

# *“Consider Jesus The Builder”*

Hebrews 3:1-6

July 1, 2018

**VIDEO:** *“What’s Church Really About?”*

**INTRO:** So friends... let me ask you...

**Q:** **What IS the Church really all about?**

**BIG IDEA:** **A:** *The Church is... ALL about CHRIST...  
His glory... His grace... & His gospel!*

**(A Great Church = the Great Commandments + Great Commission + Great Combat!)**

**T/S:** Our text today really drives home this point...  
I pray that this is one of those days/messages that will  
stay with you for the rest of your life...

*Today we look at a defining “truth in love!” **Hebrews 3:1-6***

## **CONTEXT:**

- *“Hold On”* = Hebrews sermon series
- **Hebrews** = a *“short letter of exhortation”*
- Hebrews 3:1-6 **echo** 2:1-4 & **prep** 3:7-4:13
- Num. 12; 1 Sam 2; 1 Chr. 17 all *quoted* here
- There’s a hidden contextual treasure (**arch**)
  - **HINT:** Watch for key words & patterns!
- Today = **more “caught than taught”** lesson

## Hebrews 3:1

<sup>1</sup> *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,*

➤ v.1a *“holy brothers” & “sharing in a heavenly call”*

= ekklesia, koinonia, homothoomadon

➤ v.1b *“Consider Jesus...”*

- The Apostle
- The High Priest
- The Christ/LORD!

## **VIDEO 2:** *Alan Hirsch – “Jesus Is Lord”*

## Hebrews 3:2

<sup>1</sup> *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,*

<sup>2</sup> *who was faithful to him who appointed him, just as Moses also was faithful in all God’s house*

➤ Jesus is **faithful** (A)

➤ Moses is **faithful** (B)

### **Dictionary.com on FAITHFUL:**

- *Thorough in the performance of duty*
- *True to one’s word or promise*
- *Steady in allegiance; loyal; constant*
- *Reliable*

## VIDEO 3: Breen – “How Jesus Discipled”

### Hebrews 3:3

<sup>3</sup> For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.

- NOTE: Moses is not torn down... Jesus is lifted up!
- All the “faithful” are worthy of future glory...
- Jesus is “counted worthy of more (unique) glory!”
- NOTE: Jesus is now to be “considered” as Builder
- NOTE: “house” is now inserted into the metaphor:
  - “house” = “oikos”
  - *“oikos”* = **7X in 52 words...**
  - “oikos” = explanation of two v.1 descriptions:
    - *“holy brothers & sisters”* = **oikos**
    - *“sharing in heavenly calling”* = **oikos**
    - Thus, “oikos” = **9X in vv.1-6!**
- NOTE: *Christ builds His Church!*
- NOTE: *“I will build My Church...”*
- **75-90%** of church attendees come **out of oikos!**

We all need to Develop a personal Oikos strategy

## VIDEO 4: Hirsch – “Discipleship”

**T/S:** Thus... our **BRIDGE Manifesto!**



**One FAITH. One FAMILY. One FOCUS.**

*“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8*

**One Question:**            *WHAT DO YOU WANT?*  
**One Offer:**                *COME AND SEE.*  
**One Promise:**            *TRUTH IN LOVE!*

***Our Truth-in-Love Distinctives: We are...***

1. Responding to grace & repenting of sin...
2. Trusting the Bible & obeying God's Word...
3. Growing in-Christ & living Spirit-led...
4. Praying for guidance & following by faith...
5. Dying to self & carrying our cross...
6. BE-ing the Church & loving one another...(*truly loving one another*)
7. Equipping the saints & exemplifying supernatural unity...
8. Ministering as ambassadors & discerning matters shrewdly...
9. Worshipping God vertically & experiencing Him horizontally...
10. Proclaiming the Gospel (*no matter what*) & fishing for men...
11. Making disciples-warriors & winning spiritual-warfare...
12. Loving our King & serving His kingdom!

### **Hebrews 3:4**

<sup>4</sup> *(For every house is built by someone, but the builder of all things is God.)*

**VIDEO 5:** *Everyone Has A Purpose*

## Hebrews 3:5-6a

*<sup>5</sup> Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, <sup>6</sup> but Christ is faithful over God's house as a son.*

- Servant vs. Son....
- Messenger vs. Messiah
- IN the house vs. OVER the house
- Moses = *Foretelling* vs. Jesus = *Fulfilling*

## **VIDEO 6:** "Alan Hirsch: *Communitas*"

*We are like a redeemed-redwood-forest!* -JDP

**T/S:** Oikos/Church/Family = *To do the things that Jesus did... for the reasons Jesus did them*

- **UP** *faithfully*
- **IN** *faithfully*
- **OUT** *faithfully*

(Go see "Walk of God" series) "*Are You Building To Code?*"

## **VIDEO 7:** *God In Community*

### Hebrews 3:6b

*And we are his house if indeed we hold fast our confidence and our boasting in our hope.*

➤ **NOTE:** “we ARE if” NOT “we will be IF”

➤ **NOTE:** “we are His house/oikos”

*We are the Lord's house... **NOT** a building but believers.*

*“The Church is the people.” - JDP*

➤ **NOTE:** “*IF indeed we hold fast*”

*The conditional clause “if we hold on” means that holding fast shows who God's people are. – NASB Commentary*

*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 (grace thru) 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.*

- Dr. Albert Mohler

➤ *“hold fast”* – see [Hebrews 10:23](#)

*Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*

➤ *“confidence”* parallels “consider” in v.1

➤ *“boasting”* = rejoicing, boldly glorying-in... celebrating-in...

○ *“Biblical boasting is bold BEing!”* - JDP

○ See [John 17:21-23](#) = biblical building blueprint

➤ *“in our hope.”*

[1 Timothy 1:1](#)

*“Christ Jesus our hope”*

[Colossians 1:27](#)

*“Christ Jesus in you, the hope of glory”*

**CLOSE:**

See the **CHIASTIC ARCH** in Heb 3:1-6:

v.1

v.2a

v.2b.

v.3 (see *Builder & house*)

**= Christ/Church/Creation!**

v.4 (see *Builder & house/ALL*)

v.5

v.6a

v.6b

*The danger is not a misguided elevation of Moses; rather it is drifting away and the refusal to hear and obey God who has spoken with finality through his Son, Jesus... (cf. 2:1-4).*

**Psalm 127:1a**

*“Unless the LORD builds the house, its builders build in vain!”*

Let's Pray!

**VIDEO 8:** *Understanding Oikos!*

# RESEARCH & Study Notes:

<sup>1</sup> *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,*

- “Therefore” = ref. back to all of ch.1 & ch.2
- “holy brothers” = biblical Church / true believers
  - NOTE: the author is validating the audience
- “who share in a heavenly calling” = Christians!
  - NOTE: the author reinforces his validation!
- “consider Jesus” = EXHORTATION! (cf. 13:22)
  - “consider Jesus the apostle” = m & m
  - “consider Jesus the high priest” = M
    - High Priest
    - Sacrificial Lamb
    - Both “Just & Justifier” (Romans 3)
  - “consider Jesus the” mMm
- “of our confession” = *we are united in Truth!*
  - Jesus is our Truth
  - *He is the LORD & that’s our Truth!* - JDP

## Key Take-Aways from v.1:

- New section of Hebrews links back to foundation
- Specific audience is identified & clarified
  - This is more than semantics...
  - This is strategic in setting up Warning #2
- Hebrews 3:1-6 is a chiasmic arch that starts here
- “consider” = step 1 parallel in our chiasmic arch

- We now know who the arch is for...
- We will know what the arch is pointing to...
- We need to embrace God's exhortation(s)...

