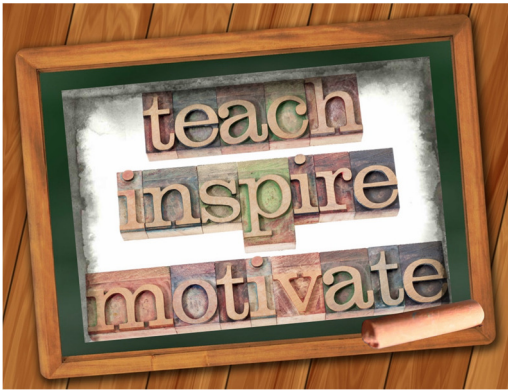




## How Do I Provoke in a GOOD Way?

**Acts 15:39: (NASB) *And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him....***



The world is full of provoking and it is NOT A GOOD THING. First, there is the provoking that takes place among children by way of demeaning and bullying those who seem weaker or different. Then there is provoking on an adult social level as those on various sides of issues regarding personal freedoms and beliefs poke and prod one another. And let's not forget the provoking on a political level as those on opposite sides of the aisle name-call and cast aspersions at one another. Basically, provoking stinks! Now that we have proclaimed that provoking is a problem, there is a verse in the Bible that tells us to provoke one another in a good way. How does that work? What are we

supposed to say or do and how are we supposed to do it? Can there be a positive place and purpose for provoking?

**Merriam Webster Online Dictionary:**

**Provoke:** transitive verb

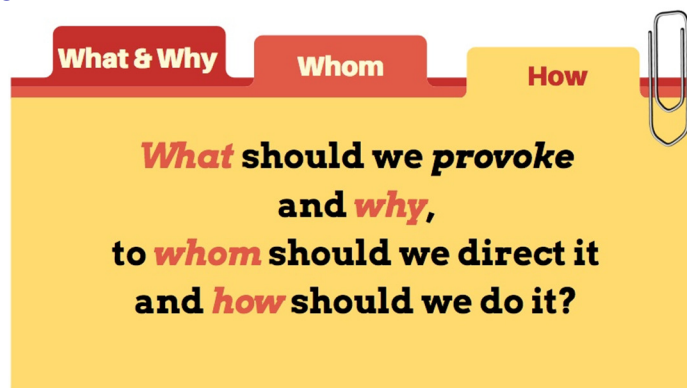
- 1 a: to arouse to a feeling or action  
b: to incite to anger
- 2 a: to call forth (a feeling, an action, etc.): evoke - provoke laughter  
b: to stir up purposely - provoke a fight  
c: to provide the needed stimulus for - will provoke a lot of discussion



**Start with a child, *How to React When You Are Provoked*, Murshidah Said**

- *You know, when we start with a child provoking the mother or the father, for example, it is because their child feels lonely, insecure, probably hungry, throwing a tantrum, they want attention, right? And that is what adults also do. They want attention to themselves, and it's a way of expressing their own insecurities and unhappiness or some anger issue from the past, and it's normally not related to the person that they are provoking. It is just a reaction. It is just something that: hey, this person is there, I'm going to attack, because it is the easiest thing to do at this moment because I'm angry, I'm frustrated. And have you heard that phrase, "Hurt people will hurt other people"? Hurt people will hurt other people! Right!*

One of the first lessons about provoking is that it has to do with emotions and feelings.





**A brief observation on provoking that could have gone badly but turned into positive provoking...**

We will look at the conference in Jerusalem when the brotherhood came together over the issues of Jewish vs. Gentile understandings and interpretations of Christianity.



**Often, we provoke by proclaiming our stance as absolute truth:**

*Acts 15:1-2: (NASB) <sup>1</sup>Some men came down from Judea and began teaching the brethren, unless you are circumcised according to the custom of Moses, you cannot be saved.*

They could not understand how something that was with them for thousands of years could suddenly go away. They had a legitimate position.

**This immovable stance is often met with a similarly immovable and opposing stance:**

*<sup>2</sup>And when Paul and Barnabas had great dissension and debate with them....*

**We usually leave it here and fight, but that never solves anything! Not so in this case:**

*...the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.*

They decided to discuss the matter and figure it out together.

**All sides were allowed to engage in the provocative conflict:**

*Acts 15:6-8: (NASB) <sup>6</sup>The apostles and the elders came together to look into this matter. <sup>7</sup>After there had been much debate...*

**Once all are heard, and presumably once all are exercised by listening, apostleship speaks:**

*...Peter stood up and said to them, Brethren...the Gentiles would hear the word of the gospel and believe. <sup>8</sup>And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us;*

Peter goes back to the basic principle that the Gentiles have God's Spirit which means they are saved and are a part of things.

