

“Consider Jesus The Apostle”

Hebrews 3:1

June 24, 2018

VIDEO: “I Am Clean”

INTRO:

- We’re picking up where we left off...
 - Reminding; Reinforcing; & Remembering...
- Let me ask you a few questions as we begin:
 - **When did you last “consider Jesus?”**
 - **WHAT** did you consider?
 - What comes to mind?
 - **HOW** did you consider Him?
 - **WHEN** was the last time you lead others to?
 - **WHO** do you consider yourself to **BE**?

- Let me tell you what others say about Hebrews 3

Hebrews 3 begins a new section in the overall argument of Hebrews. Chapters 1 and 2 introduced some of the epistle’s major themes and argued for the superiority of Christ over the angels. In this chapter the argument shifts to the superiority of Christ over Moses. This transition takes readers one step closer to the center of the theology of Hebrews: Jesus Christ is the climax of redemptive history and the fulfillment of all of God’s Old Testament promises, prophecies, and patterns.

The Holy Spirit was speaking directly to Christian Jews who were looking at Jesus with one eye but glancing back to Judaism with the other.

(What tends to distract you???)

BIG IDEA: Consider Christ & YOUR calling!

PREVIEW:

- Reasoning
- Relationships
- Realize

TEXT:

Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

I. REASONING

Therefore...

Similar to what we saw with “for this reason” at the beginning of Hebrews 2, “therefore” in 3:1 connects the preceding argument with the author’s moral exhortation to the church. **The logic is simple:** in light of the great salvation provided, consider Jesus! Thus, because Jesus is the merciful and faithful high priest who has tasted death for everyone and is the source of our salvation, Jesus merits our full consideration.

II. RELATIONSHIPS

Therefore, holy brothers, you who share in a heavenly calling,

A Holy Brotherhood and Heavenly Calling

Before coming to the exhortation, the author identifies his readers as “holy brothers and sisters” and those “who share in a heavenly calling.” It is easy to skip over little descriptors like these, but we must remember that the biblical authors often embed an entire theology in the words they use to describe the church. The use of “brothers and sisters” recapitulates the preceding argument that Christ is not ashamed to call us “brothers and sisters.” By virtue of becoming Christ’s siblings, we become brothers and sisters to one another in the church—the family of God. Our common brotherhood in Christ produces our new familial relationship and ultimate unity.

*Thus,
when the author designates these people as a holy
brotherhood, he makes a Christological claim. He is not
congratulating them for achieving the status of holiness;
he is rendering them holy on the basis of the priestly
sacrifice Christ offered on their behalf.*

The *"heavenly calling"* shared by believers refers to God's purposes in our salvation and our glorification.

Again, the description accents the fact that God has acted to rescue the church. He makes us what we are. We do not transform ourselves into something and then become God's people; God transforms us into his people.

That which is *"holy"* implies separation from the world by having been chosen and set apart by God (to BE His Church).

VIDEO: *"Holiness"*

“Holy” unbelievers do not exist.

***It is impossible to share in God’s
heavenly calling while
remaining unrepentant.***

To be a part of Christ’s church requires repentance and faith.

VIDEO: *“Gospel of the Kingdom”*

III. REALIZE

Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

Consider Jesus as the Scriptures Portray Him

*The word **consider** communicates the idea of meditation. Jesus is the heart of Christianity, which means his person and work are the best objects for Christian meditation.*

Consider = "to consider carefully, to understand fully."

*The term **consider** (katanoeō) implies attention and continuous observation. The idea is, "Put your mind on Jesus and let it remain there, that you may understand who He is and what He wills."*

*It is not just the unsaved who need to **consider Jesus**. Believers also, no matter how mature, need to consider Him in everything they do.*

His humbling Himself and becoming our Substitute, our Author of salvation, our Sanctifier, our Satan-Conqueror, and our Sympathizer—all these more than qualify Him for the most serious consideration possible.

Jesus said, "**Learn from Me**" (Matt. 11:29). He did **NOT** say, "Learn about Me" but "Learn from Me."

*The title **apostle** means "one sent with a commission."*

If we think on Christ, we must think on him rightly. That is why the author of Hebrews clarifies that we must think on Christ according to how Scripture reveals his character.

Read some of the Gospel of John where Jesus is referred to as "*sent from God*"

- John 3:17, 34;
- 5:36, 38;
- 6:29, 57;
- 7:29;
- 8:42;
- 10:36;
- 11:42;
- 13:3
- 17:3;

As the Apostle, Jesus Christ represented God to men; and as the High Priest, He now represents men to God in heaven.

Apostolos means "*sent one*" and was a title often used for official ambassadors.

Jesus is the supreme Apostle, the supreme Sent-One from God.

What are the characteristics of an apostle or an ambassador?

1. First, he has the rights and the power and the authority of the ruler who sends him. Jesus came in the power of God, with all of God's grace, all of God's love, all of God's mercy, all of God's justice, and all of God's power.
2. Second, an ambassador speaks completely on behalf of the one who sent him. Jesus said, *"I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak"* ([John 12:49](#); cf. [8:28](#), [38](#)). *Jesus was the perfect Ambassador, the perfect Apostle sent from God.*

As Christians we do not need religious ritual because we have spiritual reality.

The title "high priest" is coordinated to "apostle" by the conjunction *kai* ("and"), with the definite article governing both nouns showing both refer to Jesus.

to give a "confession" of their faith to Jesus Christ. The word simply means "to say the same thing." All true Christians "say the same thing" when it comes to their experience of salvation.

In Hebrews 12:1-2, the writer says, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith." If we are going to run the Christian race, we must look at Jesus.

Look to Jesus, the Author and the Finisher of our faith. We look at Him and then we are able to run. Looking at Him we know why we are running and where we are running, and we have the power and the joy to keep on running.

VIDEO: "Messiah"

*He is the One who brings man and God together.
Thus He brings God to man and man to God.*

CLOSE:

- Let's finish where we started...
 - **Concentrating** on Christ!
 - **Celebrating** "We're clean!"
 - **Completing** His Great Commission!

- I saw this verse come alive this week...

*Praise the Lord Jesus Christ that He has created,
called, & commissioned us to BE "holy brothers &
sisters" who "share in our heavenly calling" – as we
"consider Jesus the Apostle" and ALL that He has
done for us!*

Let's Pray...

