men”* 1 Thessalonians 5:14
- *“With quietness...work, and eat...own bread”* 2 Thessalonians 3:12
- *“They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit”* 1 Timothy 6:2
- *“By sound doctrine both to exhort and to convince the gainsayers”* Titus 1:9
- *“Young men...be sober minded”* Titus 2:6 – no binge drinking ☹ Proverbs 23:29, 30, 31, 32, 33, 34, 35!
- *“Servants to be obedient unto their own masters, and to please them well in all things; not answering again”* Titus 2:9
- *“Earnestly contend for the faith which was once delivered unto the saints”* Jude 3

6. *What three things could lead the Christian to fall away (Hebrews 3:12-13)?*

See also *Question 3*. In principle, the three things, or potential pitfalls, from Hebrews 3:12-13 are:

- Failure to *“Take heed”*
- *“An evil heart of unbelief”*
- *“The deceitfulness of sin”*

7. What three things can serve as an antidote preventing our falling away (Hebrews 3:12-14)?

In principle:

- **“Take heed”** with respect to the heart, *flee, follow* and *fight*:

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” 1 Timothy 6:12

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” 2 Timothy 2:22

Ask God for wisdom with respect specifically to the *how* according to individual circumstances.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” James 1:5.

- **“Exhort one another daily.”** See *Questions 4, 5* and note 1 Timothy 4:13 with application with respect to the *Lord’s* Return and the emphasis on *doctrine*.

“Till I come, give attendance to reading, to exhortation, to doctrine.”

Note also that falling away is traceable to departure from **“sound doctrine.”** 1 Timothy 1:10, Titus 1:9, 2:1 and in particular 2 Timothy 4:3-4. See also *Question 1* on **“sound doctrine.”**

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”

“Fables” among Christians include:

- ‘Originals-onlyism,’ in violation of Psalm 12:6, 7
- *Modern versions are Bibles*, in violation of 2 Corinthians 2:17
- *5-Point Calvinism*, in violation of 1 Peter 1:2
- *British-Israelism and/or God-is-all-through-with-the-Jew*, in violation of Jeremiah 31:35, 36, 37, 33:19, 20, 21, 22, 23, 24, 25, 26, Romans 11:25, 26, 27, 28, 29
- *Tongues-speaking is for today*, in violation of 1 Corinthians 1:22, 14:21, 22
- *Theistic evolution*, in violation of Exodus 20:11, 1 Timothy 6:20
- *Individual races don’t exist* (asserted by cutting the word **“blood”** out of Acts 17:26), in violation of Genesis 9:25, 26, 27
- *Christians can lose salvation*, in violation of 1 John 5:11, 12, 13. See *Question 1*.

See Dr Ruckman’s commentary *Pastoral Epistles I & II Timothy-Titus* pp 284-292 and the *Ruckman Reference Bible* pp 21-22, 780, 1029, 1033, 1463, 1501, 1502, 1533, 1623, Appendices 20, 28, 29, 43, 44.

- *Continue steadfast according to 1 Corinthians 15:58 because it is worthwhile and will count forever, noting that the Christians are already and irrevocably “partakers of Christ” Hebrews 3:14, see Question 1 and Ephesians 5:30 “For we are members of his body, of his flesh, and of his bones.”* The Lord is not about to shed any part of His **“flesh and bones, as ye see me have”** Luke 24:39. 1 Corinthians 15:58 reads as follows and it should be memorised.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

Appendix – Deficiencies of the NIVs

Hebrews 3:1. The 1978, 1984, 2011 NIVs omit “**Christ**” found in the 1611 AV1611 and the 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles omit “*Christ.*”

The 1582 JR Jesuit Rheims New Testament omits “*Christ.*”

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have “*Christ.*”

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision, 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation omit “*Christ.*”

Nestle’s 21st Edition Interlinear omits “*Christ.*”

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear has “*Christ,*” indicating that the Minority Texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, forerunners of Nestle, omit “*Christ.*”

The Farstad-Hodges ‘Majority’ Text Edition Interlinear and the NKJV include “*Christ,*” the NKJV without a footnote.