<sup>2</sup> *who was faithful to him who appointed him, just as Moses also was faithful in all God's house.*

- Jesus "was faithful to him who appointed him"
- Moses "was also faithful"
- NOTE: the author wants to link their faithfulness
  - Both are being elevated above all others...
  - Jesus is being elevated above Moses in v.3-4

### Key Take-Aways from v.2:

- NOTE: v.2 = steps 2&3 of our chiastic arch...
  - v.2a = Jesus is faithful...
  - v.2b = Moses is also faithful...
- See that the info is pointing ahead to v.3&4
- NOTE: we need to recognize the value of the text:
  - This is a micro part of a macro exhortation...
  - The message is FOR the Church... BUT it:
    - ...is NOT about the Church...
    - ...is NOT about Moses...
    - ...is about BEing faithful in/for Christ!
- See the essential & defining role of faithfulness!
  - Jesus is faithfully obedient
  - Moses was faithfully obedient
  - WE are to BE faithfully obedient!

<sup>3</sup> *For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.*

- NOTE: Moses is not torn down... Jesus is lifted up!
- All the “faithful” are worthy of future glory...
- Jesus is “counted worthy of more (unique) glory!”
- NOTE: Jesus is now to be “considered” as Builder
- NOTE: “house” is now inserted into the metaphor:
  - “house” = “oikos”
  - “oikos” = 7X in 52 words...
  - “oikos” = explanation of two v.1 descriptions:
    - “holy brothers & sisters” = oikos
    - “sharing in heavenly calling” = oikos
    - Thus, “oikos” = 9X in vv.1-6!
- NOTE: Christ is above His Church!
- NOTE: “I will build My Church...”

<sup>4</sup> *(For every house is built by someone, but the builder of all things is God.)*

<sup>5</sup> *Now Moses was faithful in all God’s house as a servant,*

to testify to the things that were to be spoken later,  
<sup>6</sup> *but Christ is faithful over God's house as a son.*

*And we are his house if indeed we hold fast our confidence and our boasting in our hope.*

- *“hold fast”* – see cf. in **Hebrews 10:23!**
- *“confidence”*
  - **Acts 4:13, 28-31**
  - **2 Cor. 3:12**
  - **1 Timothy 3:13**
  - **1 John 4:17**
- *“boasting”* = rejoicing, boldly glorying-in... celebrating-in... “Boldly BE-ing” per JDP
  - See **John 17:21-23**
  - See our **BRIDGE Manifesto**
    - Our **Biblical Blueprint**
    - Our **Building's (oikos) Bullseye!**
    -
- *“in our hope.”*
  - **1 Timothy 1:1b!!!**
  - **Colossians 1:27b!!!**
  - **1 Peter 1:21**
  - **Titus 1:2**
- ***When Christ is IN us, we live in Him!*** – JDP
- *When the world is in us, we live in the world.* - JDP

- See **VIDEO:** “*God In Community*”

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

*<sup>1</sup>Therefore, holy brothers, who share in the heavenly calling, consider Jesus, the apostle and high priest whom we confess. <sup>2</sup>He was faithful to the one who appointed him, just as Moses was faithful in all God's **house**. <sup>3</sup>Jesus has been found worthy of greater honor than Moses, just as the builder of a **house** has greater honor than the **house** itself. <sup>4</sup>For every **house** is built by someone, but God is the builder of everything. <sup>5</sup>Moses was faithful as a servant in all God's **house**, testifying to what would be said in the future. <sup>6</sup>But 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.*

**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;*  
(Servant vs. Son)  
(Messenger vs. Messiah)

*(2) Moses was a part of the house; Jesus is over the house; and...*

(IN the house vs. OVER the house)

*(3) Moses testified of what was coming; Jesus fulfilled the testimony.*

(Foretelling vs. Fulfilling)

*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:

<b><u>Num</u></b> <b><u>12:7</u></b>	<i>"my servant Moses; he is faithful in all my house"</i>
<b><u>1 Sam</u></b> <b><u>2:35</u></b>	<i>"I will raise up... a faithful priest... I will firmly establish his house"</i>
<b><u>1 Chr</u></b> <b><u>17:14</u></b>	<i>"I will set him over my house"</i>

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." 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. 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. 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.**

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**3:2 Verse 2** begins with the adjective "faithful," which describes Jesus and is emphatic by word order. "The one who appointed him" is an articular participle in Greek with God as the subject-agent of the action "appoint." The verb *poieō* takes its specific

meaning from the context, and most commentators and translators take it here in the sense of "appoint," referring to Jesus' appointment by God as apostle and high priest.

Jesus was faithful to God who appointed him "just as Moses was faithful in all God's house." Here the author began a comparison between Jesus and Moses. Two key interpretive issues surface at this point: the meaning of "house" (also translated "household" or "family"); and determining the antecedent of the pronoun *autou* ("his") in the phrase "his house," since *autou* could refer to God, Christ, or Moses.

As to the meaning of "house" in this context, there are three possibilities. First, it can refer to Christendom as the spiritual community of God ([1 Tim 3:15](#); [1 Pet 2:5](#); [4:17](#)). This is closely related to the Pauline theme of the church as the temple of God ([1 Cor 3:16](#); [6:19](#); [2 Cor 6:16](#); [Eph 2:19-21](#)). Second, it can mean "household" or "family." This usage is relatively uncommon in the New Testament (about 18 occurrences and only one in Heb at [11:7](#)). Third, it could be a priestly house, as [Heb 10:21](#) indicates. The context of [Num 12:7](#) points to a priestly interpretation of "house" where the tabernacle was the center of worship and priestly duties.

Moses was called a priest explicitly only once in the Old Testament ([Ps 99:6](#)), and he was from the tribe of Levi ([Exod 2:1-10](#)). The Pentateuch affirms Moses' acting as the priest at both the inauguration of the nation and Aaron as priest ([Exodus 19-20](#); [28-29](#)). Moses' actions were often priestly even though Aaron and the Levites performed the priestly duties. For example, Moses sanctified Aaron and the tabernacle, served at the altar, and made atonement for the people (see [Exod 29:1](#);

[24:6](#); [32:30](#) respectively). And Moses, not Aaron, passed on the high priesthood to Eleazar on Mount Hor ([Num 20:22-29](#)).

**In [Numbers 12](#) Aaron and Miriam challenged Moses' leadership. God's rebuke of Aaron and Miriam was against the backdrop of the tabernacle; in fact, God called the three of them into the tabernacle before he rebuked Aaron and Miriam, which included the words "my servant Moses; he is faithful in all my house" ([v. 7](#)). Moses' fidelity in constructing the tabernacle according to God's directions is an important theme in the Pentateuch. The author may have had the tabernacle in mind when he called Moses a "servant... testifying" ([3:5](#)) since the tabernacle is often called "the tent of testimony."**

**Hodges, who championed this view of "house," concluded that the "house" over which the Son presides as priest is the functioning priestly and worshipping community today. Whatever sense "house" may have had in [Num 12:7](#), the author indicated that the church as the people of God is in some sense "his house" ([Heb 3:6b](#)).**

The second interpretive issue has to do with the antecedent of *autou* ("his"), which modifies "house." Is the antecedent God, Christ, or Moses? Most commentators understand "house" to be God's, at least down to [v. 5](#). Some take it as Christ's house. Others see it as Moses' house. The author probably left the antecedent ambiguous deliberately to exploit it before making it clear in [v. 6](#). It would seem best to see God as the antecedent here as the NIV brings out overtly: "just as Moses was faithful in all God's house." Some manuscripts omit *holō* ("all") before "house."