**Apostleship was followed up with more apostleship and lots of evidence:**

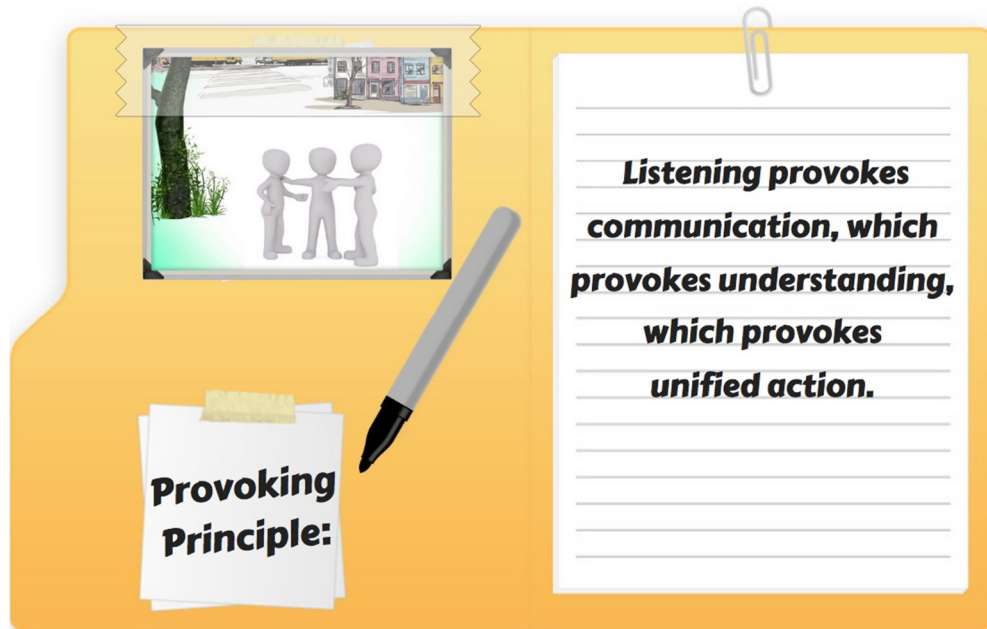
*Acts 15:12: (NASB) All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.*

**There was progress! Opposing sides found common ground and moved forward:**

*Acts 15:22-23: (NASB) <sup>22</sup>Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas... <sup>23</sup>and they sent this letter by them... (proclaiming what they had concluded and compromised.)*

They were at odds in the beginning, drawing lines in the sand, but at the end they were able to come together because they were willing to listen to the other side. The key is *they heard the facts* of the matter.

Upon arriving, the letter was read and accepted with rejoicing. Provoking worked positively!



Listening, communicating, understanding and provoking are good!  
Does this mean we are done?

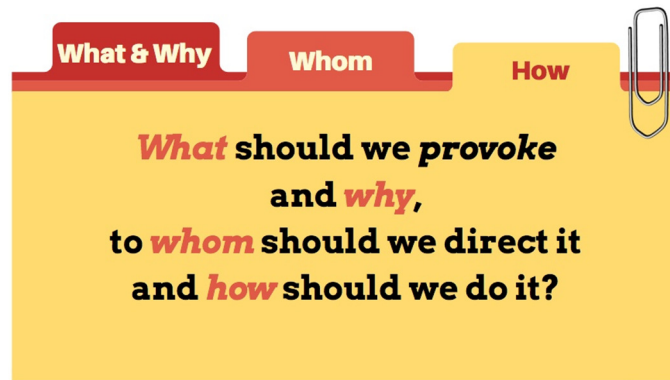
While listening, communicating and understanding can change adversaries into allies, this is only one example. What happens when the provoking is between two individuals who are deeply committed to their points of view and do not see ample evidence to change?

 **Story on the power of our words, The Power of Encouragement, Christianity 9 to 5**

- A man walks into a diner and asked the waitress behind the counter for the pay phone - these were the days before cellphones. And she points him over to the corner. He goes over there, puts a quarter in and dials a number, and he says, "Hello Mr. Jones, this is John Smith and I'd like to know if you have a place in your organization for a smart, hard-working sales manager to oversee your sales staff? Hmm, uh-huh, yeah, I see. Okay, you already have a smart hard-working sales manager and you like him very much. Okay, well thank you for your time, Sir, have a good day." Hangs up, there's a big smile on his face, starts whistling and walking toward the door, which really puzzles the waitress. So, with a touch of attitude she says, "What are you so happy about? You just got rejected." And he turns and he says to her, "Actually, I didn't. You see, I am that bright hard-working sales manager at that company. I just wanted to make sure that my boss, Mr. Jones, thought so, too!"



If we want to learn to provoke positively, we have to utilize the power of positively spoken words.



Our next provoking example turns out differently and takes place shortly after the previous example with two of the key individuals who were at that pivotal meeting we just described:

Acts 15:36-40: (NASB) <sup>36</sup>After some days Paul said to Barnabas, Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are. <sup>37</sup>Barnabas wanted to take John, called Mark, along with them also. <sup>38</sup>But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work.

This would have been a significant dissension, because the rigors of a missionary journey cannot be taken lightly. Paul simply believed the young John Mark could not do it and Barnabas (John Mark's uncle) believed he could. What do you do? How do you find common ground? (Remember they had just helped a group come to a dramatic compromise just days before this.)

<sup>39</sup>And there occurred such a **sharp disagreement <3948>** that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. <sup>40</sup>But Paul chose Silas and left, being committed by the brethren to the grace of the Lord.

**Provoke:** Strong's #3948 incitement (to good), or dispute (in anger)

The work for the gospel still went on. Both Paul and Barnabas served the Lord and accomplished much, even though it was a sad departure. They did not stop the work because of the dispute.

This provoking was proper and appropriate as these two mighty men of faith were both clear in their opinions and perceived needs. The key was that while they separated, they did not attach importance to this particular decision beyond its true scope. It did not translate into a divisive action that would last their lifetime. They agreed to do things differently.