J. A. Moorman notes in *Early Manuscripts and the Authorized Version* p 139 that “*Christ*” is found as “*Jesus Christ*” in papyrus manuscripts P13, P46 possibly, 11 uncial manuscripts, the majority of the cursive manuscripts and the Peshitta Syriac. The few sources that omit “*Christ*” include 7 uncial manuscripts, among them Aleph and B and 3 extant Old Latin manuscripts. Dr Moorman notes in *When the KJV Departs from the “Majority” Text* p 74 that the main Received Text Editions of Stephanus, Beza and Elsevier all contain “*Christ*” as “*Christ Jesus,*” which is the correct order and emphasis for “***the Apostle and High Priest of our profession, Christ Jesus.***”

The majority attestation to the term “*Christ*” by the ancient witnesses does of course give considerable support to the AV1611 reading as correct and the modern omission of the term “*Christ*” as wrong. The ancient support is further strengthened by the witness of the Bibles of the 16th century English Protestant Reformation that also have the correct emphasis and order for the names “***Christ Jesus.***”

Hebrews 3:6. The 1978, 1984, 2011 NIVs omit “***firm unto the end***” found in the 1611 AV1611, 2011+ AV1611.

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*til to [said] faith*” and “*in to the end*” respectively, i.e. partially in agreement with the AV1611.

The Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva Bibles have “*unto the end,*” partially in agreement with the AV1611.

The 1582 JR New Testament has “*unto the end,*” partially in agreement with the AV1611.

Of the post-1611 versions:

The 1749-1752 DR Challoner's Revision has "*unto the end,*" partially in agreement with the AV1611.

The 1881 RV, ASV have "*firm unto the end.*" The NASV, Farstad-Hodges 'Majority' Text Edition Interlinear, Nestle's 21st Edition Interlinear have "*firm until the end,*" Nestle with square brackets around the Greek words for the phrase indicating that some editors think the words should be included in the text and some don't, i.e. Nestle regards the phrase "*firm until the end*" as doubtful.

The RSV, NRSV, JB, NJB, CEV, ESV, GNT, HCSB, NCV, NET, NLT omit "*firm unto the end.*"

Ricker Berry's Edition of Stephanus's 1550 Received Text Edition Interlinear has "*firm unto the end,*" indicating that of the Minority Texts preceding Nestle, only Alford omits the phrase, in turn indicating that the opponents of the AV1611 will even side with a minority within a minority in order to cast doubt on "***the scripture of truth***" Daniel 10:21.

The NKJV, NWT have "*firm to the end,*" though, typically, the NKJV f.n. disputes the words.

J. A. Moorman notes in *Early Manuscripts and the Authorized Version* p 140 that the reading "*firm unto the end*" has overwhelming ancient attestation, with 16 uncials even including Aleph, the majority of the cursives, up to 10 Old Latin copies and the Peshitta Syriac with some variation. Of the few sources that omit the reading, P13, P 46 and uncial Vaticanus B are the principal witnesses, the presence of Vaticanus B among them no doubt disproportionately influencing modern editors.

Even though the AV1611 reading "***firm unto the end***" has a distinctly greater emphasis than the reading "*unto the end*" of the faithful pre-1611 Bibles, including those of the 16th century English Protestant Reformation, their combined witness and that of the overwhelming proportion of the ancient sources show yet again that the AV1611 translators were right to retain the words "***firm unto the end***" in Hebrews 3:6 and the modern editors are wrong to reject them.

Hebrews 3:16. The 1978, 1984, 2011 NIVs change "***howbeit not all that came out of Egypt by Moses***" 1611 AV1611, 2011+ AV1611 to "*Were they not all those Moses led out of Egypt?*"

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have "*but not all they that went out of Egypt by Moses*" i.e. in agreement with the AV1611.