The NIV translation of [v. 2a](#) renders the clause introduced by the present participle *onta* as a new sentence with the English past tense: "He was faithful to the one who appointed him." The clause further describes Jesus in one of three ways: (1) in an attributive sense; (2) as a second accusative with the predicate *piston* ("faithful") describing the characteristic that they were to consider about Jesus-"consider Jesus, as being faithful"; or (3) as simply the predicate of an indirect statement-"consider that Jesus was faithful." Semantically, the clause may serve to indicate grounds or reason: "regard him well since [because] he was faithful." Some see in the present tense an implication of the Son's general character of faithfulness. Although grammatically the present tense often does not convey present meaning, in this case it would appear that it does.

**By a tactful move, the author placed Moses in the foreground as being also an example of fidelity with the phrase "as was Moses." The author never intended to offer a polemic against Moses or Judaism in any way here. The remaining verses develop, primarily by a comparison between Jesus and Moses, a "how much more" argument that shows the superiority of Jesus over Moses and thus the greater heed the readers should pay to the things spoken about Jesus.**

**[3:3 Verse 3](#) is the beginning of a new sentence in Greek introduced by the subordinating conjunction *gar* (not translated in the NIV). The author continued the comparison begun in [v. 2](#) by indicating the reason for carefully considering Jesus.**

Several translations take *gar* as indicating a contrast with the preceding verse with the sense that Jesus and Moses are similar, but Jesus is worthy of more honor. What contrast is indicated is not drawn from the conjunction but from the phrase "greater honor than Moses" occurring later in the verse. Westfall understood the conjunction to signal an explanation that could be glossed by the use of "except" as in: "Jesus was faithful [in his house] like Moses was [faithful] in his house, except this one [Jesus] is worthy of greater glory than Moses."

**The name "Jesus" is not in the Greek text, though it is supplied by the NIV.**

**Rather, the demonstrative pronoun *houtos* ("this one") is used to refer to Jesus and is emphatic by word order.**

**God is the understood agent behind the verb "worthy," and the perfect tense probably implies the permanence of the worthiness beginning with Jesus' exaltation.**

Jesus is worthy "of greater honor" than Moses, and *pleionos* may indicate "greater" in the sense of degree (NIV) or "more" in the sense of quantity (KJV; NASB). The former is most likely correct in that *para* with the accusative indicates a comparison implying greater degree, the basis of which is "honor." *Doxa*, which normally means "glory," can also have the sense of "honor" as it probably does here.

**The author introduces his illustration of the builder of a house with the phrase *kath' hoson*, (lit.) "in accordance with as much as."**

The phrase can be taken in one of two ways: *comparison*, indicated by "as" or "just as" (NIV); or *degree*, indicated by "as much as" (NASB). Both make good sense in the context.

**The use of "builder" raises two questions:**

**(1) does it refer to the one who built the house or to the one who founded the house(hold); and**

**(2) who is the builder?**

The answer to the first question depends on how one interprets "house" as noted above, but there is little difference in meaning either way. **The builder could be Jesus. Both Héring and Ellingworth held this view and suggested that the reference is to Jesus prior to his incarnation. But most commentators consider God the builder in light of v. 4, and this appears to be the better interpretation.**

**3:4-6 Verse 4** is often erroneously taken as a parenthetical statement separating two comparative statements about Jesus (**v. 3**) and Moses (**v. 5**). Others have correctly pointed out that this ignores the author's use of conjunctions and particles in the structural development of his argument.

**The conjunction *gar*, not *kai*, introduces v. 4, grammatically subordinating the verse to the thought of v. 3 in order to clarify it semantically.**

The conjunction governs the next three verses since *kai* connects v. 4 to v. 5 (v. 5 begins a new sentence coordinated with the previous one). Thus, v. 4 is not parenthetical but marks a transition from "assertion to explanation."

Lane's analysis of the development of the author's thought is on target:

vv. 1-2      introduction of the comparison between Jesus and Moses  
v. 3        assertion of Jesus' superiority to Moses  
vv. 4-6      explanation for this assertion  
v.6b        relevance for the congregation

The *kai* at the beginning of v. 5 coordinates the relationship between Jesus and Moses, and *men...de* coordinates them in 3:5-6: "And Moses was faithful on the one hand in his entire house as a servant in order to witness to what was to be said. On the other hand, Jesus is faithful over his house as a son."

The adversative conjunction *de* introducing the clause "but God is the builder of everything" (v. 4) indicates a contrast between the preceding individual statement and the following general statement. It also serves to safeguard

**against any misunderstanding that there may be many builders.**

In the Greek text, the articular participle *ho kataskeusas* would be translated "the one who built," opening the question as to the subject of the clause. Most take the subject to be *theos* ("God") and the predicate becomes "the one who built" (NIV). Others take the subject to be "the one who built" and the predicate is "God," thus referring to Christ's deity. This rendering is unnatural, however, and was well critiqued long ago.

In keeping with his tight-knit argument, the author introduced [v. 5](#) with *kai*, which may be understood in one of three ways (listed in descending order of probability). (1) It could be an explicative, connecting a clause that explains and summarizes [vv. 2-4](#), and thus translated "and so." In this vein, some see it introducing an additional reason for expecting to find Jesus to be faithful; others as a second proof of Jesus' superiority over Moses. (2) It could be ascensive, sharpening the contrast being drawn, and thus translated "indeed." (3) It could be adding another reason for expecting to find fidelity in Christ and thus ascribing to him greater glory. Both Lane and Ellingworth take it as further clarifying and explaining the previous comment concerning the faithfulness and superiority of Jesus contrasted with Moses.

**[Verse 5](#) contains the reference to [Num 12:7](#), "*Moses was faithful as a servant in all God's house.*"**

This is a repetition of what was stated in v. 2, but with the addition of "servant." The faithfulness of Moses entailed the carrying out of his responsibilities reliably. The *hōs* ("as") is not comparative but shows the position where the faithfulness is demonstrated: faithfulness in his role as servant.

A *therapōn* ("servant") was an honored servant in an intimate relationship with the master, and the word carries the connotation of one who offered his service rather than being in forced servitude.

There are five words for *servant* in the New Testament, and this one is the most honorable since it indicates service performed with care and fidelity.

In the New Testament, it is applied only to Moses.

The *men... de* construction in vv. 5-6 shows that "servant" is contrasted with "Son." Moses, as it were, "managed" God's people as a servant, though he was also a part of God's people.

Moses fulfilled this service, *"testifying to what would be said in the future."*

This unusual clause is introduced by *eis* followed by the accusative *marturion* ("testimony"), indicating purpose, and connects to the entire preceding clause.