VIDEO: *Maryland Mission 2018*

RESEARCH Study Notes:

Hebrews 3:1-6

Main Idea: Consider Jesus, the high priest who has performed a superior sacrifice on your behalf, and hold on to your hope in Jesus, the One who is greater than Moses as the Son and architect of God's house.

- I. **An Apostle and High Priest Better Than Moses (3:1-4)**
 - A. A holy brotherhood
 - B. Consider Jesus as the Scriptures portray him.
 - C. Consider Moses . . . in light of Christ.
- II. **The Hope of God's House (3:5-6)**
 - A. The servant of the house
 - B. The heir of the house
 - C. The perseverance of our faith

Hebrews 3 begins a new section in the overall argument of Hebrews. Chapters 1 and 2 introduced some of the epistle's major themes and argued for the superiority of Christ over the angels. **In this chapter the argument shifts to the superiority of Christ over Moses. This transition takes readers one step closer to the center of the theology of Hebrews: Jesus Christ is the climax of redemptive history and the fulfillment of all of God's Old Testament promises, prophecies, and patterns.**

An Apostle and High Priest Better Than Moses

Hebrews 3:1-4

Similar to what we saw with “for this reason” at the beginning of Hebrews 2, “therefore” in 3:1 connects the preceding argument with the author’s moral exhortation to the church. **The logic is simple:** in light of the great salvation provided, consider Jesus! Thus, because Jesus is the merciful and faithful high priest who has tasted death for everyone and is the source of our salvation, Jesus merits our full consideration.

A Holy Brotherhood and Heavenly Calling

Before coming to the exhortation, the author identifies his readers as “holy brothers and sisters” and those “who share in a heavenly calling.” It is easy to skip over little descriptors like these, but we must remember that the biblical authors often embed an entire theology in the words they use to describe the church. The use of “brothers and sisters” recapitulates the preceding argument that Christ is not ashamed to call us “brothers and sisters.” By virtue of becoming Christ’s siblings, we become brothers and sisters to one another in the church—the family of God. Our common brotherhood in Christ produces our new familial relationship and ultimate unity.

The word *holy* is important as well. Other biblical authors designate the people of God as a “holy” people (1 Cor 3:17; Eph 2:21; 1 Pet 2:5,9). **This word**

emphasizes that the blood of Christ has sanctified and cleansed the church. The context of Hebrews gives the word an even richer significance. Holiness was an important feature of the Levitical system. Worshiping God rightly under the old covenant required holiness in every aspect of life among the old covenant people. This is why Leviticus contains such detailed instructions about sacrifices and purifications. Holiness could only come through sacrifice, which is to say, holiness was not a human achievement.

Thus,

when the author designates these people as a holy brotherhood, he makes a Christological claim. He is not congratulating them for achieving the status of holiness; he is rendering them holy on the basis of the priestly sacrifice Christ offered on their behalf.

The “heavenly calling” shared by believers refers to God’s purposes in our salvation and our glorification.

Again, the description accents the fact that God has acted to rescue the church. He makes us what we are. We do not transform ourselves into something and then become God’s people; God transforms us into his people.

These designations also remind us that believers compose the church.

“Holy” unbelievers do not exist.

It is impossible to share in God’s heavenly calling while remaining unrepentant.

To be a part of Christ’s church requires repentance and faith.

It means that the blood of Christ has cleansed you and that you are now destined for a heavenly glory according to God’s infallible purpose.

Consider Jesus as the Scriptures Portray Him

As already mentioned, the author exhorts the church to “consider Jesus.” The word *consider* communicates the idea of meditation. Jesus is the heart of Christianity, which means his person and work are the best objects for Christian meditation.

We should remember that all people have a worldview.

That means we interpret all the data we encounter through a particular grid, through our preconceptions about the world.

The author of Hebrews reminds us that the ultimate axiom for the intellectual thought life of the believer is

Jesus Christ. He is not simply the author and finisher of our faith; he is the author and finisher of our thoughts as well.

Considering Jesus should animate the intellectual patterns of all believers and recalibrate their biblical worldview.

However, we must never “consider Jesus” outside of the biblical and theological context in which he is presented.

If we think on Christ, we must think on him rightly. That is why the author of Hebrews clarifies that we must think on Christ according to how Scripture reveals his character.

The author specifically highlights two aspects of Christ’s ministry:

- A. He is our “apostle”
- B. He is our “high priest.”

We rarely use the term *apostle* to refer to Christ. This is because we never think about the meaning of the term. *Apostle* simply means “sent one.” Thus, the twelve apostles are those specifically commissioned by Jesus Christ and “sent” out on his behalf. In the same way, Christ is the apostle of the Father, the One sent from heaven with a specific message and mission to accomplish.

Jesus is also the *"high priest,"* a designation the author will continue to unfold throughout the rest of Hebrews.

**- Christ-Centered Exposition
Commentary - Exalting Jesus
in Hebrews.**

Christ Is Greater in His Person (Heb. 3:1-2)

The twofold description of the readers makes it clear that they were converted people. "Holy brethren" could only be applied to people in the family of God, set apart by the grace of God.

That the writer was referring to people in the church, the body of Christ, is clear from his use of the phrase "partakers of the heavenly calling."

No unconverted Jew or Gentile could ever claim that
blessing!

The word translated "partakers" here is translated "partners" in Luke 5:7, where it describes the relationship of four men in the fishing business: they were in it together.

True Christians not only share in a heavenly calling, but they also share in Jesus Christ (Heb. 3:14). Through the Holy Spirit, we are "members of His body, of His flesh, and of His bones" (Eph. 5:30). True believers are also "partakers of the Holy Spirit" (Heb. 6:4). "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Because we are God's children, we also partake in God's loving chastening (Heb. 12:8). Not to be chastened is evidence that a person is not one of God's children.

Because these people were holy brothers and sisters, and partakers of a heavenly call-together, they were able **to give a "confession" of their faith to Jesus Christ.** **The word simply means "to say the same thing."** **All true Christians "say the same thing" when it comes to their experience of salvation.**

Twice to this epistle, the writer exhorted the readers to hold fast to this confession (Heb. 4:14; 10:23, NASB).

