

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.

1. *Welcome any new faces and those streaming online.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. (2nd Service) As well as our Bible English class.

C. As the kids make their way out, will the rest of you please make your way to chapter 3 of the book of Hebrews.

1. We're slowly making our way through this wonderful book. Last week we finished off chapter 2 and the author's overall case for the superiority of Christ over the angels. Today, the author is going to set his sights on a new subject matter he desires to show the superiority of Christ over.

2. Thus far, the author has shown how Christ is better than the prophets of old and the angels of God. Today he will begin his argument for how Christ is better than none other than Moses himself; the great prophet and deliverer of the Jewish nation.

D. It's important that we understand the overall context of who the author is addressing in this book. He is primarily writing to Jews who have come to faith in Jesus Christ.

1. People who were raised in the Jewish faith, in Judaism. People who revered the patriarchs like Abraham, Issac, and Jacob. People who saw Moses as the greatest human being who ever walked the earth.

2. It can be argued that Moses was the single most important person in the history of the Jews. God used Him tremendously. God had a special plan and calling upon the life of Moses. God's hand was upon Him from the very beginning of his life on through to the very end.

a. Moses was the great deliverer God used to deliver His people from their bondage to slavery in Egypt.

b. Moses was the great lawgiver when he met with God upon Mt. Sinai and God gave to him the tablets of stone containing the 10 commandments.

c. Moses was the great leader of the children of Israel throughout their 40 years in the desert.

d. God protected Moses at his birth when his mother had to wrap him up and lay him in an ark of bulrushes and send him down the river.

i. God led him directly to the Pharaoh's daughter and she drew him up out of the water so that his life would be spared

e. God called Moses to a special work of deliverance through a burning bush. He used Him to deliver a message to Pharaoh and to ultimately deliver His people from Pharaoh.

f. God brought forth spectacular miracles through Moses. Bringing the plagues upon Egypt, parting the Red Sea, turning the bitter waters

sweet, bringing forth water from a rock, and ensuring victory over the enemy as he interceded for Joshua and the Israeli army down below.

g. God spoke to him during his life as one who speaks to a friend. God spoke to Moses face to face. He didn't come to him in visions and dreams like other prophets but met with him and spoke to him directly.

h. God was with him at his birth, with him during his life and He was even with him at his burial. The scriptures attest that it was God Himself who took the body of Moses and buried it in a place that no man knew. (Dt. 34:6)

i. God used this man tremendously. His hands were upon him from the beginning of his life all the way through to the very end of his life.

3. Moses was the man when it came to the Jewish people. To them, there wasn't a greater man who ever lived, than Moses. So, for the author of Hebrews to write to a group of Jews and make the claim that Jesus was better than Moses was something that would certainly grab their attention, and no doubt cause a few of them to raise their eyebrows, and even question the author and his claim.

E. In our study this morning, we're going to look at the first 6 verses of chapter 3 in a message I've entitled "**Consider This**".

1. And in our study, we're going to see how the author develops this idea of the superiority of Christ over Moses by telling us to consider certain facts pertaining to the life and ministry of Christ.

2. Our text, as I mentioned is going to be Hebrews chapter 3 verses 1-6. As is our custom, I'd like to invite you all to rise to your feet in honor of God and His Holy Word.

3. I'm going to read through our text in its entirety and then we'll pray and ask God to lead us through His Word. Hopefully you are there in Hebrews chapter 3; follow along in your Bible, as I read from mine. The author continues his letter with the following in verse 1... (R & P)

II. Hebrews 3:1;

A. Our text this morning opens up with the word "therefore" which points us back to what the author was previously saying in chapter 2.

