

Hebrews 3:1-6

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Date: 11 April 2021

[0 : 00] And we're going to go back to the book of Hebrews. Last week we were not in the book of Hebrews because we took a break from this for Easter. But we're going to be in Hebrews chapter 3. Last time we were together going through the book of Hebrews, we finished up the second chapter.

So we're going to be in Hebrews chapter 3, verses 1 through 6 this morning. And just to kind of catch us up and remind us of what it is we were looking at, we will probably go back and read a few verses into the end of the second chapter.

But we remember that the author of Hebrews, whom we do not really know, there's much speculation and some thought about who it could be. Some people perceive from the writing that it is possibly Paul.

I don't see that because I don't think that it is in agreement with the writings of Paul. But it could be because Paul was an educated man, especially of the Hebrew scholars, and could have written in a manner different from his other letters.

But I don't see that it is Paul. Some really have other speculations, but the leading figure of that is that it would have been the author of Paul. But we don't know. And since we don't know, it really is not up to us to try to split a lot of hairs and figure it out.

[1 : 06] But we do know who the book was written to. And it is written to the Hebrew people. And that is very important for us to take it in proper context. And it is very important for us to rightly discern it.

It is writing to the nation of Israel. And more than likely, it is writing to the nation of Israel that are outside of the Promised Land, or at least away from Jerusalem for some distance.

Now, you need to understand that what happened in Jerusalem in A.D. 70, when Jerusalem fell and the temple was destroyed, the temple was torn down, that there was this great change among the Jewish people.

And that is the manner in which they worship. Because all of their worship and all of their focus was on that building in the temple, temple worship. And yet they kind of maintained that, not the sacrificial system, because that can only take place within the walls of Jerusalem.

But they maintained their order in synagogues that were spread throughout the Roman Empire. Now, those synagogues were greatly utilized by the church. When the church was birthed in Jerusalem, the early pages of the book of Acts, we know that when the disciples, or especially Paul and Silas and later on Timothy, and they would go into the mission field, they would often start by going to a synagogue.

[2 : 20] Because in the synagogue, they were used to having the Word of God, at least the Old Testament, read, and then someone explain it. And Paul would go in and read a portion from the Old Testament, and then bring that, as Charles Spurgeon used to say, he would dig a plow, or take a plow and dig a trench straight to the cross.

He would always bring it back to the ultimate fulfillment of Jesus Christ. The author of the book of Hebrews is doing much the same thing. He is writing to the Hebrew people that are dispersed abroad, because he writes it in Greek.

He doesn't write it in the Hebrew language, so they're probably speaking the language of the day, not their native tongue. And he is writing to them to show them that Jesus is greater.

That he is greater than anything they are trusting in. Now, the application to us is, we have the same promises extended to us as Gentiles, non-Jewish people, that the author of the book of Hebrews is extending to the Jewish people.

And that is, there is a hope that rests on better things. The nation of Israel was basing their hope upon the Old Testament, upon the law, upon the Pentateuch, upon their efforts, upon their works, upon their sacrifices, upon everything they were doing.

[3 : 34] And it was a very tedious and weighty responsibility to carry. If you don't believe me, we can go back and read the book of Leviticus, and we can see in the book of Leviticus, or even getting into the book of Numbers, that for everything you did, you were either unclean or unfit.

And there was always another sacrifice to be offered. And now, I was reading this morning, just going through Leviticus, and being reminded again that you would be unclean. It seems to be almost every day you would not be able to approach a holy God because you would be in your uncleanliness if you were not very cautious.

But what the author is doing is showing the Hebrew people there is a hope that rests on better things, and that better thing is Jesus Christ. So he often contradicts the hope that the Hebrew nation has with the person and work of Christ.

And that has application to us because as people living in the world desperately longing for hope, we often put our hope in other things other than or rather than the one thing that is better than them all, and that is the person of Jesus Christ.

So that kind of sets the platform for where we are at. And we see this morning in Hebrews chapter 3, verses 1 through 6, that there is a greater consideration which we must have when we consider who and where we put our hope.

[4 : 56] So if you are physically able and desire to do so, will you join with me as we stand together and we read the Word of God in Hebrews chapter 3, starting in verse 1 and going down to verse 6, and then we will pray.