It was this same confession that they were "strangers and pilgrims" on the earth that characterized men and women of faith to the ages past (Heb. 11:13).

It was not Moses who did all of this for the people addressed to this epistle; it was Jesus Christ!

The writer did not exhort them to consider Moses, but to consider Christ.

To consider means "to consider carefully, to understand fully." This is no quick glance at Jesus Christ! It is a careful consideration of who He is and what He has done.

That Christ is superior to Moses to His person is an obvious fact. Moses was a mere man, called to be a prophet and leader, while Jesus Christ is the Son of God sent by the Father into the world.

*The title **apostle** means "one sent with a commission." Moses was called and commissioned by God, but Jesus Christ was sent as God's "last Word" to sinful man.*

Read some of the verses to the Gospel of John where Jesus is referred to as **"sent from God"**

- John 3:17, 34;
- 5:36, 38;
- 6:29, 57;
- 7:29;

- [8:42](#);
- [10:36](#);
- [11:42](#);
- [13:3](#)
- [17:3](#);

Jesus Christ is not only the Apostle, but He is also the High Priest. Moses was a prophet who on occasion served as a priest (see [Ps. 99:6](#)), but he was never a high priest. That title belonged to his brother Aaron. In fact, Jesus Christ has the title "great High Priest" ([Heb. 4:14](#)).

*As the **Apostle**, Jesus Christ represented God to men; and as the **High Priest**, He now represents men to God in heaven.*

Moses, of course, fulfilled similar ministries, for he taught Israel God's truth and he prayed for Israel when he met God on the mount (see [Ex. 32:30-32](#)). Moses was primarily the prophet of Law, while Jesus Christ is the Messenger of God's grace (see [John 1:17](#)). Moses helped prepare the way for the coming of the Saviour to the earth.

However, the writer of **Hebrews notes that Moses and Jesus Christ were both faithful in the work God gave them to do.** Moses was not sinless, as was Jesus Christ, but he was faithful and obeyed God's will ([Num. 12:7](#)). This would be an encouragement to those first-century Jewish believers to remain faithful to Christ, even in the midst of the tough trials they were experiencing.

Instead of going back to Moses, they should imitate Moses and be faithful in their calling.

- Bible Exposition Commentary

Jesus' Superior Office: As Apostle and High Priest

Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.
([Heb. 3:1](#))

The Holy Spirit was speaking directly to Christian Jews who were looking at Jesus with one eye but glancing back to Judaism with the other.

The word “therefore” always refers back to something previous. "On the basis of what I've just said," the writer is saying, "**consider Jesus.**"

The term *consider* (katanoeō) implies attention and continuous observation. The idea is, "Put your mind on Jesus and let it remain there, that you may understand who He is and what He wills."

His recovering of man's lost destiny,

His humbling Himself and becoming our Substitute, our Author of salvation, our Sanctifier, our Satan-Conqueror, and our Sympathizer—all these more than qualify Him for the most serious consideration possible.

Jesus is the supreme **Apostle**, the Sent-One from God, and the perfect **High Priest**.

He is powerful, sympathetic, merciful, faithful, saving, reconciling, protective, helpful, brotherly. **On the basis of who He is and what He has done, every person should consider Him.** Every person should

focus on the absolute sufficiency of Jesus and drop everything else.

We have a new **High Priest** and a new **Sent-One** from God. He is all anyone will ever need.

What an amazing message.

Holy Brethren Are Fellow Believers

As believers, we are brothers with Christ because we are identified with Him, as adopted children of the heavenly Father. Many people studying the book of Hebrews have assumed, therefore, that it must have been written exclusively to Christians, since the readers are so often addressed as "brethren." But Scripture recognizes types of brotherhood other than spiritual. Both Peter ([Acts 2:29](#)) and Paul ([Acts 13:38](#)), for example, addressed unbelieving fellow Jews as "brethren." But **holy brethren refers to fellow Christians**, to those who are true brothers. This particular passage is written to Christians, holy Jewish brothers in Christ. *"For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren"* ([Heb. 2:11](#)). These were spiritual brothers, sanctified, set apart, and made holy in Christ.

This section is written to partakers of a heavenly calling, who desired a heavenly country (11:16), and who had come to the heavenly Jerusalem (12:22). All of these blessings show the superiority of Christianity to Judaism. Judaism was an earthly calling with an earthly inheritance. Christianity is a spiritual and heavenly calling with a spiritual and heavenly inheritance. It is, therefore, far superior.

Paul said, "I press on toward the goal for the prize of the upward call of God in Christ Jesus....For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" ([Phil. 3:14, 20](#)). Our true home is in heaven and we live spiritually right now in heavenly places ([Eph. 1:3; 2:6](#)). **As true believers we are brothers of Jesus by position and are thereby holy.** We are only strangers and pilgrims on earth. **Our bodies are in this world but we do not really belong here.**

The writer is saying to his Christian Jewish readers, "You are citizens of the heavenlies, so why don't you let go of the earthly things?"

Why do you want to hang on to the earthly rituals, the earthly symbols, when you have the heavenly reality?" **As Christians we do not need religious ritual because we have spiritual reality.**

Jesus said that now—that is, since He has come—anyone who wants to worship the Father truly, must do so in spirit and in truth, not in rituals and ceremonies ([John 4:23](#)).

There is no place in biblical Christianity for externalism because Christians have continual access to spiritual reality.

All of us, at times, are tempted to think that our works and our religious trappings are all-important. Even when we know better, we often feel most comfortable and "religious" in traditional, familiar worship settings and when we perform certain religious acts or good deeds that we believe are particularly pleasing to God.

We know & accept God's free grace complete in Christ, but we hang on to some form of artificial legalism rather than live a positive, Christ-controlled, Spirit-energized life. Considering & experiencing Christ's sufficiency should shatter all legalistic efforts, whether Judaistic or any other kind.

For Christians to hang on to earthly religious trappings not only is unnecessary and pointless but also spiritually harmful. To do so keeps us from experiencing the fullness of our new relationship with

God and from being able to follow Him as faithfully as we ought. **These things are barriers, not means, to blessing.** Since believers share in the righteous nature of Christ and in His heavenly calling, they live in a heavenly existence. They ought to concentrate on that heavenly existence, not the earthly.