1. Last week, while covering chapter 2 we noted how Jesus had to become man in order to fulfill God's plan for His life.

2. Jesus came in the flesh and became a man. Verse 17 reads, "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." (Heb. 2:17)

3. When Jesus came as a man He came as both a merciful AND a faithful High Priest.

a. He was merciful towards us, in that He took our sins upon His shoulders and died in our place upon the cross of Calvary. Mercy is not getting what we do deserve. We deserved death, but Christ

came and made propitiation for our sins. He took the penalty for us, sparing us, proving Himself as our merciful High Priest.

- b. But He was also faithful. Faithful to God and the mission the Father had sent Him upon. God sent Him to make a way for man to be reconciled to God. He fulfilled that mission when he defeated sin and death by rising from the grave victoriously. He was that faithful High Priest reconciling man towards the Father.
4. You see, Jesus was everything He needed to be. He was everything He needed to be towards us as sinful people in need of mercy. And He was everything He needed to be towards the Father as He faithfully submitted to the plan and the will of His Father.
- B. And it's with that in mind that he writes the following in verse 1: "Therefore" [because Jesus was everything He needed to be], "holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus."
1. The author is going to ask his audience to make a very careful consideration regarding Jesus Christ.
 2. And we must remember who the author's audience is and the situation that many of them were facing. He's writing to Jews who have come to faith in Jesus, they are "holy brethren" and "partakers of the heavenly calling", but they were experiencing great persecution.
 - a. And they were being tempted to turn back to the ways of Judaism in order to avoid the persecution they faced from their own countrymen.
 - b. Many of their countrymen looked down upon them as if they were traders; as if they had turned against everything they knew and grew up being taught, as if they had turned against their culture and their heritage. It was difficult for them and the lure of simply going back to the way things were was strong.
 3. Here they were, Jews, who had been raised in Judaism, had built their life off rules, and rituals, and regulations, and now they were adopting some new form of worship; a sect of Judaism, that had some similarities, but was definitely not the same as what they once knew. They were intermingling things from their old lives and their new ones.
 4. How would they blend these things together? We know it was an issue.
 - a. We read of how even after the filling of the Holy Spirit after the Day of Pentecost, that both Peter and John were still going to the temple at the hour of prayer to pray as was their custom.
 - b. We read of Paul returning to Jerusalem and shaving his head as part of a vow he took. We read of him going through ritual purification ceremonies upon his return and even paying the expenses for others to do the same.
 - c. People were concerned about these Christians and what they stood for, what they believed. They were concerned that they were going

around telling everyone to abandon the Law, to abandon Moses, to abandon the customs they grew up upon

- d. These believers felt pressure from their Jewish brethren to keep the law, to keep the traditions, to keep the rituals and customs.
 - e. How could they live for the Lord and still yet appease their fellow countrymen? How could they balance it all?
 - f. They wanted to show people that they were still faithful, that they still loved God and were still obedient to Him, while at the same time figuring out how to live this new life of faith and grace.
 - g. The temptation to subvert back into their old ways under the pressure from others was very real. The temptation to blur the lines and try to straddle the fence between the old ways and their new faith in Christ was very real. They believed in Jesus, but they didn't want to be seen as a trader, or someone who had abandoned their faith and belief in Judaism.
5. I think we can relate a little, right? Not that we are tempted to go back to Judaism and the Law like the Hebrews were, but we can be tempted to try and blur the lines, tempted to try and keep other people happy, to not come across like some sort of Jesus Freak.
- a. After coming to faith in Christ and beginning to live our lives for him there can be a temptation to try and blur the lines at times in order to still fit in with the old crowd. To keep people from thinking we're weirdos.
 - b. *"I believe in Christ, but I'm not one of those fanatics". "I'm a Christian, but I can still do the things that I used to do." "I'm not that different from what I was before, I'm the same person, I just believe a little different about certain things."*
 - c. We can be tempted to blur the lines, to make things a little less offensive. Instead of making a stand for our faith in Christ, we want to appease others and make sure we don't offend anyone.
 - d. Listen, the gospel of Christ is offensive. We live in a world that claims they stand for tolerance and inclusivity. The world today preaches acceptance of all (that is unless you're preaching Jesus, then the world will curse you and call you names like bigot).
 - e. The world doesn't like the exclusive nature of Christianity. All ways don't lead to heaven. There is only one way to God and that is through faith in Jesus Christ. Jesus said, "I am the way, the truth, and the life, no one comes to the Father except through Me." (Jn. 14:6). That's exclusive and the world doesn't like that.
 - f. And so we are tempted to blur the lines, to try and balance out what the world wants from us and what our faith calls us to.
6. This call to consider Jesus is just as applicable to us, as it was to the Hebrews of the first century. If we are to take a stand for our faith and