**Paul responds two times later in life to John Mark. Let's take a look at the first response:**

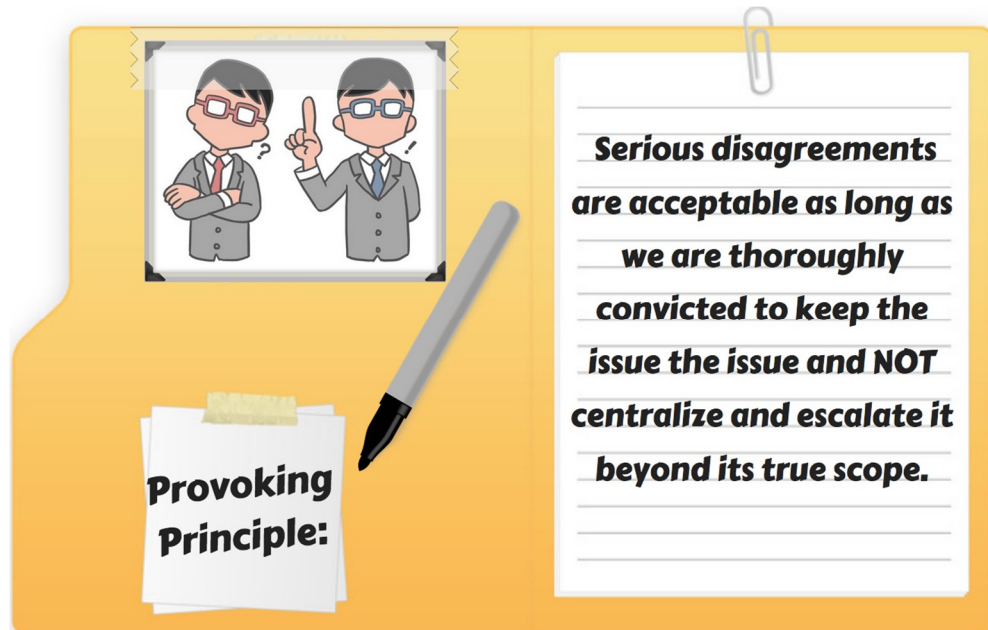
Colossians 4:10-11: (NASB) <sup>10</sup>Aristarchus, my fellow prisoner, sends you his greetings; and also, Barnabas's cousin Mark (about whom you received instructions; if he comes to you, welcome him); <sup>11</sup>and also Jesus who is called Justus; these are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me.

This meant he was in close communication with Mark because he mentioned him by name to the Colossians in his letter. He tells them Mark proves to be an encouragement. He was *not* an outcast in the eyes of the Apostle Paul. You can disagree and go separate ways but not be disagreeable to one another.



2 Timothy 4:11: (NASB) *Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service.*

The apostle is near the end of his days and *he asks for Mark!* This shows the dissension was not over the person, but over the perceived ability in one specific area. The brothers did not allow that perception of his ability to affect their relationship or the gospel.



 **Question one, *Three Power Questions That Can Transform Your Conversations*, Andrew Sobel**

- *Have you ever gotten into a heated circular argument with your spouse or a friend and wished you could somehow get out of it? Or have you started to say something in a meeting at work but well, flubbed it? A powerful question in these circumstances is: "Do you mind if I start over?" Or, "Can we start over?" Use this question rarely, but do it when you need a parachute. It'll give you a second chance.*



The only other use of this particular word for provoke is a positive one in Hebrews:

Hebrews 10:24: (KJV) *And let us **consider** <2657> one another **to provoke** <3948> unto love and to good works:*

**Consider:** Strongs #2657 to observe fully

Let us observe fully and understand each other so we can incite our brothers and sisters to good.

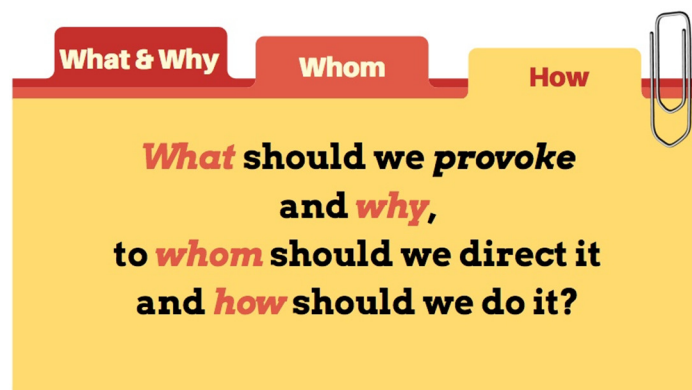
We believe Apostle Paul wrote the book of Hebrews to help the Hebrew Christians understand the centrality of Jesus to the whole plan of God. He provokes them through the entire book of Hebrews in a positive, powerful and inspiring way. **Please see the Bonus Material at the end of this Rewind.**

Paul is clear in his explanation -the blood of bulls and goats in the past sacrifices do not take away sin; *Jesus does*. Let's unify and encourage, for you, the Hebrew Christians, are now in the Holy (of the Tabernacle) as the priesthood and are certainly worthy brethren. We are honoring God together through following Jesus.



**When we provoke we often exasperate and that's not good!  
How do we keep from exasperating God?**

The third chapter of Hebrews talks about exasperating God. It uses an entirely different word for provoking, is only used within this chapter, and is only used in regard to exasperating God. This tells us that we should really pay attention here as the one thing we should NEVER want is to exasperate and provoke our Creator!



 **Question two, Three Power Questions That Can Transform Your Conversations, Andrew Sobel**

- *Let's go to a second question. It has to do with the "why" of our chosen work, be that a career in business or in parenting. On the surface, many people would say that they work because they need to earn a living or they do what they do because it's a duty or an obligation. But beneath those reasons are*



*usually some more profound motivations. To get at those, ask someone, "Why do you do what you do?" If they say, "Well I have to earn a living somehow," then ask it again. "So why else? What is it about your work that really grabs you? What parts energize you? What aspects of it are you truly passionate about?"*

This subject "*provoke one another unto love and good works*" was our very first Christian Questions radio program. Our object was to inspire others by sharing the gospel.