*It is not just the unsaved who
need to consider Jesus.
Believers also, no matter how
mature, need to consider Him
in everything they do.*

Keep Your Eyes on Christ

Why do we need to keep considering Christ, when as Christians we are already in Him and identified with Him? Simply because all of us are far from fully discovering all of His glories, all of His beauties, all that He is. So the Spirit says to us, as to those early believers, "Gaze on Jesus. Keep gazing on Him and don't look around at all the rituals and all the problems and all the persecutions. Keep considering

Jesus. You don't need anything else. He is sufficient for everything. Now that you have the supreme Reality, keep your attention on Him."

There may have been a greater Christian than Paul, but I cannot imagine who he could have been. Yet *this great apostle said that his greatest desire was to "know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;...Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus"* ([Phil. 3:10, 12](#)). Even Paul had not plumbed the full depths of Christ.

The reason so many Christians are weak and worried is that they do not keep considering Christ, and so His full strength and comfort and guidance are not theirs. The Holy Spirit continually says to every believer, "Consider Jesus." When life gets rough and problems seem to have no solution and everything goes bad and disappointment and depression become "normal" and temptations seem impossible to resist—put your gaze on

Jesus and keep it there intently until He begins to unfold before your very eyes in all His glorious power.

Jesus said, "Learn from Me" (Matt. 11:29). He did not say, "Learn *about* Me" but "Learn *from* Me." Do you really enjoy your Christian life? Do you get up in the morning and say, "Lord, I just can't wait to see what You're going to do today?" Do you go through the day and say, "Lord, Your fellowship and Your presence are thrilling?" Do you enjoy Jesus Christ? Do you sometimes want to stand up and shout? You ought to enjoy Him like that. But many Christians do not enjoy Jesus. They appear to be miserable and unhappy, and they do not know anything about His joy. They may think the only thing the Lord does for us is to give an occasional rebuke. They see Him this way because they do not walk with Him day by day. They do not know Him richly and deeply and intimately. They need to consider Jesus and learn from Him.

When I was in college, I used to pay fifty cents to go through the back door of the orchestra hall in Los Angeles. I would go up into the balcony with two or three books and sit there and listen to a whole concert by myself while I did homework. I listened to Bartok and Moussorgsky and other great composers. As I

listened, I began to gain an appreciation for the masters. To anyone who says he does not appreciate great music or great art, I would say, "My friend, go to the orchestra hall and the art museum and stay there until you enjoy it." You have to learn to love the masters. You have to learn to recognize and enjoy great beauty and genius.

If you want to enjoy Jesus you have to stay with Him until you learn to enjoy Him. Stay there until your Christian life is one thrill after another. Until every waking moment of every day is joy upon joy upon joy. Consider Him. Focus your attention on Him.

When Timothy was still a young man, he began to have stomach trouble. Paul advised him to take some wine ([1 Tim. 5:23](#)). Among other things, he was being criticized by some of the Ephesian Christians. He became discouraged and was hurting. In his second letter to his young son in the faith, **Paul tells Timothy to keep going, to be like a good soldier, a well-trained athlete, a hard-working farmer ([2 Tim. 2:3-6](#)).** But his most important counsel was, **"Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel" ([2:8](#)).** There are many practical things, such as taking

medicine when we are sick, that Christians can and should do. But when we face spiritual problems, serious problems, insurmountable problems, the really worthwhile prescription is "Remember Jesus Christ. Gaze on Him. Learn from Him."

In [Hebrews 12:1-2](#), the writer says,
"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith." If we are going to run the Christian race, we must look at Jesus.

I ran the 100 and 220-yard dashes in college. We learned very soon that you cannot run while watching your feet. You look straight ahead. When we ran sprints we set our eyes on the tape, and we kept our eyes on it until the finish. Looking at the tape helped motivate the desire to win and it kept us going in the right direction. It also kept our attention off ourselves and those running next to us. When we are running in the Christian race, we must get our eyes off our feet, get them off ourselves, and off those around us. We

look to Jesus, the Author and the Finisher of our faith. We look at Him and then we are able to run. Looking at Him we know why we are running and where we are running, and have the power and the joy to keep on running.

Christ an Apostle

Jesus is to be considered as **the Apostle and High Priest of our confession**. The fact that He is both of these is the first way in which He is superior to **Moses**. Though he was never called such in Scripture, Moses could be considered an Old Testament apostle in the basic sense of the word.

Apostolos means "*sent one*" and was a title often used for official **ambassadors**.

In this sense Moses was God's apostle, His sent-one to bring His people the law and the covenant. But Jesus was both **Apostle and High Priest**. Though Moses could be considered a type of apostle, he was not a priest at all, much less high priest. Jesus is superior to

Moses in office because He has two offices, whereas Moses had only one.

Even in the office of apostle, Jesus is superior—first of all because He brought a better covenant, and second, because He was Himself the sacrifice that made the better covenant effective. **Jesus is the supreme Apostle, the supreme Sent-One from God.**

What are the characteristics of an apostle or an ambassador?

- 3. First, he has the rights and the power and the authority of the ruler who sends him. Jesus came in the power of God, with all of God's grace, all of God's love, all of God's mercy, all of God's justice, and all of God's power.**
- 4. Second, an ambassador speaks completely on behalf of the one who sent him. Jesus said, "I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak" ([John 12:49](#); cf. [8:28](#), [38](#)). Jesus was the perfect Ambassador, the perfect Apostle sent from God.**

Christ the High Priest

Jesus is also our great *High Priest*. But since His role as High Priest is dealt with in such detail in [Hebrews 4](#) and [5](#), we will not elaborate on it here.

Suffice it to say that He is the supreme Priest, the supreme Mediator, between God and man.

He not only is the Sent-One from God with all God's power, speaking with God's voice, but...

He is the One who brings man and God together. Thus He brings God to man and man to God.

- MacArthur New Testament Commentary – Hebrews.

Faithful Obedience Necessary to Enter Rest ([3:1-4:13](#))

¹Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. ²He was faithful to the one who

appointed him, just as Moses was faithful in all God's house. ³Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. ⁴For every house is built by someone, but God is the builder of everything. ⁵Moses was faithful as a servant in all God's house, testifying to what would be said in the future. ⁶But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.