The author says, It says, Let's pray.

Lord, we thank you for the opportunity and the privilege we have to stand together and to read together the very Word of God. We pray that the Word would speak to our hearts and minds, that it would not be the opinion or the interpretation of man, but rather, O Lord, it would be the Word of God that penetrates to the very depth of our being.

Lord, teach us more of you, Lord, so that we can grow closer to you and we can walk in a greater fellowship with one another for your glory and honor. And it's in Jesus Christ's most holy and precious name we pray.

Amen. You may be seated. You may be seated. The author of Hebrews is now making a transition, and what he is transitioning from is the work of Christ that we have recorded for us at the end of chapter 2, and it is the work of his atonement.

[6 : 45] It says in Hebrews 2, verse 14, Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is the devil, and might free those who through fear of death were subject to slavery all their lives.

For surely he does not give help to angels, but he gives help to the descendants of Abraham. Therefore, he had to be made like his brethren in all things, so that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for sins for the people. For since he himself was tempted in that which he has suffered, he is able to come to the aid of those who are tempted. So we are reminded of the substitutionary and absolutely fulfilled atonement death of Christ for our behalf.

And then he makes this transition into the consideration that we must have of Jesus Christ presently. It is one thing to consider what he has done. It is a whole other thing to consider what he is doing.

Now to the Hebrew people that said direct application, we can gather this even from our reading of the Gospels, because every time Jesus confronts the people of his own land, the Jewish people, especially the Pharisees and the scribes and even the Sadducees, they are always pointing back to one person in history, and that is the person of Moses.

[8 : 07] And they are crying out to say, well, Moses did this, and Moses said this, and Moses gave us this, and Moses gave us, remember when they said, Moses gave us bread out of heaven that we may eat? What do you give us?

Jesus corrected that thought and said, Moses didn't give you anything, but my father has given you bread out of heaven. All Moses did is tell them to go gather it, right? Moses didn't cause the manna to fall. God caused the manna to fall.

And they would speak, are you greater than Moses? Because Moses has such a prominent position among the Jewish people because of what he had been and how God had used him.

Now we need to understand that the author of Hebrews does not belittle Moses, but he exalts Jesus above Moses.

He says Moses is good, but there is one that is greater. Moses was used by God in a mighty way. [9:05] He even calls him faithful. He even calls him, the word servant here is only used one time in the New Testament for one person, and it is Moses. It is not the word servant that we usually speak of being a *doulos*, that is a slave.

It is the word servant that means one highly exalted in position. And he calls him that. And he lifts him up as being one that God used in a mighty way among his people.

Because when we read the history of the Old Testament, we are confounded that God would use a man like Moses. The Bible tells us that Moses was born into slavery. He was born in Egypt. Remember, he was hid in a basket and laid. He was a basket case, literally. He was laid on the river Nile, and he ended up in the reeds, and then Pharaoh's daughter found him. He was raised in the courts of the Pharaoh.

He was educated in the greatest schools of the land, and that is Egypt. At the age of 40, he saw his people. He took notice of his people and sought to deliver his people through physical abilities.

[10:05] They rejected this, so he fled, and he went to the wilderness for 40 years. And then after 40 years, God appeared to him in a burning bush and called him back. And then he called him to deliver his people. Someone has rightfully said God put Moses in the courts of Egypt to train him for 40 years so that he may know something, that he could learn everything.

Then he put him in the wilderness for 40 years to show him how much he didn't use, or did not know, and show him how little he was, so that he could forget about all of his worldly education. And then God used him.

Because God made much of him in the courts of Egypt. Then he made little of him in the back country of the wilderness. And then God used him mildly. God did some wonderful things through him because he used him in a powerful way.

Not only is he the one who led them out of the land, he is also the one who stood there judging them. He is the one who received. I heard somewhere that Moses was the first man to take a tablet and to download something from the cloud, right?

He had the tablets of stone that were written from the finger of God, and he brought it down out of the cloud that was on Mount Sinai, and he delivered it to the people. Well, sure, he broke it, but he also went back up and got another one. He was a man of prayer and a man of fasting.