**The noun *marturion* ("testimony") is rendered as the verbal "testifying" in the NIV.** The Greek is rounded out by the future passive articular genitive participle *tōn lalēthēsomenōn* ("to what would be said in the future"). The genitive participle is objective, expressing the contents of the noun with the meaning "the testimony consisted of the words later spoken." **The interpretive issue here is, what does the participle refer to?** **The problem cannot be solved on grammatical grounds alone. The passive probably implies divine action, but it does not specify through what intermediary. At least three possibilities present themselves. (1) It could refer to the gospel that Jesus would announce during his ministry with little or no reference to Moses. (2) It could mean that Moses would testify to the gospel that Jesus later proclaimed. (3) It could indicate what Moses would later say to the Israelites as God's prophet. Option two seems the most likely, since the context concerns a contrast with Moses and Jesus.**

**Verse 6** continues the contrast begun in **v. 5** with the other half of the *men... de* construction ("on the one hand... on the other hand") **by stating that "Christ is faithful as a son" over the house. The contrast is between two pairs: "servant" and "son"; "in all God's house" and "over God's house."**

There is implied information that must be supplied in translation as a predicate to complete the thought in English. Four options are available: (1) "is faithful" ; (2) "was faithful"; (3) "is" (to be supplied following "but Christ") ; and (4) "was" (to be supplied

following "son"). Ellingworth preferred the present tense since it is the tense most often implied in Greek and since the passage is about the believer's present relationship with Christ.

The question again arises as to whose house it is. The NIV gives an interpretive translation: "but Christ is faithful as a son over God's house." This follows numerous commentators and translators. The KJV takes Christ as the owner of the house. Lane and Attridge accept the mainly Western textual variant reading "which" for "whose," primarily because it is the more difficult reading. As in [Heb 1:2](#)-where Christ's lordship over all the world is immediately followed by the statement that he is the creator of all things over which he is Lord- so now Jesus as Son is Lord over the house ([3:6](#)) and yet it is he who was the builder of the house ([3:3](#)). What does it mean for Jesus to be faithful as God's Son? Since the "house" includes the community of believers, and since Jesus was "faithful" in his appointment as high priest, then his faithfulness likely relates primarily to his continuing ministry as high priest. Furthermore, the faithfulness of Jesus in [Heb 3:2,6](#) should be read within the broader context of the book regarding God's faithfulness to his promises ([10:23](#); [11:11](#)).

The author concluded this paragraph with a direct address to his readers as in v. 1: "And we are his house, if we hold on to our courage and the hope of which we boast." "We" is emphatic and emphasizes the corporate nature of the people of God.

Both the KJV and the NASB reflect the variant in some manuscripts that insert "firm to the end" after "we hold fast," but most agree that the words should be omitted.

*The readers are exhorted through a mitigated command expressed as a conditional clause to "hold on" to their "courage."*

The Greek word *parrēsia* ("boldness"; lit. "all speech") can also mean "openness, confidence," though the NIV opts for "courage." The term occurs in strategic places in the author's argument (see [4:14](#); [10:19-21](#)).

The use of "boldness" here and throughout the epistle suggests a cultic setting. Jesus as our high priest has provided access to God for his children ([4:14-16](#); [10:19-21](#)). Vorster concluded that the word in [3:6](#) and [10:35](#) "refers to the 'conviction' of the readers that they have free entrance to God through Christ. It is a conviction the believer has before man and which he should keep and not throw away." This would be all the more appropriate if the recipients were former Jewish priests.

*Parrēsia* is followed by the noun *kauchēma* ("boast"), which is also translated verbally in the NIV ("we boast"). It refers to the object of boasting. In the Greek text, both *parrēsia* and

kauchēma are followed by the genitive *elpidos* ("hope"), which here refers either to what is hoped for or to the basis or reason for hope. "Hope" can be related to "boast" as an objective genitive, in which case it explains what is being boasted about. This is the way many commentators take it, but it can be construed with both nouns.

*The conditional clause "if we hold on" means that holding fast shows who God's people are.*

**There is simply not enough information in this verse, or in the paragraph for that matter, to interpret these words to mean that failure to hold on would result in the loss of salvation.** The author addressed the community as a whole ("we are his house") and did not speak in an individualistic fashion.

Westfall correctly noted that **the relatively emphatic conclusion in 3:6b,** which correlates the readers with the Israelites, **serves as a main clause at the paragraph level in a more narrow sense than 3:1 since it specifies the point of the comparison.**

**This conditional clause, although grammatically subordinate, conveys semantically prominent information since it brings the paragraph full circle by direct address to the readers as in v. 1.**

V. Rhee suggested a chiastic arrangement for Heb 3:1-6:

<b>A</b>	parallelism by use of the word "consider"	<u>3:1</u>
<b>B</b>	the faithfulness of Jesus	<u>3:2a</u>
<b>C</b>	description of Moses	<u>3:2b</u>
<b>D</b>	parallelism with "house" and "build"	<u>3:3</u>
<b>D'</b>	parallelism with "house" and "build"	<u>3:4</u>
<b>C'</b>	description of Moses	<u>3:5</u>
<b>B'</b>	the faithfulness of Jesus	<u>3:6a</u>
<b>A'</b>	parallelism by use of "if we hold fast"	<u>3:6b</u>

In this proposed structure the center sections (D and D') show parallelism by the words *oikos* (house) and *kataskeuazō* (to build). Sections C and C' complement each other in that both describe Moses: C' is a further explanation of C. Sections B and B' are parallel with each other in that both describe the faithfulness of Jesus: B' is a further explanation of B. Sections A and A' show parallelism by the word *katanoēsate* (consider) (3:1) and *kataschōmen* (hold firm) (3:6). Both terms express similar concepts.

From the above discussion, we are in a position to address the subject of the main theme of Heb 3:1-6. It is almost universally acknowledged that the theme has to do with Jesus as superior to Moses, for this truth is clear from the text. However, Westfall argued that this approach reflects a misunderstanding about the passage:

It takes the least prominent material in the passage, and moves it into a powerful thematic position. The consequent reading of the passage lacks coherence. The superiority of Jesus over Moses cannot account for all of the material in the passage and results in a tendency to explain parts of the passage such as vv. 2b and 4 as parentheses. Furthermore, the following co-text in 3.7-15 becomes a non sequitur. On the other hand, if the subheading read 'Partners of a Heavenly Calling', it would reflect the theme which the author chose, and would suggest a topic entity that can better account for the material in the passage.

The comparison between Moses and Jesus in 3:2-6a is not developed further. In fact, Moses is not mentioned again until 7:14. Likewise the "house" metaphor is abandoned. But the author continued to refer to Jesus' apostleship and to the statement in the prologue that God has spoken in a Son in the following two chapters through the repetition of the refrain "Today... if you hear his voice" (3:7,15; 4:7) as well as the description of the word of God in 4:12-13 that forms an *inclusio* with 1:2. There is nothing mentioned of Jesus' identity as a high priest until this topic is resumed at the

beginning of the second major section of the epistle in [4:14](#), and this topic will remain the focus through [10:18](#), the conclusion of the second major section of the epistle.

If Westfall's analysis is correct, the superiority of Jesus over Moses would be a secondary theme in the passage.

*Westfall's analysis may be further supported by the fact that [Heb 3:1-6](#) shifts the focus from Jesus to the readers, a focus which is developed in [3:7-4:13](#). Up to [3:1](#), there was only one hortatory paragraph ([2:1-4](#)). In [3:1-6](#) we have two imperatival ideas expressed; the present imperative in [v. 1](#) and the surrogate imperative (the conditional clause) in [v. 6b](#).*

The new paragraph beginning in [v. 7](#) is an Old Testament quotation that begins with an imperative. This is followed by another imperative at the beginning of the next subparagraph in the section ([v. 12](#)). [Verse 13](#) contains another imperative, which is followed by the surrogate imperative in the conditional clause "if we hold firmly" ([v. 14b](#)) and by the repetition of the command in the Old Testament quotation "Today... do not harden your hearts" ([v. 15](#)). The next paragraph begins with another imperative: "Therefore... let us be careful that none of

you be found to have fallen short of it" ([4:1](#)). This is followed by the third repetition of the Old Testament quotation: "Today... do not harden your hearts" ([4:7](#)).