(1) Jesus' Superiority to Moses ([3:1-6](#))

The structure of Hebrews includes three large discourse units: [1:1-4:13](#); [4:14-10:18](#); and [10:19-13:25](#). The first one ([1:1-4:13](#)) can be divided into two smaller discourse units: [1:1-2:18](#) and [3:1-4:13](#). Whereas [Heb 1:1-2:18](#) was primarily expository in terms of genre (the exception being the paragraph in [2:1-4](#)), the discourse genre of [3:1-4:13](#) is primarily hortatory. A number of imperatives and hortatory subjunctives characterize this section, along with the predominate use of first and second person verbs. The hortatory nature of [Heb 3:1-6](#) is signaled by a change in topic, the use of direct address via the vocatives, the use of an imperative in [3:1](#), and an imperatival idea semantically encoded in the conditional clause of [v. 6](#). The paragraph is unified by lexical cohesion with the repetition of "house," the comparison and contrast of Jesus and Moses, and the use of *inclusio* with the name

"Jesus" in [v. 1](#) and the "Christ" in [v. 6](#). The paragraph can be summarized in three points: (1) Moses was a servant; Jesus is the Son; (2) Moses was a part of the house; Jesus is over the house; and (3) Moses testified of what was coming; Jesus fulfilled the testimony.

Why did the author compare and contrast Jesus with Moses? A likely reason is that Moses held a distinctive place of honor in normative Judaism, Philo, and Sectarian Judaism, and this included the belief by some that Moses was superior to the angels. Philo's writings indicate that by the first century A.D. Moses had come to be extolled not only as law-giver but also as high priest. If the recipients were Jewish believers, as most scholars have concluded, then Moses' relationship to Jesus would have been a topic of interest. But there is little evidence that the author was refuting a "new Moses Christology," as he refuted a supposed "angelic Christology." The author did not denigrate Moses in any way, but rather compared him favorably to Jesus in [3:1-2](#). Even when the contrast between the two is drawn in [3:3-6](#), nothing is said of Moses' failures as recorded in the Pentateuch, which would have been an easy mark for the author had he desired merely to show the superior faithfulness of Jesus over Moses. There is apparently no apologetic or polemical purpose behind the metaphor of the "house" in [3:1-6](#); rather, the comparison with Moses introduces the

following paraenesis in the latter half of [v. 6](#) and the hortatory section to follow in [3:7-4:13](#).

Basically, [Heb 3:1-6](#) is something of a midrash on [Num 12:7](#). In addition, two other Old Testament passages lurk in the foreground or at the very least in the background of the author's thought:

[Num 12:7](#) "my servant Moses; he is faithful in all my house"

[1 Sam 2:35](#) "I will raise up... a faithful priest... I will firmly establish his house"

[1 Chr 17:14](#) "I will set him over my house"

Lane, like Aalen and D'Angelo, commented on the connection between [1 Chr 17:14](#) and [17:13](#) since the latter was referenced by the author in [Heb 1:5](#) and since the statement "faithful to the one who appointed him" in [3:2](#) reflects the double meaning in the LXX of the former. As Koester noted, the interplay of these texts allows the language to be applied to three aspects of Jesus' identity: (1) Moses and Jesus ([Num 12:7](#)); (2) Son of God (connecting [2 Sam 7:14](#) and [1 Chr 17:13](#) with [Heb 1:5](#)) where the wording helps connect Jesus' role as Son with his faithfulness over God's "house"; and (3) priest ([1 Sam. 2:35](#)). Lane thought the paragraph relies on the complex oracle concerning the royal priest in [1 Chr 17:14](#) and [1](#)

[Sam 2:35](#) coupled with [Num 12:7](#) where the authority of Moses is related to the oracle. This "indicates that the theme of Jesus' priesthood is not held in abeyance in [3:1-4:14](#) but is taken up immediately following its announcement in [2:17-18](#)."

3:1 The inferential particle *hothen* ("therefore") indicates a conclusion drawn from the preceding thought and provides the reason for considering Jesus. Semantically, the word gives the grounds for the exhortation about to be made. **It marks a summary conclusion** and places semantic dominance on [3:1-6](#) in relation to the preceding section: **Since Jesus is the apostle and high priest, consider him.** Some suggest that the term links not only the previous paragraph or section, but also takes in all that has been said in the first two chapters about the Son. Koester said the term consistently appears in Hebrews in the middle of an argument rather than at the beginning of a new major section, rightly suggesting that [3:1-4:13](#) should not be taken as beginning a new major discourse unit but rather connects with [1:1-2:18](#). The next major discourse unit begins at [4:14](#).

The author addresses "holy brothers." Bruce rendered this phrase "members of a holy brotherhood." The author includes Christian women in the designation as well.

That which is "holy" implies separation

from the world by having been chosen and set apart by God.

In apposition to "holy brothers" is a noun phrase the NIV translates as a relative clause: "who share in the heavenly calling." This second phrase is governed by **the adjective *metochos*, used as a noun meaning "partner," "companion," "partaker," or "co-sharer."** **It can also be rendered as a participle to bring out the active idea inherent in the meaning of the word: "sharing in a heavenly calling."** **The word is something of a technical term for believers who have responded to God's salvation call.** It was used at [1:9](#) in the quotation from [Ps 45:7](#), and the verb form *metechō* was used at [2:14](#) for Christ's sharing in humanity's "flesh and blood." It describes participation in some common blessing or privilege; the bond of union lies in that which is shared, and not in the persons themselves.

The believers share in a "heavenly calling." The adjective *epouranios* ("heavenly") describes the nature of the calling; it has a heavenly source and a heavenly nature, so it comes from God.

*The genitive noun *klēsis* ("calling") tells what believers partake of: they share a heavenly calling.*

Whether the author's intent was to suggest the call was from heaven, to heaven, or both is really a moot point since neither the text nor the context specifies the intended meaning and since both are true theologically. It is difficult to be too specific here, but **the heavenly calling may be identified with the "great salvation" of 2:3 or the glorious destiny of man in 2:7-10.**

It is heavenly in origin in that it is from God, it is heavenly in quality, and it is heavenly in purpose in that it leads us to God. **This phrase ("share... calling") further describes the "holy brethren" and serves to remind the readers of their high calling and their responsibility to it. There is a back reference to 1:1; 2:3,11 as well.**

The readers are exhorted to "fix [their] thoughts on Jesus," who is designated "apostle" and "high priest." The compound verb *katanoeō* means "consider attentively," where the *kata* prefix intensifies the verb.