resist the temptation to blur lines and make others happy, we must consider Jesus.

C. This word consider is more than just a passing glance at Christ, or a simple thought concerning Him. The word carries with it the idea of giving careful attention towards something, to fix one's eyes or mind upon something in order to understand it's ways.

1. If you were to look up the etymology of the English word "consider" you'd discover that it comes from the Latin "considerare" which literally means "to observe the stars".
2. It's the idea of a traveler at sea, looking to the stars in order to find his way. To look intently at the skies in order to establish his position and gather a heading.
3. If we are to take a stand for our faith and resist the temptation to blur the lines, we need to consider Jesus. To look to Him intently; to establish our own position and gather our own heading in the direction we should be moving towards.

D. As we go through our text this morning, we're going to consider Jesus in relation to five different things. And the first thing we're going to consider regarding Jesus is His role as the Apostle of our confession.

1. When we use the word "confession" we're basically referring to our common faith. It's us agreeing with and saying the same thing as God says about us. When God's Word says "we're all sinners in need of grace and that Christ came to die for us to show us His love and grace" we agree with Him and believe in what He says.
2. The word "apostle" simply means one sent. It was often used of official messengers and ambassadors that had been sent upon a mission, or sent to declare a message.
3. The Greek word for "apostle" is used over 80 times in the NT, but this is the one and only time it is used to speak of Jesus.
 - a. More often than note it was used to refer to the followers of Jesus whom Christ sent His Holy Spirit upon and sent out into the world to proclaim His gospel.
4. So, in what way is Jesus the Apostle of our confession? Well, Jesus is one sent by the Father. Though this is the only time this title is used of Jesus, it is certainly not the only time that Jesus is referred to as one sent by the Father.
 - a. Jesus Himself said to the Jews who questioned Him, "But I have a greater witness than John's; for the works which the Father has given me to finish—the very works that I do—bear witness of Me, that the Father has sent Me. And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. But you do not have His word abiding in you, because whom He sent, Him you do not believe." (Jn. 5:36-38)

b. When the people gathered around Jesus and asked Him about the bread of life and what they should do that they may do the works of God, Jesus answered "This is the work of God, that you believe in Him whom He sent." (Jn. 6:29)

c. John 3:16 & 17 states, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved." (Jn. 3:16-17)

5. Jesus was sent by the Father upon a great rescue plan, as an ambassador and representation of God.

a. As was mentioned back in ch. 1, Jesus is "the brightness of [the Father's] glory and the express image of His person". (Heb. 1:3a)

b. Jesus came to represent God to man. He was sent by the Father to make a way for you and I to be reconciled to Him.

c. That is how much God loves us. He loved us so much that He couldn't stand not being with us. But we had a sin problem that needed to be dealt with; our sin separated us from Him.

d. So He had to send His Son from heaven, down to us here on earth, that He may take our sins upon Himself and redeem us through the cross of Calvary, making a way for us to be reconciled to the Father.

6. Consider Jesus! Consider the fact that Jesus was sent by God as the Apostle of our confession.

a. God has sent a number of people out on all sorts of various missions, but none were greater than the mission He sent His Son upon to rescue and redeem us to Himself.

b. Jesus is the great Apostle of our confession and before we abandon ship and get off course, remember to consider Jesus and the love of the Father that sent Him to us.

c. 1 John states, "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." (1 Jn. 4:9-10)

7. If we want to get our bearing straight and understand where we are in Christ and where we should be headed, we must consider **Jesus and the love of God** that sent His Son for us.