The Tyndale, Coverdale, Matthew, Great, Bishops', Geneva Bibles have "*howbeit not all that came out of Egypt by Moses*" with only slight variation i.e. in agreement with the AV1611.

The 1582 JR New Testament has "*but not all they that went out of Egypt by Moses*" i.e. in agreement with the AV1611.

Of the post-1611 versions:

The 1749-1752 DR Challoner's Revision has "*but not all that came out of Egypt by Moses*" i.e. in agreement with the AV1611.

The 1881 RV, ASV have "*nay, did not all they that came out of Egypt by Moses?*"

The NASV has "*Indeed, did not all those who came out of Egypt led by Moses?*"

The RSV, NRSV have "*Was it not all those who left Egypt under the leadership of Moses?*"

The JB has "*those who rebelled after they had listened were all the people who were brought out of Egypt.*"

The NJB has "*who was it who listened and then rebelled? Surely all those whom Moses led out of Egypt.*"

The CEV has "*Weren't they the same ones that came out of Egypt with Moses?*"

The ESV has *“Was it not all those who left Egypt led by Moses?”*

The GNT has *“All those who were led out of Egypt by Moses.”*

The HCSB has *“Wasn’t it really all who came out of Egypt under Moses?”*

The NCV has *“It was all those people Moses led out of Egypt.”*

The NET has *“Was it not all who came out of Egypt under Moses’ leadership?”*

The NLT has *“Wasn’t it the people Moses led out of Egypt?”*

The NWT has *“Did not, in fact, all do so who went out of Egypt under Moses?”*

Nestle’s 21st Edition Interlinear has *“yet not all the ones coming out of Egypt through Moses?”* Nestle’s reading appears to be a compromise reading between the AV1611 and the modern readings.

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear has *“but not all who came out from Egypt by Moses,”* indicating that the Minority Text forerunners of Nestle; Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, rephrase the words as a question, like the modern versions.

The Farstad-Hodges ‘Majority’ Text Edition Interlinear has *“But was it not all the ones who came out of Egypt with Moses?”* and the NKJV has *“Indeed, was it not all who came out of Egypt, led by Moses?”*

Note that the three Greek texts consulted appear to give three different readings; Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear reads with the AV1611, the Farstad-Hodges ‘Majority’ Text Edition Interlinear reads with the modern versions and Nestle’s 21st Edition Interlinear appears to have a compromise reading between the two. 1 Corinthians 14:33 should be kept in mind:

“For God is not the author of confusion...”

The modern reading is clearly wrong because not only did Caleb and Joshua leave Egypt to enter ***“the land of Canaan”*** Numbers 32:11, 12, 30, 32, no doubt along with their households but so did a whole generation aged less than ***“twenty years old and upward”*** Numbers 14:29, of whom God said ***“But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised”*** Numbers 14:31.

The Christian should note the application that God blesses a faithful man’s household.

“And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD” Deuteronomy 1:36.

In sum, the AV1611 readings for Hebrews 3:1, 6, 16 have been shown to be right and the modern alternatives wrong, grievously so in:

- Detracting from the full name of ***“the Apostle and High Priest of our profession, Christ Jesus”***
- Subverting the well-established scriptural testimony to the faith-works salvation of ***“the tribulation of those days”*** Matthew 24:29, when only ***“he that shall endure unto the end, the same shall be saved”*** Matthew 24:13
- Making a liar out of ***“the minister of Jesus Christ to the Gentiles”*** Romans 15:16 in his initial ministry ***“to the Jew first”*** Romans 1:16, ***“my brethren, my kinsmen according to the flesh”*** Romans 9:3.

A lot of evening-up will be achieved at *“the judgment seat of Christ”* Romans 14:10 where *“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is”* 1 Corinthians 3:13.