That which the readers are to consider about Jesus is his faithfulness as apostle and high priest. The use of the term "apostle" indicates

Jesus was sent by God with authority to speak for God and represent God to mankind.

Lane summarized **three proposals on the source and significance of the Christological title "apostle."**

- 1.** First, the high priest was regarded by the rabbis as the representative (Aramaic *shaliach*) of God before the people on the Day of Atonement. The translation of *shaliach* would be *apostolos*. A key problem with this is that the *shaliach/apostolos* terminology is not found in the Old Testament.
- 2.** Second, a variant reading of [Exod 23:20](#) (LXX) in one of the Targums has "my apostle" instead of "angel"; it also occurs in two other places in Exodus.
- 3.** Third, [Exod 3:10](#) (LXX) implies Moses was called and sent by God to Pharaoh, hence the use of the term in [Heb 3:1](#).

The interesting connection in [Num 13:2](#) (LXX) between the noun *archēgos* ("leaders") and the verb *apostellō* ("send") may have been in the author's mind since he used the term *archēgos* earlier ([2:10](#)).

Contextually, it is possible that the author connected Jesus, God's chief "apostle" who was sent by God, with his apostles, as in [2:3](#). More likely than this or any of the views above, the title connects contextually with the

thought of [1:1-2:4](#), that Jesus is superior to the prophets ([1:1](#)) and to the angels ([2:4](#)).

*There are a number of words from a similar semantic domain as *apostolos* in [1:1-2:4](#) ("prophet" and "spoke" in [1:1,2](#); verbs of speech such as "say" or "speak" [four times in [1:5-13](#); twice in [2:1-4](#)]; "angel" [8 times in [1:4-2:16](#)], "sent" [[1:14](#) of the activity of angels], and "declare" in [2:12](#) where Jesus is the implied subject;) which illustrate the programmatic nature of the prologue for the entire epistle where we are told that the Son is the ultimate messenger of God.*

The Moses as prophet motif is found later in three places ([8:6](#); [9:15](#); [12:24](#)). Furthermore, other places in the New Testament cast Moses as a prophet, such as [Acts 3:22-26](#); [7:30-39](#), both of which have [Deut 18:15-19](#) behind them. The New Testament authors, especially Luke, considered

miraculous signs in accordance with [Deut 13:2-12](#) to serve as authenticating miracles of a prophet. That miraculous signs are ascribed to Moses in both the Old Testament ([Exod 4:1-9](#)) and the New Testament ([Acts 7:36](#)), as well as Moses' prophetic status in [Acts 7:30-39](#), confirms that the New Testament writers considered him one of the prophets.

Second Temple Judaism applied the title "apostle" to Moses. Such a connection could be derived from [Exod 3:10](#) where God "sends" Moses. The verb "sends" is used in both the MT and the LXX of [Exod 3:10](#). Lierman suggested that [Heb 3:1](#) appears to be "the earliest extant specific reference to the apostleship of Moses," although it should be noted that the author of Hebrews does not explicitly call Moses an apostle.

The title "high priest" is coordinated to "apostle" by the conjunction *kai* ("and"), with the definite article governing both nouns showing both refer to Jesus.

The term "high priest" was first introduced in [2:17](#) and indicates Jesus' work of atonement and his ongoing representation of redeemed humanity to God in heaven.

[Hebrews 2:5-18](#) serves as the grounds for the title in [3:1](#).

The two titles identify the two functions that Jesus fulfills. He represents God to humanity as apostle and he represents humanity to God as high priest.

The two terms indicate Jesus is the final revelation of God who authorizes his word (apostle) and his work (high priest). As apostle, Jesus was sent by the Father ([John 17:18](#)) and through him God acts ([John 14:10](#)). It is also possible, though less likely, that the combined titles are a hendiadys and thus express one thought: "a high priest sent (by God)."

While one should not think that the author had in mind a Christology that nearly equates Jesus with Moses, Westcott thought it nevertheless seemed clear by implication that the author considered Moses as apostle and high priest due to the comparison in [Heb 3:1-6](#). **Jesus is called the apostle and high priest "whom we confess" (lit. "of our confession," *homologia*).**

There is a certain ambiguity in the author's use of this word, resulting in several views on its referent: (1) the content of the faith one confesses, (2) the act of confessing, or (3) the person whom one confesses, namely Jesus. If the author meant option one, he left unstated what one confesses about Jesus. The latter option is the

most likely. The name "Jesus" is emphatic since the author placed it at the end of the clause. It also links this verse with the following one, thus marking the beginning of the author's argument about the superiority of Jesus over Moses.

There is a significant amount of semantic back reference to [Hebrews 2](#) in [3:1](#). Jesus as "apostle" harks back to [1:1-2:4](#), especially [1:2](#) and [2:3](#). Jesus as "high priest" refers back to [1:3](#) and [2:5-18](#), especially [2:17](#).

The readers were told to "fix [their] thought on" Jesus, and in the hortatory paragraph [2:1-4](#) they were exhorted to "pay more careful attention, therefore, to what we have heard."

The use of the human name "Jesus" links to [2:9](#) where this name "Jesus" is first used and which is the lead in to [2:10-18](#) and the high priestly work of Christ. In [3:1](#), believers are "sharers" in the heavenly calling, reminiscent of [2:14](#) where it is said that Jesus shared in humanity and was crowned with glory and honor.

The "holy brothers" of [3:1](#) are holy because of Jesus' suffering that sanctified them, and in [2:11a](#), they are "brothers" because the incarnate Son is not ashamed to call them brothers in [2:11b](#).

- The New American Commentary

[3:1-10:18](#) *Jesus Is Superior to the Mosaic Law.* Having concluded that Jesus is superior to the mediators of the Mosaic law (i.e., angels, [2:2](#)), the author now establishes the superiority of Jesus to Moses himself ([3:1-6](#)), of Jesus to the Aaronic high priesthood ([4:14-7:28](#)), of the new covenant in Jesus' blood to the former covenant ([8:1-13](#)), and of Jesus' death to the Mosaic sacrifices ([9:1-10:18](#)). This exposition also leads to three prolonged exhortations to Christian perseverance ([3:7-4:13](#); [5:11-6:12](#); [10:19-39](#)).