Two forms of the same word:

**Provoke:** Strong's #3893; to embitter alongside,  
i.e. (figuratively) to exasperate

**Provoke:** Strong's #3894; irritation

***How NOT to provoke (exasperate) God -  
following this advice is a really good idea***



Up to this point in Hebrews, Paul had been carefully laying out the case for Jesus as the absolute centerpiece of God's plan by way of prophecy, Jesus' position in relation to angels and examples of other Jewish Christians.

**He now compares Jesus' faithfulness with that of Moses:**

Hebrews 3:1-19: (NASB) <sup>1</sup>Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; <sup>2</sup>He was faithful to Him who appointed him, as Moses also was in all His house. <sup>3</sup>For he has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

Moses was incredibly faithful to what he was given to do but Jesus did greater things. *He has been counted worthy of more glory than Moses.* Paul had avoided provoking negatively by continually honoring what the Jewish Christians honored. He provoked unto love and good works.

**Now Paul reminds them that the Jewish Christians' heritage came from a place of exasperating God:**

...<sup>5</sup>Now Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken later; <sup>6</sup>but Christ was faithful as a Son over his house—whose house we are, **How Not to exasperate God: if we hold fast our confidence and the boast of our hope firm until the end. (Hold fast to what you know.)** <sup>7</sup>Therefore, just as the Holy Spirit says, today if you hear his voice, <sup>8</sup>do not harden your hearts as when they **provoked <3894>** Me, as in the day of trial in the wilderness, <sup>9</sup>where your fathers tried Me by testing Me, and saw my works for forty years. <sup>10</sup>Therefore I was angry with this generation, and said, they always go astray in their heart, and they did not know My ways; <sup>11</sup>as I swore in my wrath, they shall not enter my rest.

What was God so irritated about? The Israelites were released from Egypt and saw all the miracles God did for them, yet they constantly complained. Paul is using this as an example. They had the real-life experience of deliverance. God gave them freedom. Their penalty was wandering in the wilderness for forty years, dying there and never making it to the Promised Land.



Paul just painted an incredibly familiar word picture for them - they all KNEW this story! They understood how they suffered consequences for their lack of belief and Paul is encouraging them not to fall into that.

<sup>12</sup>Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. **How not to exasperate God:** <sup>13</sup>But encourage one another day after day, as long as it is still called Today, so that none of you will be hardened by the deceitfulness of sin.

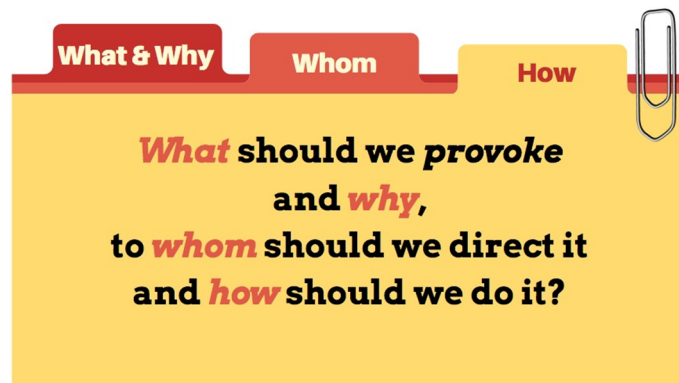
1. How not to exasperate God: Hold fast to your confidence.
2. How not to exasperate God: Encourage one another day after day.

**How Not to exasperate God:** <sup>14</sup>For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, <sup>15</sup>while it is said, today if you hear his voice, do not harden your hearts, as when they **provoked** <3894> Me. <sup>16</sup>For who **provoked** <3893> Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? <sup>17</sup>And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? <sup>18</sup>And to whom did He swear that they would not enter His rest, but to those who were disobedient? **How not to exasperate God:** <sup>19</sup>So we see that they were not able to enter because of unbelief.

3. How not to exasperate God: Appreciate God's gift, hold fast to it and encourage one another.
4. How not to exasperate God: Do not let go of your belief.

**Is there a level of provoking that is more general and less dramatic than what we have seen so far?**

There is a seemingly more common, less intense level of provoking - most often used in a negative sense but still having the possibility of a positive bent. As with all other kinds of provoking the default seems to be to tear down, but there is hope for something good if we pay close attention. Focus on the most important thing.



 Sheldon Cooper, *The Most Annoying Behaviors*, *Big Bang Theory*

- (Sheldon) Look, see this first question makes no sense. Look, how many car lengths should you leave in front of you when driving? There's no possible way to answer that. The car length is not a standardized unit of measure.
- (DMV worker) Look at the sign.
- (Penny) Sheldon, it's C. Just put down C.
- (Sheldon) I don't need your help Penny.