[11:12] He would fast for 40 days at a time. You say, how do you know that? Because he was on the mountaintop for 40 days twice. That's 80 days of fasting, right? And he was there, and he was speaking with God face to face.

The Shekinah glory of God shone upon his face. When we open up our Bibles, the first five books of the Bible that we read, Moses wrote.

That 40 years of wilderness wandering wasn't useless. God was doing something. He was writing the Pentateuch through Moses, right? So we see these things. We see how well Moses was used. So no wonder the Jewish people would look back, and in all things, a faithful Jewish individual would consider Moses. What has Moses said?

What has Moses written? How has Moses led? They would always consider that because their primary consideration was the law.

[12:10] The law is an abbreviated form in the Bible for the entire Old Testament. But in its strictest sense, it refers to the Pentateuch, or the first five books of the Bible.

It is often referred to as the law of God and the law of Moses. If one wanted to be pleasing before God, they would live their life with a faithful consideration of all that Moses has said.

Now for us, for people around the world, maybe we don't consider Moses very often, because when we look at Moses, we see rules and regulations and requirements which we could never keep. And that is exactly the point.

Maybe we consider our efforts. Maybe we consider the things that we do. Maybe we consider our work, or our self-being, or our worth, or how much we give, or even how much we pray. Maybe we consider our own faithfulness to the church, and maybe we consider our membership, and all these things.

But the author here is saying, there is something greater to consider. Because he says, consider Jesus. Now the word consider there means to put your steadfast attention, and all of your focus

upon the person of Jesus.

[13 : 25] Now that's a very long introduction to a sermon that's got four points, right? But that's okay, because I want you to see, as quick as we can, four considerations, four things that come from considering Jesus, four truths that we grasp when we put all of our focus and attention upon Jesus.

Number one, when we consider Jesus, we see the family that we have been brought into. We see the family we have been brought into, because the author says, therefore, since Jesus has done this, has become like us, and died for us, and delivered us from that which held us captive, which was the fear of death, therefore, holy brethren, partakers of a heavenly calling, consider Jesus. Now when we read the Bible, we have to be careful, because everywhere the Bible says brethren or brothers, it is not referring to believers. Right? When it says love your brothers, it does not necessarily mean just love those who think the same way and believe the same way as you do. Sometimes, oftentimes, in Scripture, when it speaks of brothers or brethren, it is speaking to those who are nearest you, those who are beside you, not necessarily in the church house, but in life. Sometimes it refers to your fellow countrymen, those who are of the same nation. Sometimes it refers to your fellow man, that is, people who are like you in the flesh, and that can be extended to the world. But here we have a very particular phrase, because it says, therefore, holy brethren.

[14 : 55] Again, the only time in Scripture, this wording is used. This is the only time that we have anyone in Scripture referring to someone as holy brethren.

But look at what it says, therefore, holy brethren, partakers of a heavenly calling, consider Jesus. This is what we understand. In Jesus Christ, we have been brought into the family of God.

And in the family of God, friend, listen to me, we are not just brothers and sisters in Christ. I know this at times makes us uncomfortable, but it is something that we need to be reminded of, because if this very next wording wasn't true, then we would all be in trouble.

In Christ, we are holy brothers and holy sisters in Christ. Because nothing that is unholy will ever be able to be in the presence of He who is holy, holy, holy.

That is the Lord God Almighty. We see the thrice-repeated holiness of God reminding us of His absolute perfection. And we understand that Christ has made us holy.

[16 : 05] As we will read later on in the book of Hebrews, therefore, we come boldly before the throne of grace. How dare we go boldly before the throne of grace, which is the very throne of God?

How dare we ever go into that throne room if we do not go into the holiness or with the holiness that Jesus has given to us?

When Jesus has redeemed us and renewed us and forgiving us and saved us, He made us holy.

You say, but you don't know me, Pastor, right?

And you don't know me. But I do know how God sees me in Christ. He sees me as holy.

And as I stop and consider all that Jesus has done, the thing that sets me back, that catches me off guard more than anything else, is the truth that Jesus can make me holy in the sight of God.

[17 : 09] Because I, like Paul, the longer I walk with Christ, the less I see of myself. Maybe in a moment I saw myself as one born out of due season, as Paul refers to himself in one of his earliest writings, an apostle born out of due season.