E. Jesus is described here in verse 1 not only as the Apostle of our confession, but also as the High Priest of our confession.

1. This is an idea we briefly looked at last week when we discussed why Jesus had to become a man. One of the reasons He had to do so was in order to be our high priest who makes propitiation for our sins.

2. You see the role of the high priest was a very important one within the Jewish faith. It was the role and responsibility of the high priest to enter

- into the Tabernacle or Temple once a year, on the Day of Atonement, on what is referred to as “Yom Kippur”, to offer sacrifices for Himself and for the people as a whole.
- a. He would take coals of fire from the altar with his hands full of sweet incense and bring it inside the veil, into what is known as the Holy of Holies, the very presence of God.
 - b. And he would put the incense on the fire and a cloud of smoke would cover the mercy seat that lied upon the top of the ark.
 - c. And then He would proceed to sprinkle the blood from the bull of the sin offering upon the mercy seat for his own sins and then sprinkle the blood from the goat of the sin offering upon the mercy seat for the sins of the people.
3. This would be how the high priest would make atonement for himself and the people, once a year, and every year after that, over and over again, they would do this because it was an imperfect system.
- a. The blood of bulls and goats could not fully atone for sin. It could not remove sin, all it could do was try to cover sin. The author of Hebrews will later attest that “it is not possible that the blood of bulls and goats could take away sins” (**Heb. 10:4**)
 - b. The author reiterates the ineffectiveness and imperfect nature of the old system by stating later in chapter 10 “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, [referring to Christ] after He had offered one sacrifice for sins forever, sat down at the right hand of God.” (**Heb. 10:11-12**)
 - c. “For by one offering He has perfected forever those who are being sanctified.” (**Heb. 10:14**)
4. You and I are those who are being sanctified. We are being set apart for God, purified by the blood of Christ.
- a. *“What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. O precious is the flow, that makes me white as snow; no other fount I know; nothing but the blood of Jesus.”*
 - b. Jesus is the High Priest of our confession. He came and made propitiation for our sin. Offering up Himself as the Lamb of God who takes away the sins of the world, once and for all.
 - c. Consider Jesus. Consider the love He has for you. By this we know love, because He laid down His life for us. (**1 Jn. 3:16a**)
 - d. Jesus said, “Greater love has no one than this, than to lay down one’s life for his friends.” (**Jn. 15:13**)
 - e. Jesus identified as the great shepherd and stated that the good shepherd gives His life for the sheep. (**Jn. 10:11**)
 - f. Jesus willingly laid down His life. He stated, “No one takes it from Me, but I lay it down of Myself.” (**Jn. 10:18a**)

5. Consider Jesus! **Consider His love for us** as the high priest of our confession, who willingly laid down His life for us as a sacrifice for our sins. There is no greater love in all the world, than the love of God demonstrated upon the cross of Calvary.