The last imperatival idea occurs in [4:11](#) as a hortatory subjunctive at the end of the unit [3:1-4:13](#). In addition to the imperatives and hortatory subjunctives, **the use of the second and third person plural throughout [3:1-4:13](#) provides semantic cohesion, showing that the author's focus was on the readers and that he wanted them to interact with the truth that Jesus is God's apostle, God's final word.**

The author's argument moves along the following trajectory: Since Jesus "shared" in human nature ([2:14](#)); since as sanctifier he is one with those whom he sanctifies ([2:11](#)) and thus is not ashamed to call the readers "brothers" ([2:11](#)); and **since the readers are "holy brothers and "partakers" of the heavenly calling (3:1) and comprise "his house" (3:6), then failure to listen to him places one under the judgment of God like the exodus generation.**

## **THEOLOGICAL IMPLICATIONS**

**There are at least three theological implications from [Heb 3:1-6](#).**

**First**, it is apparent from the immediate and remote context that these verses are not intended to be polemical in any way. No specific error is attacked or refuted. **The danger is not a misguided elevation of Moses; rather it is the refusal to hear and obey God who has spoken with finality through his Son, Jesus, as is evident from the only hortatory paragraph to appear in the epistle up to this point (2:1-4).**

**Second**, Lane is correct to **see in these verses a pastoral response to a confused and dispirited congregation. The readers' need of faithful perseverance motivated the author to dwell both on the faithfulness of Moses but even more on that of Jesus.** By comparing Jesus with the angels and Moses, "the author is able to impress upon the hearers that human beings have never enjoyed the help of a more able mediator..." (that is, Jesus is superior to the angels and Moses) "... nor ever been granted access to God more open and direct than that which the Son provides" (that is, God did speak to Moses face to face but Jesus is God in human flesh and he speaks to us). F. W. Farrar stated:

The angels had come in the name of God before Israel, and Moses had come in the name of Israel before God; the High Priest came in the name of God before Israel, wearing the name Jehovah on the golden *petalon* upon his forehead, and

in the name of Israel before God, bearing the names of their tribes on the oracular gems upon his breast. Christ is above the angels... and is not only the messenger of God to men, but as High Priest is the propitiatory representative of men before God. The distinctive exaltation of Christ above Angels and above Moses as regards His mediatorial work, rests in His High-Priestly office.

**Moses is no doubt inferior to Christ, as the author made clear, but what is said about Moses here indicates he is superior to all the other prophets.** Actually, Moses is the first of the prophets and the prototype of the prophet like Moses God promised to "raise up" in [Deut 18:15](#). Moses' calling as a servant was for a testimony ([v. 5](#)), which would foreshadow the

fulfillment of the old covenant when Jesus came. Thus, **H. O.**

**Wiley added another point about the superiority of Christ over Moses: *the fulfillment is greater than the witness.***

Although not overtly stated, this is a clear implication of [vv. 5-6a](#).

**Third, there is a genuine continuity between Old Testament Israel and New Testament believers; there is one true people of God ("his house") throughout all the ages of human history.**

Paul's parable of the olive tree in [Rom 11:16-24](#) illustrates the relationship that exists between Israel and the church. The olive tree is a reference to Israel, but nowhere did Paul state that Israel as a whole has been set aside. Rather, he pointed out that "some of the branches have been broken off" (v. 17). These branches represent the unbelieving portion of Israel as the people of God. The wild olive represents the Gentile world, and Gentile Christians were grafted into the good olive tree. This is the continuity of the olive tree as the people of God, for Gentile Christians are grafted into the good olive tree and are not designated as a new tree. Thus there is continuity from the people of God in Old Testament times to the people of God in the New Testament age. That some branches were broken off does not imply that they all were. Paul told the Gentiles that they have no ground for boasting because they have not in fact displaced Israel; rather, they have been grafted onto Israel and are now members of the "people of God." The point of this parable is that the root of Israel is never uprooted to make way for a new "tree," for the original root continues to give nourishment to the people of God. As there is one tree, so there is one house since "God is the builder of everything" ([Heb 3:4](#)).

Whether the antecedent of "house" in [v. 6](#) is God or Christ, the point remains the same:

*there is continuity between God's people in the Old Testament and God's people in the New Testament, an important theme developed in [Heb 1:1-2](#).*

- **The New American Commentary** – Volume 35: Hebrews.

[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: he is our "apostle," and 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.

### **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 (grace thru) 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?
- 11.

## **Hebrews 3:1-6** per Warren Wiersbe

Next to Abraham, Moses was undoubtedly the man most greatly revered by the Jewish people. To go back to the Law meant to go back to Moses, and the recipients of this Letter to the Hebrews were sorely tempted to do just that. It was important that the writer convince his readers that Jesus Christ is greater than Moses, for the entire system of Jewish religion came through Moses. In this section, we learn that Jesus Christ is superior to Moses in at least three respects.

### **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 calling, 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. The word 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. You may want to 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](#); [17:3](#); and note also [13:3](#)).

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.**

**Christ Is Greater in His Ministry (Heb. 3:3-6)**

*The word "house" is used six (7X) times in these verses. It refers to the people of God, not to a material building.*

Moses ministered to Israel, the people of God under the Old Covenant. Today, Christ ministers to His church, the people of God under the New Covenant ("whose house are we," [Heb. 3:6](#)).

*You find an illustration of this dual use of "house" in 2 Samuel 7. David wanted to build a temple for God, a house in which God could dwell. But God told David that He would build David's house (household, family) and make a covenant with David's descendants.*

**The contrast between Moses and Christ is clear: Moses was a servant in the house, while Jesus Christ is a Son over the house. Moses was a member of the household, but Jesus built the house!**

By the way, *the truth in these verses is a powerful argument for the deity of Jesus Christ. If God built all things, and Jesus Christ built God's house, then Jesus Christ must be God.*

There is another factor in Christ's superiority over Moses: the Prophet Moses spoke about things to come, but Jesus Christ brought the fulfillment of these things ([Heb. 3:6](#)).