Later on, he refers to himself as one who is the least of the apostles. And then at the end of his life, he refers to himself as the chief and greatest of sinners. Paul says, We are holy brethren.

And the reason that is important is because so many times, how we perceive ourselves in the family is exactly how we will live in the family.

I remember one of my earliest days of coaching baseball. I was coaching with a gentleman. His son was on my team. And we were having a conversation. And they were still very young. They were seven and eight years old.

And we were talking about different positions. And I was like, I don't know if my son will ever be this or ever be that. And he said, I'll tell you something. He said, He will be whatever you tell him he can be.

[18 : 24] However you coach him. He said, He will be able to do anything you convince him in his mind that he can do. And I took that. And it's amazing.

That those who don't think they can do anything, most of the time cannot do anything. But those who think they can do everything, they might not can do everything. But they can sure do a lot more than they originally thought they could. And those of us who fail to understand that God calls us

holy in Christ, fail to live in the holiness that he has called us to.

The book of Leviticus, the theme is what? Be holy as I am holy, says the Lord. Well, how are you going to do that? If you want to consider Moses, and Moses says, Be holy as I am holy. And then you read all the other requirements.

You say, I can't do that. But then I go to the book of Hebrews. But when I consider Jesus, Jesus says, I am a holy brother. All of a sudden, I have fulfilled the great calling of God to be holy. How? In Christ. But not only that, my family, it says, are the partakers of the heavenly calling. The partakers of the heavenly calling.

[19 : 34] That is, the things of heaven are ours, and we are members of that family because he has called us. No one comes to the Father, lest he be drawn by the Father, and no one is drawn by the Father, lest by the Spirit, and they are called to him.

Think about this, my friend. Jesus loves us so much, he calls us to himself, and calls us holy through his blood. When we consider Jesus, we see the family he has put us in.

Not only do we see the family he has put us in, we see the functions which he alone can fulfill. Because it says, therefore, holy brethren, partakers of a heavenly calling, consider Jesus.

Now, I love this. Pay attention to this, because I think scripture is absolutely accurate in its wording. I read from the New American Standard, but I think that it's absolutely accurate in its original language.

And I'm not saying that you have to read through the New American Standard, but we pay attention to this, so if yours reads a little different, it's okay, but we see in the original it says that he is the apostle, and high priest of our confession.

[20 : 38] Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the apostle, and high priest of our calling, or high priest of our confession. The apostle, and high priest of our confession.

The reason I'm emphasizing that is because it does not say Jesus is an apostle. It does not say he is a high priest. It says that he is the apostle, and the high priest of our confession.

Now, Moses was an apostle, because an apostle literally means sent one, or one that was sent. Moses was most definitely sent from God to the Jewish people, with a word from God about them, and lead them to his presence.

As an apostle, an apostle is an ambassador from God to man. Okay? Now, Moses could not be a high priest, because Moses was an apostle.

The high priest was Aaron and his descendants. That's the ones that the priesthood belonged to. So, Aaron and his descendants were the high priests. While Moses was an apostle, one sent from God to man, to represent God before man, Aaron and his descendants were high priests, that would go from man to God, to represent man before God.

[21 : 53] Now, stay with me on this. Okay? Apostles are sent from God, to man, to represent God before man. A high priest is sent from man, to God, to represent man before God.

You see that? And in the Old Testament, and even in the time of Christ, you had to have them both. Someone had to come from God, to man, to represent God before man. John the Baptist is one of those, who was sent, and he had this message, right?

We see this over and over again. And then you had the high priest, who would have to go from man to God, to intercede on behalf of man before God. So, you had these two offices. Nowhere in scripture, do you have one person, fulfilling both offices, except for here.

Because Jesus is both, the apostle, and the high priest. Which means, according to our confession. Well, I'll say, scripture says our confession, because he's writing to the church.

This is how we know he's writing to the church. He refers to them as holy brethren. He refers to those of the heavenly calling. So, therefore, he is writing to those, who have placed their faith in Jesus Christ. So, I'll use the same word, our, the way the author does here.

[23 : 02] For those of us, who have proclaimed Jesus, as our Lord and Savior, our confession says this. There is but one, who has come from God, to man, to represent God before man.