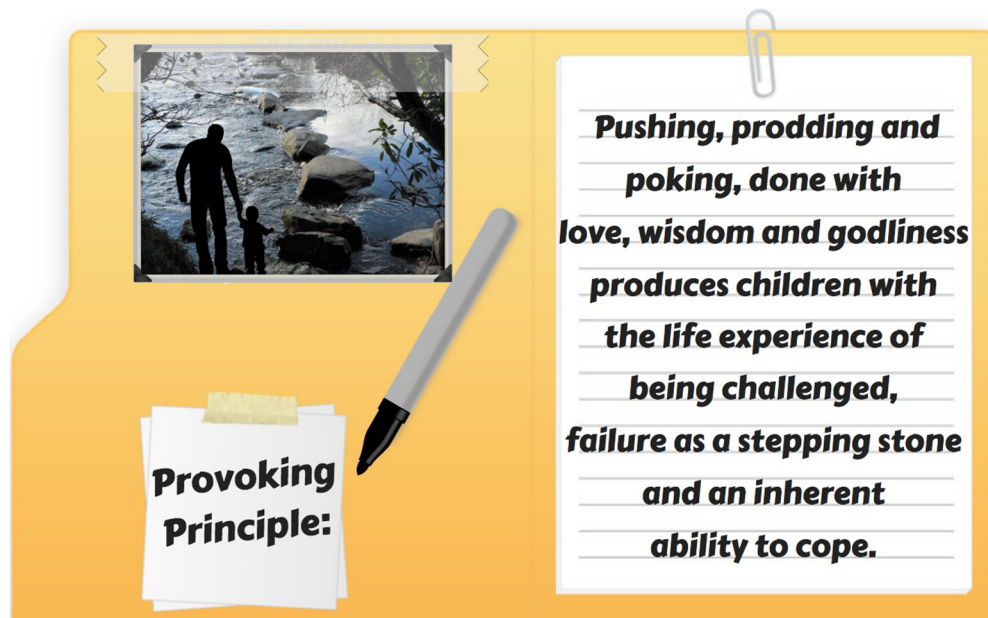
- (DMV worker) *Listen to that little girl, honey; put C. Next!*
- (Howard) *Look, like this next question. Sheldon, why are you arguing with the DMV?*
- (Sheldon) *How else are they going to learn? Question two, when are roadways most slippery? Now, okay, there are three answers, none of which are correct. The correct answer is when covered by a film of liquid sufficient to reduce the coefficient of static friction between the tire in the road to essentially zero, but not so deep as to introduce a new source of friction.*
- (DMV worker) *Here's your learner's permit, go away.*
- (Sheldon) *But I'm not done, I have many additional concerns about these questions.*
- (DMV worker) *Don't make me climb over this counter!*

**Exasperate:** Strongs #2042 from a presumed prolonged form of #2054;  
to stimulate (especially to anger)  
Strongs #2054, of uncertain affinity; a quarrel, i.e. (by implication) wrangling

**This word is only used twice in the New Testament:**

Colossians 3:18-21: (NASB) <sup>18</sup>*Wives, be subject to your husbands, as is fitting in the Lord.* <sup>19</sup>*Husbands, love your wives and do not be embittered against them.* <sup>20</sup>*Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.* <sup>21</sup>*Fathers, do not **exasperate** <2042> your children, so that they will not lose heart.*

*Fathers, do not exasperate your children.* This is not about “hurting their feelings” or a tug of war for control. It is about being so hard on them that they lose heart. Do not dwell on their faults, beat them down and cause them to give up. Train them, praise them, discipline them, coach them, be an example to them. Give them the grace to grow, like God gives us!



It has almost gone the opposite direction in our society. You can actually exasperate children by being too easy on them and not teaching them to succeed in life.



This next provoking example is provoking for good! Paul is focusing on Christians helping Christians:

2 Corinthians 9:1-7: (NASB) <sup>1</sup>For it is superfluous for me to write to you about this ministry to the saints; <sup>2</sup>for I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has **stirred up <2042>** most of them.

Paul is telling them that their zeal and generosity stimulated the brethren. The effect was a positive provoking.

Paul is positively provoking those who were positively provoking others!



**Is Paul playing on their egos?**

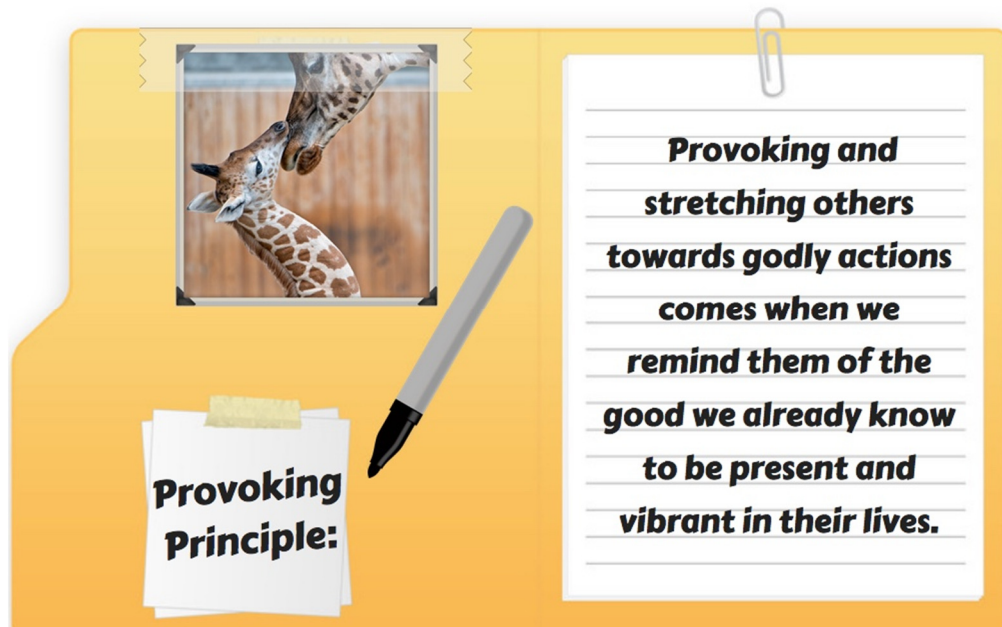
<sup>3</sup>But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; <sup>4</sup>otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence.

Could Paul be prodding them to act in a certain way by exerting peer pressure?

<sup>5</sup>So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.

No, Paul is praising their previous actions, their present promise of action and the godly attitude that fueled both, as their generosity was contagious. They were being an example of Christlikeness.