*Moses ministered "in the shadows," as it were (see [Heb. 8:5](#) and [10:1](#)), while Jesus Christ brought the full and final light of the Gospel of the grace of God.*

The Greek word translated "servant" ([Heb. 3:5](#)) is not the usual New Testament word for servant or slave. This word carries the meaning of "a voluntary servant who acts because of affection." In the New Testament, it is used only of Moses. **At the beginning of his ministry, Moses was a bit hesitant and resisted God's call. But once he surrendered, he obeyed out of a heart of love and devotion.**

*The "if" clause ([Heb. 3:6](#)) needs to be understood in the light of the total context, which is Moses leading Israel out of Egypt and to the Promised Land. The writer is not suggesting that we, as Christians, must keep ourselves saved. This would contradict the major theme of the book, which is the finished work of Christ and His heavenly ministry guaranteeing our eternal salvation ([Heb. 7:14ff](#)). Rather, the writer is affirming that those who hold fast their confidence and hope are proving that they are truly born again.*

The word "confidence" literally means "freedom of speech, openness." When you are free to speak, then there is no fear and you have confidence. **A believer can come with boldness (same word as "confidence") to the throne of grace (Heb. 4:16) with openness and freedom and not be afraid. We have this boldness because of the shed blood of Jesus Christ (Heb. 10:19). Therefore, we should not cast away our confidence, no matter what the circumstances might be.**

*We should not have confidence in ourselves, because we are too prone to fail; but we should have confidence in Jesus Christ who never fails.*

**Because of this confidence in Christ and this confession of Christ, we can experience joy and hope (Heb. 3:6).**

The writer exhorted these suffering saints to *enjoy* their spiritual experience and not simply *endure* it. Jesus Christ is the beloved Son over His house, and He will care for each member of the family. He is the faithful High Priest who provides all the grace we need for each demand of life. As the Great Shepherd of the sheep (Heb. 13:19-20), **Jesus Christ is using the experiences in His people's lives to equip them for service that will glorify His name.**

In other words, *those who have trusted Christ prove this confession by their steadfastness, confidence, and joyful hope.*

They are not burdened by the past or threatened by the present, but are "living in the future tense" as they await the "blessed hope" of their Lord's return.

*It is this "heavenly calling" that motivates the believers to keep on living for the Saviour even when the going is tough.*

*The wandering of Israel in the wilderness is a major topic in this section. Two men in that nation—Caleb and Joshua—illustrate the attitude described in Hebrews 3:6.*

Everybody else in Israel over the age of twenty was to die in the wilderness and never enter the Promised Land (see [Num. 14:26-38](#)).

*Caleb and Joshua believed God and God honored their faith.*

*For forty years, Caleb and Joshua watched their friends and relatives die; but those two men of faith had confidence in God's Word that they would one day enter Canaan. While others were experiencing sorrow and death, Caleb and Joshua rejoiced in confident hope. As believers, we know that God is taking us to heaven, and we should reveal the same kind of joyful confidence and hope.*

Jesus Greater than Moses ([Hebrews 3:1-6](#))

After having seen the exalted supremacy of Jesus, who is better than the prophets and the angels, we are now shown how He is better than Moses, the one through whom the first covenant came.

## The Greatness of Moses

**These first six verses present the doctrine on which the exhortation of the rest of the chapter is built. In order to understand the exhortation, we need to understand the premise; and to understand the premise, we need to review what the Jews of that day thought about Moses.**

To appreciate how, why, and to what extent Jesus is better than Moses, we need to see how important Moses was even before this. Even before this, we need to ask why it is necessary to prove that Jesus is better than Moses?

*Moses was esteemed by the Jews far above any other Jew who ever lived. God had miraculously protected him as a baby and personally provided for his burial. Between those two points in his life are miracle after miracle after miracle. He was the man to whom God spoke face to face. He had seen the very glory of God and, in fact, even had this glory reflected in his own face for a brief while. After he came down from Sinai, "The skin of his face shone because of his speaking with Him" ([Ex. 34:29](#)). He was the one who led Israel out of Egypt.*

As Paul stresses in [Romans 2](#), Jews had great confidence in the law. The Old Testament commandments and rituals were their supreme priorities, and to them Moses and the law were synonymous. The New Testament often refers to the commands of God as the "law of Moses" ([Luke 2:22](#); [Acts 13:39](#); and others).

**Moses not only brought the Ten Commandments but he also wrote the entire Pentateuch, which lays out the Levitical and other laws that governed everything the Jews did. Moses gave the plans for the Tabernacle and the Ark of the Covenant.**

Some Jews believed that Moses was greater than angels. God spoke to the prophets in visions, but to Moses He spoke face to face. He spoke to him in a burning bush. He spoke to him out of heaven. He spoke to him on Sinai and wrote the commandments with a finger of fire.

***Moses was, above all others, God's man.***

Yet, in this passage of Hebrews the Holy Spirit calls on Jewish readers, especially, to look at Jesus. Moses was indeed great; but Jesus is far greater.

***Jesus is shown to be superior to Moses in office, in work, and in person.***

***In His office, He is the Apostle and High Priest. In His work, He is the Builder of the house. In His Person, He is the Son.***

## 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** (*katanoēō*) 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 and 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 and 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? 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. 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.

## **Jesus' Superior Works: As Builder**

*He was faithful to Him who appointed Him, as Moses also was in all His house. 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. For every house is built by someone, but the builder of all things is God. ([3:2-4](#))*

**Here is a brief comparison of the work of Jesus with that of Moses.** Keep in mind that it is hard for Gentiles to understand the affection Jews have always had for

Moses. He was a great man, a man of God who stood head and shoulders above all other men.

*Almost everything of importance connected with God is, in the Jew's mind, connected with Moses. This subject, therefore, is dealt with very carefully by the Holy Spirit in this passage.*

His wisdom is marvelous. Before showing Jesus' superiority to Moses, He points up the resemblance of the two.

**Before talking about their differences, He talks about their similarities.**

**Moses was faithful.** The Old Testament confirms that testimony. "My servant Moses... is faithful in all My household; with him I speak mouth to mouth" ([Num. 12:7-8](#)). He carried out God's plan. He came out of Egypt into the wilderness. God refined him. It took forty years for God to make Moses usable; then, for forty more years, God used him. God's servant faithfully took the children of Israel out of Egypt. When he got to the Red Sea he believed God's promise of deliverance and faithfully led his people through the parted waters. He was faithful in the wilderness. **Several times he faltered**, as he had long before in Egypt when he slew the Egyptian. For example, he struck the rock instead of speaking to it as God had

commanded. **But for the most part Moses was faithful.** And it is his faithfulness that the Holy Spirit here emphasizes.

**Just as Moses was faithful to the One who appointed him, so was Jesus—only much more so.**

**As God's supreme Apostle, God's supreme Sent-One, Jesus was completely faithful to the Father.** *"He who speaks from himself seeks his own glory; but He who is seeking the glory of the one who sent Him, He is true, and there is no unrighteousness in Him"* ([John 7:18](#)). In other words, Jesus was saying, "You can tell I am a true Apostle because I do not seek My own glory. I seek only the glory of the One who sent Me." From childhood He had always been about His Father's business. "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him....I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was" ([John 8:29](#); [17:4-5](#)).

**Jesus always did the Father's will. He was faithful. *Faithful* is such a wonderful word. The chief qualification for an apostle, as with a disciple, is faithfulness. *"If I do not do the works of My Father," Jesus said, "do not believe Me"* ([John 10:37](#)).**

The Father had said to Jesus, "I am sending You to earth as a man and here is the work you are to do." Jesus came to earth and He accomplished the work, without question and without hesitation.

### Trustworthy in His House

***House*** is from the **Greek *oikos***, meaning "**household,**" and **refers to people, not a building or dwelling.**

Old Testament believers—Israelites in particular, but also proselytes—were God's household. Moses was a trustworthy steward in that household. "In this case, moreover, it is required of stewards that one he found trustworthy" ([1 Cor. 4:2](#)).

*A steward does not own the house, he simply manages it for the owner. God owned the house of Israel; Moses was simply its manager for a while. He was in charge of dispensing to the people of Israel the truths, commandments, requirements, and promises God had committed to his trust. In this he proved trustworthy.*

Christ was also faithful in *His* house, the church. "***So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household***" ([Eph. 2:19](#)).