[3:1-6](#) *Jesus Is Greater than Moses.* While Moses was one of God's most faithful servants ([vv. 2, 5](#)), Jesus is the faithful high priest and Son of God. Thus Jesus is worthy of more glory ([vv. 1-2, 6](#)). This leads to exhortations and warnings ([3:6-4:13](#)).

3:1 Therefore. That is, in light of Jesus' high priesthood ([2:17](#)). **holy brothers.** Members of the family of God ([3:12](#); [10:19](#); [13:22](#)); also called "saints" or sanctified ones ([13:24](#)). **heavenly calling.** "Heavenly" elsewhere describes God's perfect order ([8:5](#); [9:23](#)) and the future life with God ([11:16](#); [12:22](#)); for "calling," see [2:11](#) and [9:15](#). Jesus is an **apostle** in the most basic sense of that term ("one who is sent," cf. "messenger," [John 13:16](#); and references to Jesus as one who is "sent": [Luke 4:18](#); [9:48](#); [10:16](#); [John 3:17](#); [6:57](#)). **our confession.** The gospel, possibly already codified in an oral creed (see [Heb. 4:14](#); [10:23](#); cf. [2 Cor. 9:13](#); [1 Tim. 6:12](#)).

- **ESV Study Bible**

3:1-4:16 In these chapters the author turned from demonstrating the Son's superiority over the angels to demonstrating that the Son is superior to Moses, the mediator of the law, and Joshua, the conqueror of the promised land. The common thread through these chapters is faithfulness. By explaining that Jesus **was faithful** ([3:2](#)), the author hoped to persuade the readers to **hold fast** ([4:14](#)) until the end.

3:1-6 The author appealed to his commonality with the readers, addressing them as **holy brothers** and

companions who had received the same calling from God as he. He asked them to turn their minds and hearts toward the Savior and **consider Jesus**. God had identified Moses as the one who was uniquely **faithful... in all God's household** (see [Num 12:7](#)). His faithfulness was for the sake of showing the superiority of the faithfulness of Christ, since Christ was faithful as **a Son over His household**. Jesus was faithful "over" the "household" of which Moses was a part. Although Moses was faithful in relaying God's law, his appointed role was to point toward the coming Son of God. Jesus, who was faithful in His role of bringing the gospel to those under the condemnation of the law, is therefore **worthy of more glory**.

- **HCSB Study Bible.**

3:1 holy brothers. This typical Christian title of address ([3:12](#); [10:19](#); [Acts 1:16](#); [1 Cor. 3:1](#)) has special significance here, since Jesus has made us His "brothers" and "sanctified" us ([2:11](#)).

heavenly calling. The Lord calls from heaven, summoning us to enduring faith ([12:25](#)). He also calls us to heaven, the better country ([11:16](#)) and the eternal inheritance of those who are called ([9:15](#)).

consider. Since Christ is able to deal with the most important problems we face, the reader should be eager to give close attention to what will now be said about Him.

apostle. This title is applied to Jesus only here in the New Testament. It stresses His faithful accomplishment of the mission on which the Father sent Him ([v. 2](#); cf. [10:5-10](#); [John 6:38](#); [20:21](#)).

- **The Reformation
Study Bible.**

[3:1](#) This verse would have been especially meaningful to Jewish Christians. For Jews, the highest human authority was the high priest. For Christians, the highest human authorities were God's messengers, the apostles. Jesus, God's messenger and High Priest, is the ultimate authority in the church.

[3:1](#) The writer says to "think carefully about this Jesus," to fix our minds, ponder carefully, and focus on the true significance of Jesus. How much do we do that? In our age of sound bites, fast food, and quick-fix solutions, very few people take time to think about anything or anyone. In Jesus we have one to whom we should listen (God's messenger), through whom we come to the Father (High

Priest), and to whom we give obedience (he is entrusted with God's entire house). When you think about the significance and superiority of Jesus, how does it affect your life today? Your decisions? Your actions?

- **Life Application
Study Bible.**

Additional CONTEXTUAL Research:

Consider Moses . . . in Light of Christ

The author of Hebrews primarily wants us to consider the faithfulness of Christ. He demonstrates the faithfulness of Christ by comparing him with Moses. Jesus “was faithful to the one who appointed him, *just as* Moses was in all God’s household” (emphasis added). The introduction of Moses into the argument at this point may initially seem strange, but when we remember the overall argument of Hebrews, then we can see that this is absolutely necessary.

Hebrews is written to believing Hellenistic Jews. Thus, the primary theological background for Hebrews is the Old Testament. The Jews steeped themselves in the Old Testament Scriptures and exercised the utmost reverence

for their major historical figures like Moses. In order to assure his audience that Christ superseded Judaism, the author of Hebrews constructs several arguments to show Christ's superiority to the old covenant. [Hebrews 1 and 2](#) already demonstrated Christ's supremacy to the angels. Now the author contrasts him with Moses.

It is impossible to think about the old covenant and Judaism without considering Moses. God used Moses to liberate his people in the exodus, which the Old Testament treats as the paradigmatic example of how God acts on behalf of his people. Moreover, God used Moses to deliver the law to Israel. The old covenant is essentially the legacy of Moses's ministry to the people of Israel.

Even without Hebrews, a careful reading of the Pentateuch and the Gospels would be enough to demonstrate that Christ is greater than Moses. Moses was a man; Christ is the God-man. Moses was a sinner judged for his sin; sinless Christ is judged for the sins of his people. Moses turned the water of the Nile into blood; Christ changes water into wine. Moses led the children of Israel out of bondage to Egypt but failed to lead them into the land of promise; Christ, the second Moses, leads his people out of bondage to sin and takes them all the way into the eschatological land of promise.

Yet, as true as these observations are, we must not allow them to detract from the specific argument made by the author of Hebrews in the following verses. The argument does not contrast the faults and failures of Moses with the successes and achievements of the Lord. Instead, it

highlights the faithfulness of Moses ([3:2](#)) and his achievement of faithfully discharging his office as a servant in the house of God. If Moses is worthy of glory as a servant, how much more worthy is Christ—the One who built the house?