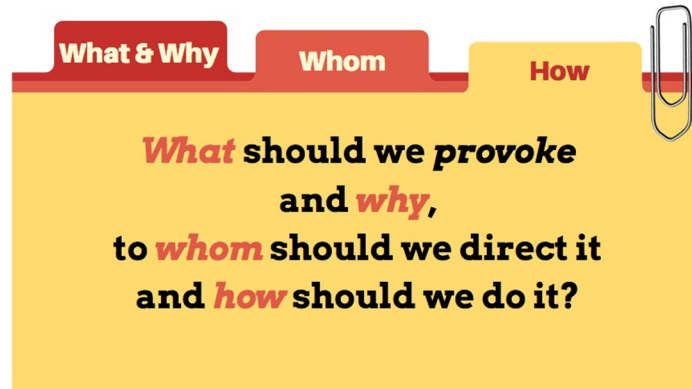
<sup>6</sup>Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. <sup>7</sup>Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.





## Is there a type of provoking to avoid that is too intense to turn to towards that which is good?

As with most things in this world, there is provoking we simply should avoid going to at all costs. Our frail human form can be easily angered and in such a state we can easily seek to pick a fight or incite others to join our unbalanced cause and show those other people "what for!" As Christians, we need to run from this with all our energy.



*What* should we provoke and *why*? To love and good works and giving to one another. *Who* should we provoke? Make sure we provoke those around us in a positive way. *How* should we provoke? With goodness and looking at their best welfare.



**Your response, *How to React When You Are Provoked*, Murshidah Said**

- Hurt people, insecure people, maybe hungry people. Fear-if you know they have the sense of fear within, they will want to provoke or invoke fear in others. And like I said, be kind to unkind people, because they need it the most. You know, how they react to you, how they hurt you, is a reflection of their own hurt. How we react to them, provoking us, is a reflection of our own hurt. You know, so if somebody hurts you, and they provoke your day, they push you at the wrong buttons, and then you react back, and you start attacking back. The other person, you know, it's a reflection of your own hurt from the past.*

Two of the strongest New Testament words for provoking:

**Jealous:** Strong's #3863, 3844 and 2206; to stimulate alongside, i.e. excite to rivalry

The only place rivalry is good is in sports.

This word is from two words that mean "near" and "have warmth of feeling for or against." Seems to imply letting that "warmth of feeling" show when near its object.

**Anger:** Strong's #3949 from NT:3844 and NT:3710; to anger alongside, i.e. enrage: KJV anger, provoke to wrath

Strongest provoking: From Strong's #3844 - near and #3710 - to provoke or enrage, often translated anger. The difference between the two (#3710 and #3949) seems to be using the anger to react (#3710) or using it to push somebody to react and be angry (#3949).

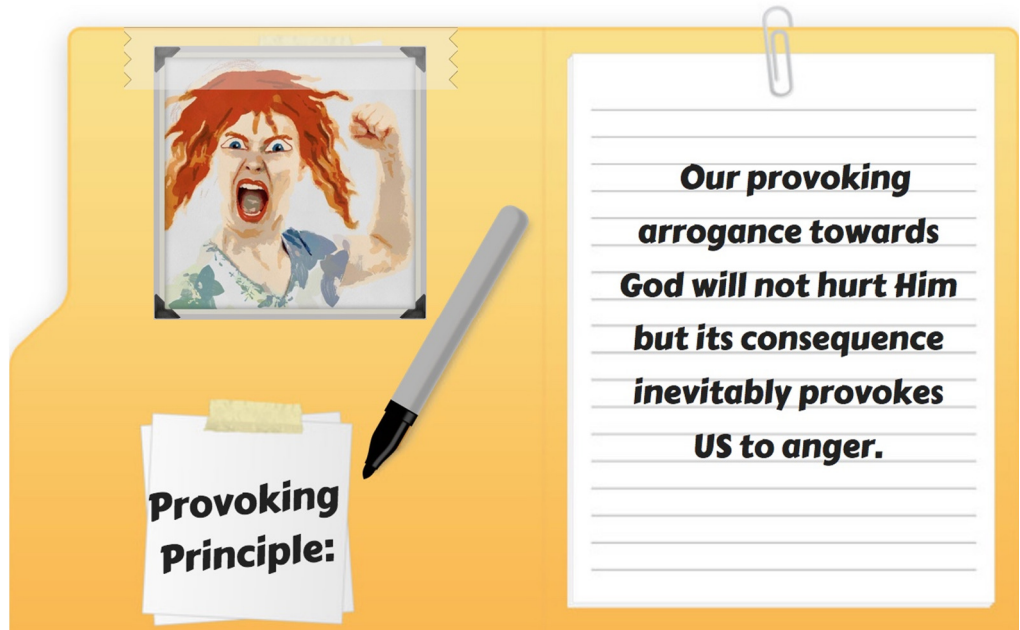


## Remember not exasperating God? Here is the result upon those who did the exasperating:

**Romans 10:18-20:** (NASB) <sup>18</sup>*But I say, surely, they have never heard, have they? Indeed, they have; their voice has gone out into all the earth, and their words to the ends of the world.* <sup>19</sup>*But I say, surely Israel did not know, did they? First Moses says, I will make you **jealous <3863>** by that which is not a nation, by a nation without understanding will I **anger <3949>** you.* <sup>20</sup>*And Isaiah is very bold and says, I was found by those who did not seek me, I became manifest to those who did not ask for me.*

Previously we talked about the Exodus and how the Israelites wandered in the wilderness because of their lack of faith.

Why would God enrage anybody? He offered the spiritual call to Israel as a nation and they rejected it. So, the call went out to the Gentiles. That was a dramatic cause for jealousy from the Jews. They could not understand why God gave the Gentiles favor. The Jews lost their opportunity. They provoked God by rejecting His son.