*"And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house" ([1 Pet. 2:4-5](#)).*

We are the new household and Jesus is the One who cares for us. Just as believers under the Old Testament are called the house of Moses, believers under the New Testament are called the house of Christ. And as Moses was faithful to an earthly household, Jesus is faithful to the heavenly household. Jesus could say to His Father at the end of His life, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do" ([John 17:4](#)). He said, in effect, "I told the household all that You instructed Me to tell them and did for them all that you instructed Me to do." He was perfectly **faithful to Him who appointed Him.**

*All Christians are stewards in God's house, though in a lesser sense, of course. We all, for example, have spiritual gifts. We have them as sacred trusts; they are not ours. If we are unfaithful in administering our spiritual gifts, we are unfaithful stewards.*

*Some of us have been given special responsibilities to witness, specifically to the people in our community that God has*

*placed around us. Some have been unfaithful stewards of this trust. Others of us have been given positions of teaching or instructing and have been unfaithful in studying diligently, faithfully, and sacrificially. These, too, are unfaithful stewards. The Christian life is a sacred trust given to us by God, and it demands our faithfulness. One of the greatest thrills a Christian can hope for is that of hearing his Lord say at the end of his life, "As I was faithful to the Father, so you have been faithful to Me."*

We have not begun to discover what God can do through us if we are willing to be faithful.

*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. For every house is built by someone, but the builder of all things is God. ([3:3-4](#))*

Moses was faithful, but he was a part of the house. Jesus made the house. That is the difference, the great difference. Jesus created Israel. "All things came into being by Him, and apart from Him nothing came into being that has come into being" ([John 1:3](#); cf. [Heb. 1](#)). Moses was only a member of the household which Jesus built. Jesus created Israel; Jesus created the church. Since God built, or created, all things, Jesus obviously is God.

*Before any of us became Christians, and thereby parts of Christ's house, the church, someone introduced us to the gospel. That person was responsible in a human sense for part of God's house—just as we are responsible for part of the house when we lead others to Christ. But on the divine side, God alone creates the house and continues building it as new believers are added. Human witnesses are but the instruments He uses. He is the Builder. The Builder is greater than any of His tools.*

Moses was part of the house of Israel and an instrument God used in building it. To hold on to the forms of Judaism or to its greatest leader is to hold on only to the symbol of reality or to an instrument of reality. To hold on to Jesus is to hold on to reality itself.

## Jesus' Superior Person: As Son

*Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. ([3:5-6](#))*

*Here is the climax. In this passage we see that Moses is by person a servant, while Jesus is by person a Son. There is a great difference between a servant and a son.*

*"And the slave does not remain in the house forever; the son does remain forever" ([John 8:35](#)).*

*Servants come and go; sons are sons for life.*

Moses was a servant, and he conducted himself as a servant.

The Greek word used in Hebrews 3:5 for servant is *therapōn*, and is a term of dignity and freedom, not of servility. It is only used this once in the New Testament, and suggests that, even as the highest-ranking servant, Moses was still a servant.

He was a faithful, obedient, ministering, caring servant—a good steward of God.

***In Exodus 35 to 40 there are twenty-two references to Moses' faithfulness to God. Exodus 40 alone refers eight times to Moses' obedience in everything God commanded of him. But he was not a son.***

### **To Accept Moses Is to Accept Jesus**

Moses' faithfulness had an important and special reason: to be a **testimony of those things which were to be spoken later.**

Judaism did not understand then, and does not understand now, that Moses was faithful primarily as a testimony to things which were yet to come in Christ.

**Judaism without Christ, the Old Testament without the New Testament, is incomplete.**

***It is the shadow without the substance.***

"For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near" ([Heb. 10:1](#)). It was the shadow of the perfect substance that was to come; and if you reject the substance, the shadow is worthless. On the other hand, if a

person truly accepted the shadow, he would also accept the substance when it became known. "For if you believed Moses, you would believe Me; for he wrote of Me" ([John 5:46](#)).

***"But Christ was faithful as a Son over His house whose house we are"***  
**([Heb. 3:6](#)).**

**The church building we worship in is not the Lord's house. We are the Lord's house. His house is not a building but believers.**

*"In whom you also are being built together into a dwelling of God in the Spirit" ([Eph. 2:22](#)).*

*"But in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God" ([1 Tim. 3:15](#)).*

**Moses was a servant in someone else's house.**

Jesus is a Son over His own house, His own people.

### **The Mark of True Believers:**

How can we know that we are really God's house? By **holding fast our confidence and the boast of our hope firm until the end.**

*This does not mean, as many have misinterpreted, that we are saved if we hang on until the end. We can neither save ourselves nor keep ourselves saved. The meaning is simply that continuance is the proof of reality. We can tell if we are really the house of God because we stay there. The one who falls away never belonged in the first place (cf. [1 John 2:19](#)). Apparently there were many Jews who had fallen away, and it is because of them that the writer of Hebrews gives these words, which both warn and encourage.*

*Some were convinced of the gospel and were on the edge of commitment, but kept falling away. Some, no doubt, had even made an outward profession of faith. But in both cases, they fell away from the church, proving they were never a part of it. The true saints persevered, and their perseverance was evidence of their salvation. "If you abide in My word," Jesus said, "then you are truly disciples of Mine" (John 8:31). One of the clearest truths of the New Testament is that the Lord keeps those who*

*belong to Him. "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day" (John 6:39). Jesus has never lost anyone and will never lose anyone from His household.*

**This passage says two important things to us.**

**First,** *we should be sure we are real Christians. "Test yourselves to see if you are in the faith; examine yourselves!" (2 Cor. 13:5).*

**Second,** *when we know we are in Christ, we should keep our eyes on Him. He is all we need. We are complete in Him.*

- MacArthur New Testament Commentary – Hebrews.

## The NAS New Testament Greek Lexicon

Strong's Number: 3624		<a href="#">Browse Lexicon</a>	NAS Verse Count
Original Word	Word Origin	<a href="#">Matthew</a>	9
οἶκος	of uncertain affinity	<a href="#">Mark</a>	12
Transliterated Word	<a href="#">TDNT Entry</a>	<a href="#">Luke</a>	31
Oikos	5:119,674	<a href="#">John</a>	4
Phonetic Spelling	Parts of Speech	<a href="#">Acts</a>	23
oy'-kos	Noun Masculine	<a href="#">Romans</a>	1
<b>Definition</b>		<a href="#">1 Corinthians</a>	4
1. a house		<a href="#">2 Corinthians</a>	1
a. an inhabited house, home		<a href="#">Colossians</a>	1
b. any building whatever		<a href="#">1 Timothy</a>	5
1. of a palace		<a href="#">2 Timothy</a>	2
2. the house of God, the tabernacle		<a href="#">Titus</a>	1
c. any dwelling place		<a href="#">Philemon</a>	1
1. of the human body as the abode of demons that possess it		<a href="#">Hebrews</a>	9
2. of tents, and huts, and later, of the nests, stalls, lairs, of animals		<a href="#">1 Peter</a>	2
3. the place where one has fixed his residence, one's settled abode, domicile			
2. the inmates of a house, all the persons forming one family, a household			
a. the family of God, of the Christian Church, of the church of the Old and New Testaments	<b>Total</b>		106
3. stock, family, descendants of one			
4.			