And that same one, has left man, to go in the presence of God, and to represent man before God. And that is good news. The good news is, we only have one person, to show us what God is like, and to lead us, how we need to behave, and how we need to walk, and whose, whose image we need to reflect.

And that is Jesus Christ. He has come from God, to man, and he has represented God, before men. He is the great apostle. But he also, after representing God before men, and showing men, what the Father was like, because Jesus himself says, no one has seen the Father, but the one who has come forth, from the Father.

He who has seen me, has seen the Father. Right? He has represented God, before man. And now, the good news is, he has left mankind, and went and sat down, at the right hand of the Father, to serve as the high priest, and intercede on behalf of man, in the presence of God.

The Bible tells us, he daily intercedes for us. These are the functions he has. See, he was so much more, than a man born of a virgin Mary, who died on the cross, and was laid in the tomb, and three days later, came back to life.

[24 : 22] So much more than that, he is both Savior and Lord, but he is also, apostle and high priest. He is the one, that represents to us, what God is like, and he is the one, who intercedes on our behalf, before that God.

How good it is, to have but one, we run to. When we consider Moses, we have to go to Moses, to see what God is like, and then we'd have to go to Aaron, to ask Aaron to go, since we know what God is like, now Aaron, I need you to do something for me, in the presence of God.

But with Jesus, we have but one. When we consider him, we consider what he does, his functions. We also see, thirdly, his fullness.

As we consider Jesus, we see the fullness, of every type and picture, he has fulfilled. For it says here, in verse two, he was faithful, to him who appointed him, as Moses also was, in all his house. Now, we respect, what the author of Hebrews says, and that is, he is giving Moses, his due position, because he says, that Moses was faithful. Now, we know Moses, sinned, right?

[25 : 28] Moses had his shortcomings, Moses didn't enter the promised land, because he struck the rock, when he was supposed to speak to the rock, but yet we see, that scripture testifies to him, as faithful. Verse three says, for he has been, that he is Jesus, for he has been counted, worthy of more glory, than Moses.

Moses. Now, to the Hebrew people, Moses, I mean, think of the glory Moses had, because the Bible tells us, that God himself, officiated, and oversaw the burial, of Moses.

No one knew, where God buried him, because he alone was there. What great honor, what great glory, someone who had, the Shekinah glory of God, reflecting off his face, who spoke with God, as a friend would, face to face.

Yet the Bible tells us, that Jesus 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. For every house, is built by someone, but the builder of all things, is God.

Now Moses was faithful, in all his, that is God's house, as a servant. Now that word, I told you, is an exalted position, it's not just a slave, it is an exalted servant.

[26 : 44] Moses was faithful, in God's house, for a testimony, of those things, which were to be spoken, later. But Christ, was faithful, as a son, over his house.

Now the wording there is, over his own house. So Moses, is an exalted servant, in the house of God, but the house, belongs to Jesus.

Why? Because he is the fulfillment, of those testimonies, that were to be spoken, later. When we consider Moses, we see a great type. As a matter of fact, the book of Deuteronomy, tells us, Moses testified, that God would raise up, one like unto me.

He was a type. Jesus, is the fulfillment, of that type. Moses, had the Shekinah glory, of God, reflecting on his face. Jesus, being God, in the flesh, had the Shekinah glory, of God, emanating from within himself.

That is the mountain, transfiguration. Jesus, Jesus is the absolute, fulfillment of everything, Moses was pointing to. As a matter of fact, he's the fulfillment, of everything, Moses wrote about.

[27 : 52] He's the fulfillment, of everything, the Old Testament, writes about. Jesus fulfills, every type, every picture, every historical account. He is the fulfillment, of Joseph. He is the fulfillment, of David.

He is the fulfillment, of Moses. He is the fulfillment, of Abraham. He is the seed, of Abraham, that will be a blessing, to all nations. He is the typology, of the Old Testament.

Every bit of it, points to one, and that is Jesus Christ. So when we consider Jesus, we see that he is not, just one in the house, he is the builder, of the house, and he owns the house.

Now, let's wrap it up, with this. As we consider Jesus, we see the family, we have been brought into. We see the functions, he carries on. We see the fullness, of every type.