F. Let’s continue in our text to consider a few more things about Jesus. Read verse 2 with me.

III. Hebrews 3:2;

A. Here the author brings up the faithfulness of Jesus and even compares His faithfulness to the faithfulness of Moses.

1. The author is in no way putting down Moses. Just because He is going to build a case stating that Jesus is greater than Moses, doesn’t mean that Moses was bad, or that Moses was unfaithful, or that he lived a substandard life, or a carnal life.
 2. Moses was indeed faithful. How do we know this? God tells us so.
 - a. In the book of Numbers we read of an account where Moses’ brother Aaron, and his sister Miriam spoke out against Moses and God was not going to sit idly by and not come to the defense of Moses.
 - b. He called all three of them to a meeting and then called forth Aaron and Miriam and declared to them, “Hear now My words: If there is a prophet among you, I, The Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; *He is faithful in all My house*. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the Lord. Why then were you not afraid To speak against My servant Moses?” (**Num. 12:6-8**)
 3. Moses was faithful. He was faithful in all His house; God’s house that is. Now, the word house here can be used to refer to a literal house or to a household, or family. And the author of Hebrews is going to use them in both ways in our text.
 - a. This wasn’t odd or uncommon. We actually see an example of the same thing in the life of David. David had it in his heart to build a house for the Lord, an actual physical house. But God answered him and said “No” (**1 Ch. 17:4**)
 - b. But then God proceeded to promise David that He would build him a house, referring to his household and his kingdom (**1 Ch. 17:10b**)
 - c. Moses was faithful in all of God’s house; referring to the Jewish people as a whole. Moses was faithful to lead the Jews out of bondage in Egypt, through the desert, and right up to the border of the Promised Land.
- B. And just as Moses was faithful, so too was Jesus. Jesus was faithful to Him who appointed Him; that is the Father.
1. Even as a young man, Jesus was faithful to His heavenly Father, going about His Father’s business. (**Lk 2:49**)

2. Jesus said, "For I have come down from heaven, not to do My own will, but the will of Him who sent Me." (**Jn. 6:38**)
 3. Jesus showed His faithfulness and His love to the Father by doing exactly what the Lord told Him to do. Jesus stated, "But that the world may know that I love the Father, and as the Father gave Me commandment, so I do." (**Jn. 14:31a**)
 4. Jesus' faithfulness was actually foretold by the prophet Isaiah. Isaiah wrote of the Messiah saying, "Righteousness shall be the belt of His loins, and faithfulness the belt of His waist." (**Isa. 11:5**)
 5. In the book of Revelation Jesus is portrayed as a man riding upon a white horse and he was called "Faithful and True". (**Rev. 19:11**)
 6. Jesus is faithful. He was faithful throughout all His days. He never once failed the Father. It is in His very nature to be faithful. Behold the Scriptures declare that even "if we are faithless, He remains faithful; [for] He cannot deny Himself." (**2 Tim. 2:13**)
 7. Jesus never changes. He is the same yesterday, today, and forever." (**Heb. 13:8**)
 8. And since Jesus is faithful and He never changes. We can cling to His promises and know without a doubt that He will be faithful to His Word.
 - a. He promised us "Lo, I am with you always, even to the end of the age." (**Mt. 28:20b**)
 - b. He's going to complete the work that He began in us according to Philippians 1:6. (**Phil. 1:6**)
 - c. Jesus promised that He has gone to prepare a place for us and that He will come again and receive us to Himself; that where He is, there we may be also. (**Jn. 14:2b-3**)
- C. Consider Jesus. Consider **His faithfulness and the promises** He has declared to us. He will be faithful to deliver.
1. We have the promise of eternity in heaven with Him. We are indeed partakers of a heavenly calling. Why would we ever want to abandon that, or give up on that? To abandon Christ and go back to the old ways is foolishness.
- D. Let's continue in our text, take a look at the next two verses, verses 3 & 4.
- IV. Hebrews 3:3-4;
- A. While Moses was faithful in all of God's house, Jesus deserves more honor and more glory because He is the builder of God's house.
1. Moses was just part of the house, but Jesus is the builder of the house. In verse 3, the author alludes to Christ in His role as the builder of God's house and then in verse 4 He states that it is God who built all things.
 - a. This is a great verse to use to show the deity of Christ. God created all things, but it was through Jesus Christ that He created it all. Jesus was the agent God used to build everything.
 - b. The Scriptures tell us, "For by Him [that is Christ] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." (**Col. 1:16-18**)
 2. Every house has a builder. That should be common sense. When you drive by a see a beautiful house, you know that it had a designer, a builder. Someone who came and poured the cement, laid the foundation and the framework, put in the plumbing and the electrical and the walls. Added a roof and windows and put it all together.
 - a. You'd be a fool to think that a house could just spring up out of nothing. Or that it just magically appeared one day after an earthquake or typhoon, or other natural disaster. "*There was nothing and then all of a sudden a house just popped up.*"
 - b. Or one could say that the house just slowly built itself over several years and several different natural phenomena. The wind blew down the trees with such force that they became perfectly sheared pieces of 2 x 4's that came together and then an earthquake shimmied them into just the right spot while some rain came and mixed with the cement and laid the concrete form for the house and it just slowly, over time, became a beautiful house. I could say something like that, but you'd think I'm crazy, right?
 - c. Every house has a builder. This is inherent. We know this to be true. To think otherwise would be complete nonsense and probably make one certifiable if they truly believed such a thing could happen.
 3. Jesus is the master builder of God's house. Moses was faithful in all the house, but he was just part of the house. Jesus deserves more honor and glory because He is the builder of the house.
 - a. Again, we understand this to be a simple fact as well. If we were to see a beautiful house and the owner of the house was standing outside his house, we wouldn't go up to the house and tell it how beautiful we thought it was. We'd praise the owner, or the builder of the house.
 - i. Like a great piece of art, that is admired by all who see it. The praise does not go to the paint, or the paintbrush, or the canvas. It goes to the artist who made it. We don't say, "*Man, that must have been a fine paintbrush that put that painting together.*" No, of course not, we give honor and glory to the artist, not the elements that were used in making the art.
 - b. In the same manner, Moses was just part of the house. He was one part of a bigger project. A wonderful part, no doubt, a faithful part, a needed part. But just a part. Jesus is the builder of the house. He is the One who put it all together.