### NAS Word Usage - Total: 120

descendants 1, families 1, family 1, home 18, homes 2, house 79, household 14, households 1, itself 1, palaces 1, place 1

Greek lexicon based on Thayer's and Smith's Bible Dictionary plus others; this is keyed to the large Kittel and the "Theological Dictionary of the New Testament."

*Think about this: there are people within your oikos just waiting for an invite to church. Mark 5:19 exhorts us, "Go home to your own people (your oikos) and tell them how much the Lord has done for you, and how he has had mercy on you." God has been working in their lives and we get to serve as the bridge that brings them closer to Christ.*

## Key OIKOS SCRIPTURES:

**Acts 5:42**

**John 1:11**

### Oikos in the Bible

This concept of *oikos* is found throughout the Bible:

- Luke 8:39 The demoniac was told to return to his household and described the great things done for him.
- Luke 19:9 Zacchaeus was told salvation was on his household.
- John 4:53 The centurion's entire household was saved following the healing of his son.
- Acts 18:8 Luke describes how Crispus, leader of the synagogue at Corinth, believed in the Lord with all his household.
- ***Luke 15 In the three parables about a lost coin, a lost sheep, and a lost son, all tell of the rejoicing when the lost was found. In all three cases they told their friends and family. The message of hope was passed on through the oikos.***
- John 1:40-41 This verse tells of Andrew bringing his brother to Christ.
- John 1:44-45 This passage tells of Philip bringing his friend Nathanael to Christ.

Michael Green, in *Evangelism in the Early Church*, observes how the New Testament church vigorously adhered to the *oikos* principle as its primary strategy for the Christian advance.

***oikos* flourished in the early church because of two foundational characteristics: integrity and life transformation. If the people you regularly come into contact with see you living the lifestyle you claim to represent (that of a Christ-follower), that speaks volumes, and your life**

**then becomes an open invitation. Conversely, the person in your *oikos* will also be keenly aware if you exhibit a lack of integrity** (disconnect between our words and actions).

What we have become and are becoming is the testimony of Christ's transforming power. 2 Corinthians 5:17 says, "If any man is in Christ he is a new creature. Old things pass away and all things become new."

**A whopping 75-90 percent of new church attendees come to church because someone within their *oikos* invited them. The two primary entry points for new church goers are Sunday service and small groups.**

Developing an *Oikos* Strategy

According to church health guru Thom Reiner, each one of us lives at **the intersection of four worlds: biological, vocational, geographical, and volitional.** The biological world consists of people related to me by blood or marriage (siblings, mothers, fathers, in-laws, etc.). Coworkers and business associates comprise one's vocational world. The geographical world includes immediate community, such as neighbors. The volitional world is a world of my choice—that is, leisurely activities, sports, hobbies, etc.

**Luke 10:2 says,**

***". . .The harvest indeed is abundant, but the farmhands are few. Pray therefore the Lord of the harvest to send out laborers into His harvest."***

See "oikos" in:

- Creation/Garden instructions
- Abe's instructions
- Moses' instructions (10 spies)
- Prophets
- Jesus
- Paul
- Revelation
  - Christ returning for His oikos
  - 1,000 year reign
  - FOREVER

In Romans 16 we have 5 usages of the word “ekklesia” 1. Verse 1 – Church in Cenchrea – People in a specific location, in this case a small village just outside of Corinth. 2. Verse 4 – Churches of the Gentiles – People associated with a particular background (Muslim believers). 3. Verses 3-5 – Church in Priscilla and Aquila’s home ( some translations put “meets in their home” but the word “meet” is absent in the Greek. I understand that the argument of some translators is that the word “church” implies a meeting). As I understand it the word “church” here is speaking primarily to the people in their home and their relationships with one another. 4. Church in households Verse 10 – Household of Aristobulus Verse 11 – Household of Narcissus Verse 13-15 – Parts of households (3) 5. Church in a region or the entire church in the world Verse 16 – Churches of Christ – Expressions of the kingdom all across the Mediterranean world. Verse 23 – Whole church here – All the believers in Corinth at that time who were enjoying Gaius’ generous hospitality. The focus of these different expressions of the word “ekklesia” is always on people and no mention of meetings or programs comes up. That is why in all the epistles the focus is always on relationships and the “one anothers” (Hebrews 3:13). OIKOS The word “oikos” means “household” referring to all the relationships associated with a family including relatives and those who worked in that household ( the soldiers and servants associated with Cornelius’ household) and others who in some way were a relational part of that household. Cornelius had invited his close friends also to hear Peter (Acts 10:24). It is considered as the church as we see in 1 Tim 3:15. In the verb form it is usually translated as “built up” (Col 2:7). Examples of this expression of the church is seen in the book of Acts: Cornelius – Acts 11:14 you and your whole household. Acts 10:7 mentions 2 of his servants and one of his soldiers and verse 24 mentions his relatives and close friends. Lydia and her whole household – Acts 16:14,15 The jailer and his whole household – Acts 16:31 Crispus and his entire household – Acts 18:8 Also Nympha and the church in her house – Col 4:15 And also Priscilla and Aquila and the church in their house (NASB) – Rom 16:5 Note the leadership of the early church came out of this framework. Deacons were those who led and managed their households well (1 Tim 3:12) and overseers (bishops) = elders were those who had a concern for other households as

well. The word elder is of Hebrew origin and the Greek word overseer (bishop) was of Greek origin. See Titus 1:5,7.

See our BRIDGE Manifesto!

Note: Understanding this passage...

- Its like understanding a secular resume
- Purpose informs/guides perspective
- Content supports vs. defines purpose...
- Purpose, by definition, defines priority
- Ultimate purpose here is exhortation
- Ultimate exhortation here is: BE the Church!
  - Jesus is bigger & better than Moses
  - Jesus is the Builder of His house...
  - We are Jesus' house...
  - Exhortation = Hold on & BE His House!

Psalm 37:37 promises:

***"Mark the blameless man, and behold the upright; For the man of peace will have a posterity."***

That posterity may include the salvation of many peoples.

## QUOTES:

**“A holy calling will not save an unholy man.”** - Baxter

**“Brethren, I earnestly beseech you,... for the sake of your people’s souls, do not slightly slobber over this work, but do it vigorously, make it your great and serious business.”**

- Baxter

**“An unholy pastor is like a stained-glass window: a religious symbol that obscures the light.”** - unknown (to me)

## Key OIKOS CONNECTIONS:

- Koinonia
- Homothoomadon
- 2 Corinthians 5:17-21 (new/ambassadors)
- Alan Hirsch (3X from “Now I See”)
- Mike Breen (from VERGE '13)
- “What Is Church All About”

## QUOTE:

**Stein – “A Basic Guide To Interpreting the Bible”**

The reader begins with the knowledge that the individual building blocks of the text, the words, fit within the norms of the language of the original readers. Seeing how words are used in phrases and sentences, how sentences are used within paragraphs, paragraphs in chapters, chapters in the work, the reader seeks to understand the author's intent in writing this work. This process is called the *"hermeneutical circle"* refers to the fact that the whole text helps the reader understand each individual word or part of the text, at the same time the individual words and parts help us understand the meaning of the text as a whole.

It is also important for the reader to understand the particular literary form being used by the author, for different forms of literature are governed by different rules. The careful argumentation of Paul in Romans must be interpreted differently from the poetic form in which the psalmist has expressed his meaning.

Once the reader knows the meaning of the author, he or she will need to seek out those implications of that meaning that are especially relevant.

# *“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*