Fourth, and finally, we see the faithfulness, we have been called to. Because of these things, because this is, the one we are considering.

[28 : 51] Look at what it says, in verse six. But Christ was faithful, as a son, over his house, whose house we are. Again, writing to the believers. Whose house we are, if, if.

Now here is a challenge, to the church, right? Here is a challenge, he is writing to those, who are professing, Jesus Christ, as their Lord and Savior. Because he's referred to them, as holy brethren. He's referred to them, as partakers, of a heavenly calling. He's referred to them, as the very house of God. And the Bible testifies, that we are living stones, joined to one another, built together, through the spiritual household, of God.

We are the house of God, if, if, we hold fast, our confidence, and the boast of our hope, firm, until the end.

Now, there are difficult passages, in the book of Hebrews. And those difficult passages, in the book of Hebrews, seem to imply, that our salvation, is based upon our efforts, and upon our work.

[29 : 53] They seem to apply, we will be saved, if we do these things. Or we will be saved, if we attain these levels. Or we will be saved, if we can accomplish, these goals.

But that is not, what the author of Hebrews, is doing. The author of Hebrews, is showing us here, because this is the first of those. We are, those of his house, whose house we are, if, we hold fast, our confidence, and the boast of our hope, firm, until the end.

What he is showing us, is that this is not the way, to our salvation. This is the proof, of our salvation. This is that, which validates, what we profess.

Which means, if we claim Jesus, as our Lord and Savior, that sounds great. But the only way, we will ever know, if we have really, really given Christ, our hearts, is that we will live, in this faithfulness.

This will be a norm, for us. We will hold fast, our confidence, and the boast of our hope, firm, until the end. No matter what comes, no matter what struggles, we have, we'll find later on, in the book of Hebrews, that they had not, yet resisted, to the point of bloodshed.

[31 : 12] And the author of Hebrews says, and yet you think it's hard. All the author of Hebrews, does throughout the book, is he challenges, the profession.

Paul says, to work out your own salvation, with fear and trembling. He also says, to test yourselves, to see whether or not, you're in the faith. You say, well I made, I signed a card, I prayed a prayer, I repeated this, after pastor so and so, or I was at a youth event, and I repeated the prayer, after that person.

He said, are these things mine? Are these things real? Hebrews is a book, that challenges us, because it challenges us, not on some action, we have done, but on the life, we are living.

It challenges us, in our own faithfulness, because the Bible, the author of, or the author of the book, of Hebrews knows, that if Christ has redeemed you, and set you free, he has made you, a holy brethren, partakers of a heavenly calling, who will, hold fast, and who will, boast, live in the boast, of your hope, firm until the end.

Why? Because friend, I want to tell you something, when I open up scripture, and I know, the church has got a long way, to go with discipleship, the church has got a long way, to go with spiritual maturity, and biblical learning, but when I open up scripture, the only requirement, I see, for someone being used of God, and staying true to God, is that they had given, their lives, wholly and completely, to Jesus Christ.

[32 : 49] That's it. As a matter of fact, what confounded, the religious leaders, of that day, was that it was, uneducated, untrained men, who spoke with such, boldness.

Why? Because they knew, their Savior, and Lord. And I don't think it's, unloving, or unkind, but when we have to, persuade someone, to be faithful, then maybe we need, to be careful, to persuade them, of something, that is not an actual reality, in their lives.

Because, and I'm just going to testify, about me, my persuasion, comes from the conviction, of the Holy Spirit. And he will not, let me do anything, that I shouldn't be doing.

Because my life, is no longer mine. It is completely his. I know that's heavy. But stay with me. We want to be faithful, steadfast, firm, in our hope, until the end.

Because it's not, going to get, any easier. To be so. Let's pray. Lord, I thank you so much, for this day. God, I thank you, for your faithfulness, to us.

[34 : 23] For your love, your concern, for each one of us. Lord, I pray, that you would, draw us closer to you. Lord, that it would be, the power and presence, of your work.

Not man's persuasion. But Lord, that it would be, your spirit, that moves in our hearts. That we would, consider Jesus. For our focus, our attention, and our hope, in you alone.

And it's in your, sweet and precious name, we pray, Jesus. Amen. Amen.

Amen. Amen.

Amen.