At a glance, the logic of verse 4 can be difficult to understand. Fundamentally, however, the author makes a simple point. The “house,” later identified as the people of God, had to be built by someone. Every house needs an architect. Christ functioned as the architect of God’s house—that is, God’s people. Thus, Christ is greater than Moses simply because he created Moses.

The Hope of God’s House

[Hebrews 3:5-6](#)

The author continues to demonstrate Christ’s superiority over Moses in verses 5 and 6. Whereas Moses was faithful over God’s house as a servant, Jesus Christ is faithful over God’s house as a Son. Sonship is greater than servanthood.

The Servant of the House

The typical word translated “servant” in the New Testament comes from the Greek word *doulos*. While “servant” is certainly an acceptable translation, it may not capture everything that the word *doulos* conveys. Some scholars, for example, translate the word as “slave.” Many modern translations avoid this rendering due to the negative connotations it produces for American readers. The

language of slavery often conjures up images of the brutal, ethnically based slavery of the antebellum American South. Nevertheless, “slave” does capture the lowly stature of a *doulos*.

However, the word translated “servant” in this passage does not come from *doulos*. It comes from the Greek word *therapōn*. A *therapōn* held a position of nobility under the authority of the one who appointed him. Thus, [verse 5](#) highlights Moses’s place of rank and honor. In fact, [Hebrews 3:5](#) echoes God’s own words concerning Moses in [Numbers 12:7](#). He was a faithful servant and an able man in God’s household.

But what did it mean for Moses to be a faithful servant? The author clarifies that by faithfully discharging his ministry, Moses testified “to what would be said in the future.” In other words, Moses’s life and ministry displayed the superiority of Christ. They meant to point away from Moses and toward the Messiah. Moses’s ministry existed to testify about things to come. Passages such as [Deuteronomy 18:15](#) demonstrate this. As the author of Hebrews will later show, the priesthood, sacrifices, and entire old covenant system serve the same purpose.

Paul makes a similar claim in [Romans 3:21](#). The Law and the Prophets bore witness to the righteousness of God available to sinners in and through Jesus Christ. The entire Old Testament is one large arrow pointing to the coming Messiah. Whether through typological patterns, promises, or prophecies, Moses faithfully discharged his service in the

household of God by pointing to one greater than himself, Jesus Christ. Christ fulfilled all that Moses said in ways beyond Moses's own understanding. Christ then is superior to Moses, just as Moses himself would affirm.

The Heir of the House

[Hebrews 3:6](#) draws an explicit contrast between Jesus and Moses. Moses was a servant. He was a faithful servant, but still just a servant. Jesus, however, is the Son. Jesus is not just a servant in the household; he is the One who inherits the house and functions as its Lord. As the writer of Hebrews explains, the household is nothing less than the people of God, those who "hold on to" their confidence and "boast" in their hope. This means that the household over which Jesus is faithful is the household he built by shedding his blood for sinners.

Other passages in the New Testament also use house language (the Greek word *oikos* means "house" or "household") to describe the church and to show that Christ serves as its foundation ([Acts 4:11](#); [Eph 2:19-20](#); [1 Pet 2:5](#)). To say, then, that Moses was a faithful servant in God's household is to say that he was a servant among God's people. Christ, however, is the Savior of God's people. When the author says, "we are that household," he also subtly affirms the deity of Christ. Verse 5 calls it "God's household." "His" in [verse 6](#), however, refers to Christ. Thus, the writer of Hebrews affirms the divine sonship of Christ. He is both the eternal Creator ([3:4](#)) and Redeemer ([3:5-6](#)) of God's people.

The Perseverance of Our Faith

The final phrase of [3:6](#) troubles Christians because it seems to suggest that our salvation is conditional. Obviously the people of God are those who “hold on to” their confidence and “boast” in their hope, but why would the author include the conditional “if”? Is the author casting doubt on the certainty of eternal salvation available in Christ?

Hebrews, perhaps more than any other New Testament book, affirms the sufficiency of Christ and his work for our salvation. Nevertheless, warnings against failing to persevere in the faith appear throughout the book. This verse introduces that major theme in Hebrews. The author of Hebrews and the rest of Scripture teach that only those who persevere in faith will be saved, and that all who have genuine faith will persevere. Believers constitute the household of God, which is to say that the church is made up of persevering believers who have authentic faith.

Our works neither save us nor keep us saved. Only Christ can save us. We must hold on to our “confidence” and retain our “boast” in the gospel and in the Lord. We do not boast in ourselves and our own spiritual achievements. We boast in the cross and in the hope of resurrection. The doctrine of the perseverance of the saints does not mean we enter God’s kingdom by faith and stay in God’s kingdom by works. Instead, it means we enter God’s kingdom by a faith that will persevere and never fail. By faith, we confidently trust that Christ’s righteousness belongs to us. He is our only boast. He is our unfailing hope.

Reflect and Discuss

1. How does the description of “holy brothers and sisters” inform how we should live both in the context of the church and in the world? Do you think about your church in familial terms? What are some ways you can become a better “brother” or “sister” within your church?
2. What does it mean for Jesus to be the high priest of our confession? What are some ways this applies to our lives?
3. What does holiness look like in the life of the New Testament believer?
4. The author of Hebrews urges us to consider Jesus. The world urges us to consider anything else. What are some of the most prominent things the world urges you to consider instead of Christ? What are some helpful ways you can learn to consider Jesus more frequently and rightly in your current context?
5. What evidence does the text give that suggests Christ is superior to Moses? What other places in the New Testament point to Christ’s superiority over Moses?
6. The author of Hebrews highlights faithfulness in the lives of Jesus and Moses. What should Christian faithfulness look like in our current cultural context?
7. How does considering Jesus and meditating on his work aid and fuel faithfulness?
8. What does it mean for Christ to be the builder of the house? How does Christ’s role in God’s household differ from Moses’s role in God’s household? What is our role therein?

9. In light of the way Moses is described as a faithful servant, in what specific ways are we to serve Christ?
10. What does holding on to our confidence and boasting in our hope look like from day to day? How does the author use the conditional “if” to encourage us and solidify our hope in Christ and in his work for our salvation?

**Christ-Centered Exposition - Christ-Centered Exposition
Commentary – Exalting Jesus in Hebrews.**