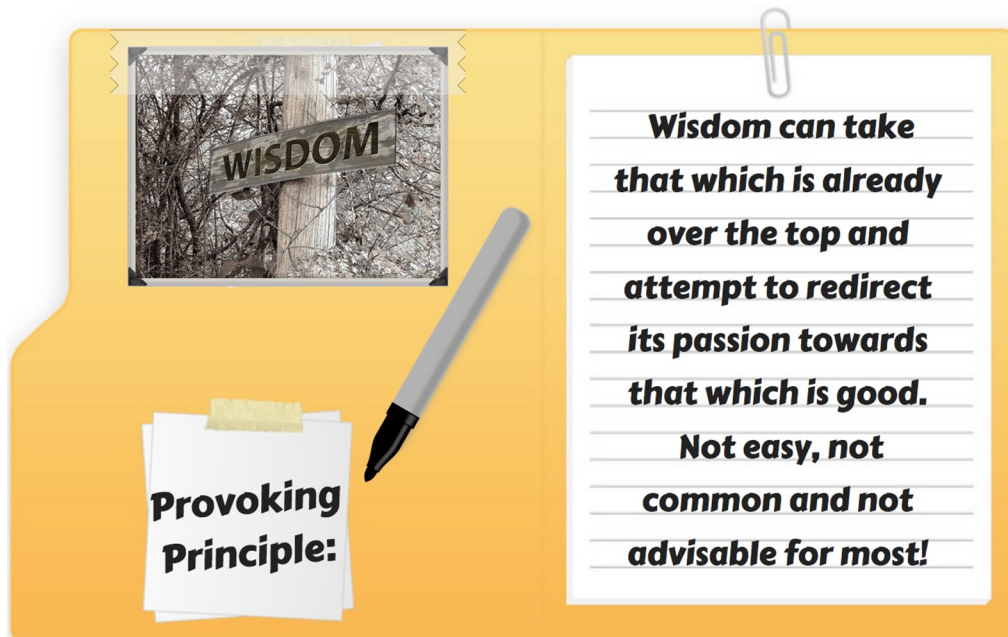
The Jews ended up provoking themselves to anger and jealousy because of their anger and jealousy toward Jesus.

When we provoke negatively it will come back and hurt us deeply.

**Romans 11:11-14:** (NASB) <sup>11</sup>*I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to **make them jealous <3863>**.* <sup>12</sup>*Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!* <sup>13</sup>*But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, (this is generally a very negative provoking, yet Paul is using it as a kind of last resort for his Jewish brethren for they are already jealous.)* <sup>14</sup>*if somehow, I might **move to jealousy <3863>** my fellow countrymen and save some of them.*

The feeling of being left out can help draw them back as a nation. Prophetically, Israel is still God's chosen nation. They are back in Israel because God overruled them getting there.





**Provoking Principle:**

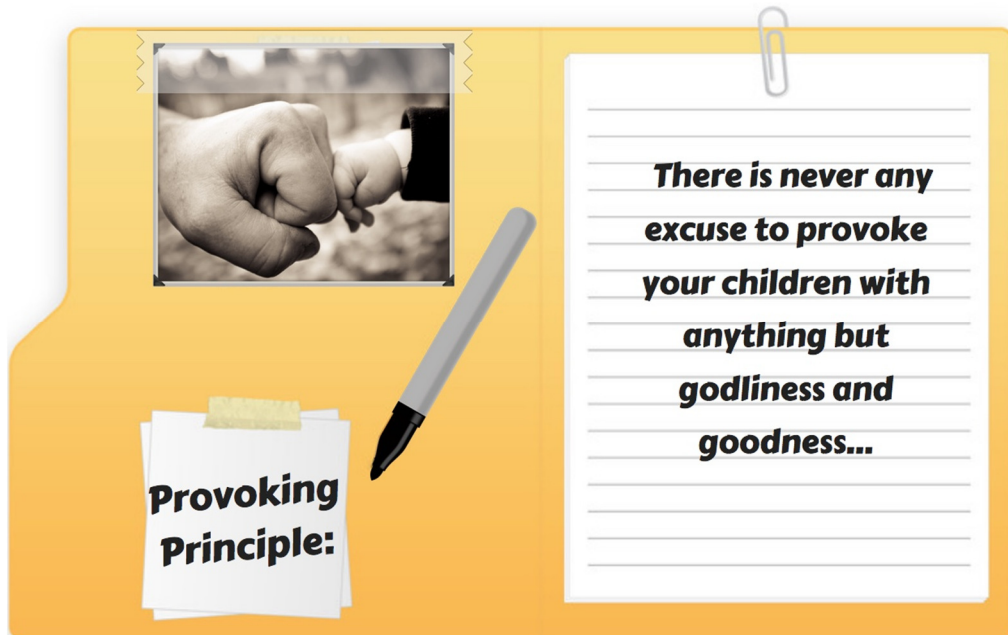
**Wisdom can take that which is already over the top and attempt to redirect its passion towards that which is good. Not easy, not common and not advisable for most!**

For us, we should focus on *provoking unto love and good works*.

The last father/children example was “stimulating to anger” - this is “to anger alongside - enrage:”

Ephesians 6:1-4: (NASB) <sup>1</sup>Children, obey your parents in the Lord, for this is right. <sup>2</sup>honor your father and mother (which is the first commandment with a promise), <sup>3</sup>so that it may be well with you, and that you may live long on the earth. <sup>4</sup>Fathers, do not **provoke** <3949> your children to **anger** <3949>, but bring them up in the discipline and instruction of the Lord.

A father’s job is to bring his children up in discipline and the instruction of the Lord, but not to enrage his children.



**Provoking Principle:**

**There is never any excuse to provoke your children with anything but godliness and goodness...**

We have the power to provoke in a positive way. Set a standard to *provoke unto love and good works*, showing others how it is done. This can change your life and those around you!



*So, how do I provoke in a GOOD way?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



***The tongue has no bones but is strong enough to break a heart. So be careful with your words. — Unknown***

Paul wrote the book of Hebrews to positively provoke his Jewish Christian brethren to take the quantum leap of accepting Jesus and putting the Law away. The following is a brief view of the meticulous and powerful way that Paul went about this positive provoking through the first three chapters of Hebrews:

#### Chapter 1:

Paul immediately begins with common ground of prophecy, as he introduces Jesus in the context of the Old Testament. He quotes from Psalms 2:7-8, alludes to Proverbs 8:22-30, quotes from 2 Samuel 7:14, 1 Chronicles 22:10; 28:6, Psalms 89:26-27 and Psalms 97:7 - **all within the first six verses!**

Hebrews 1:1-6: (ASV) <sup>1</sup>God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, <sup>2</sup>hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; <sup>3</sup>who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; <sup>4</sup>having become by so much better than the angels, as he hath inherited a more excellent name than they. <sup>5</sup>For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup>And when he again bringeth in the firstborn into the world he saith, and let all the angels of God worship him.



**Paul continues to prophetically compare angels, who were the most powerful beings (other than God Himself) then known to the Jews, to Jesus the only son of God:**

**Hebrews 1:13-14:** (NRSV) <sup>13</sup>*But to which of the angels has he ever said, Sit at my right hand until I make your enemies a footstool for your feet?* <sup>14</sup>*Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?*

**Lesson in provocation:** *Firmly establish a common base of credibility. In this case the indisputable authority of the Old Testament and the power of God's angels.*

**Chapter 2:**

**Paul continues to build a picture of Jesus by adding another level of credibility - the testimony of Jewish Christians who saw and heard Jesus in person:**

**Hebrews 2:2-3:** (ASV) <sup>2</sup>*For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; <sup>3</sup>how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;*

**He adds to his reasoning the destiny of the world not being in the hands of angels, but of Jesus:**

**Hebrews 2:5:** (ASV) <sup>5</sup>*For not unto angels did he subject the world to come, whereof we speak.*

**Hebrews 2:8-9:** (ASV) <sup>8</sup>*Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. <sup>9</sup>But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.*

**Paul continues to build the credibility of Jesus by reminding the Hebrews that Jesus was one of them, as well as having the responsibility of destroying evil and being a high priest:**

**Hebrews 2:14:** (ASV) <sup>14</sup>*Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;*

**Hebrews 2:17:** (ASV) *Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.*

**Lesson in provocation:** *Build on the common base of credibility by adding details that enhance the base while expanding the discussion. In this case, the eyewitness accounts of those who saw Jesus who, as a Jew, engineers the coming world by virtue of his ransom sacrifice.*

**Chapter 3:**

**Paul reinforces his connection to the Hebrew Christians as brothers in Christ, then parallels Jesus' and Moses' faithfulness:**

**Hebrews 3:1-2:** (NRSV) <sup>1</sup>*Therefore, brothers and sisters, holy partners in a heavenly calling, consider that Jesus, the apostle and high priest of our confession, <sup>2</sup>was faithful to the one who appointed him, just as Moses also "was faithful in all God's house.*



## Now Paul begins to seriously clarify his argument by elevating Jesus over Moses:

**Hebrews 3:3-4:** (NRSV) <sup>3</sup>Yet Jesus is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself. <sup>4</sup>(For every house is built by someone, but the builder of all things is God.)

## Paul labels his clarity - the house of servants and the house of sons:

**Hebrews 3:5-6:** (NRSV) <sup>5</sup>Now Moses was faithful in all God's house as a servant, to testify to the things that would be spoken later. <sup>6</sup>Christ, however, was faithful over God's house as a son, and we are his house if we hold firm the confidence and the pride that belong to hope.

**Lesson in provocation: Reinforce and Introduce; reinforce your brotherhood and your common base of credibility, then introduce with clarity your perspective - a paradigm shift.** In this case Paul teaches that all Hebrew Christians are brothers in Christ. While Moses and Jesus were both faithful, Jesus (and his followers) were elevated by virtue of Jesus' sonship over Moses (and Israel) as servants.

### Synonyms and Antonyms of Provoke:

1. to rouse to strong feeling or action - his teasing finally provoked her to anger - bees generally will not sting unless they are provoked
2. to bring (something volatile or intense) into being - rankings that are sure to provoke an argument among film buffs.

### Synonyms of Provoke:

arouse, encourage, excite, fire (up), impassion, incite, instigate, move, pique, rev (up), spark, stimulate, stir, abet, brew, ferment, foment, instigate, pick, incite, raise, stir (up), whip (up)

### Words Related to Provoke:

fan, ignite, inflame (also enflame), kindle, trigger, activate, animate, drive, energize, galvanize, induce, inspire, key (up), motivate, motive, pump up, quicken, set off, vitalize, abet, ferment, foment, raise, whip (up), anger, enrage, madden, upset, jeer, taunt, tease, aggravate, annoy, bother, exasperate, gall, get, irritate, vex, advance, cultivate, encourage, forward, foster, further, nourish, nurture, promote, sow, stimulate, detonate, set, set off, trigger, excite, galvanize, inflame (also enflame), inspire, motivate, rouse, activate, energize, enliven, fire, invigorate, jazz (up), liven (up), pep (up), quicken, stimulate, vitalize



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