4. Consider Jesus and **the glory and honor bestowed upon Him** as the master builder of God's house.
 - a. He is greater than Moses because he who builds the house has more honor and glory than the house itself.
 - b. Moses was wonderful and faithful, but he was just a part of God's overall master blueprints for the house of faith Christ was building and continues to build through us.
- B. Let's continue. Take a look at verse 5 and the first part of verse 6.
- V. Hebrews 3:5-6a;
- A. Once again, the author brings up Moses and Jesus and compares them in their position in regard to the house of God.
1. Moses was a faithful servant. The word servant here is an interesting one to note. It is only used this one time in all of the NT. The English word servant pops up several times, but this particular Greek word is only used here.
 2. It is different from a regular house servant, an "*oiketes*", in the Greek. Or a slave, a "*doulos*" in the Greek. This is the Greek word "therapon".
 3. My lexicon describes this word as denoting "a faithful friend to a superior, who solicitously regards the superior's interest or looks after his affairs. One who serves willingly regardless of whether he is a free man impelled by love or a slave bound by duty. Thus the services of a "therapon" are voluntary and higher than those of an ordinary or common slave." (Zodhiates)
 4. This was a position of great honor and respect obviously. And Moses was a faithful and honored and greatly respected servant in God's house. Again, the author isn't trying to put down Moses. He was great.
 5. But He is not at the level Jesus was over the house. Moses was a servant whom God used to testify of things which would be spoken afterward. He and His ministry were foreshadows of greater things to come. Moses Himself understood this and testified of this when he wrote in the book of Deuteronomy of the Prophet who would come after him.
 - a. The Lord said to Moses, "I will raise up from them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him" (**Dt. 18:18**)
 - i. Moses spoke prophetically of the coming of Jesus Christ.
 6. All that Moses did, in the building of the tabernacle with all of its furnishings and utensils. The old sacrificial system God instituted through him, the priesthood that Moses established through his brother Aaron. All of those things were just shadows of things yet to come.
 - a. Hebrews 8 describes them as such describing how the earthly priests serve "the copy and shadow of the heavenly things", as Moses was divinely instructed when he was about to make the

- tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." (**Heb. 8:5**)
- b. God gave Moses very detailed blueprints if you will for how everything was to be built, how everything was to be performed, He was very meticulous in laying everything out, down to the finest of details. Because these things Moses were building and instituting were going to serve as copies and shadows of heavenly things.
 - c. Later in chapter 10 of Hebrews the author will testify of how the law of Moses was a shadow. He writes, "For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect." (**Heb. 10:1**)
 - d. The Law of Moses was just a shadow. It was pointing to something far greater to come in the future. And that far greater thing is Jesus Christ. The Law, the prophets, and the Psalms they all speak of Jesus.
 - i. On the road to Emmaus Jesus walked with two other men, His identity hidden from them, and spoke to them all about how Moses and the prophets and the Scriptures all talked about and pointed to Him. (**Lk. 24:27**)
 - ii. Later in the same gospel record Jesus appeared to His disciples and taught them saying, "'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.' And He opened their understanding, that they might comprehend the Scriptures." (**Lk. 24:44-45**)
7. Moses was a faithful servant within the house who pointed to the master builder who would be revealed in the future.
- B. While Moses served as a faithful servant *in* God's house, Jesus' position was as *the Son over* the house.
1. This isn't to say that Jesus wasn't a willing servant like that of Moses. The word "but" here in verse 6 can also be translated as "moreover" or "nevertheless"; as a word of continued comparison rather than strictly being a word of contrast as is suggested by the English word "but".
 - a. Jesus was indeed a servant in His Father's house. Jesus said Himself, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (**Mk. 10:45**)
 2. But Jesus was more than a servant; He was the Son over God's house and heir to God's house.
 - a. Everything that Moses did in His service towards God and His house, was to point to Jesus, to bless Jesus, to serve Jesus as the Son over the house and the heir to the house.

- b. Just as we noted Jesus' position as Son made Him greater than the angels in chapter 1, so we see here that His position as the Son makes Him greater than Moses.
 - c. As the Son, God has appointed Him to be heir over all things. Everything is going to be handed over to Jesus. He will rule and reign over God's household for all of eternity. [**Heb. 1:2**]
- C. Consider Jesus! **Consider Him as the Son and heir over all of God's creation and household.** Focus your eyes and mind's attention upon Him and His eternal kingdom.
- 1. And understand that by grace through faith, you are part of that household. The author includes us in that household of God. We are part of God's household.
 - a. 1 Corinthians 3:16 states, "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (**1 Co. 3:16**)
 - b. Ephesians 2 describes us *not* as strangers and foreigners but as members of the household of God having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit." (**Eph. 2:19-22**)
 - c. Peter describes us as living stones being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. [**1 Pt. 2:5**]
 - 2. We are part of God's house, and Christ is over us, as owner, builder, and heir of that house.
- D. So, what do we do now. If we've taken the time to consider Jesus; to focus our mind's eye upon Him; to look intently at Him and gain our bearing like the sea voyager's of old who would look intently upon the stars in order to find their position, to know their bearing, and to set a course for the direction we need to be going.
- 1. If we've considered Jesus as our Apostle, and we've considered Jesus as our High priest, and we've considered the faithfulness of Jesus, and we've considered the glory and honor that are given to Jesus, and we've considered His position as Son and heir over God's house which we are part of, what do we do now?
 - 2. How would this help the Hebrew who was being tempted to go back to Judaism; to revert back to his old ways, to blur the lines, and try to fit in with everyone else.
 - 3. How would this help us, as we consider the same things? What do we do to resist the temptation to fit in, the temptation to blur the lines in our life and walk with the Lord?
- E. Take a look at the end of verse 6 and we'll wrap this up.
- VI. Hebrews 3:6b; Conclusion

- A. What are we to do after considering Jesus? **We are to hold fast.**
 - 1. This is a nautical term. It means to keep a ship's heading; to continue in the same direction; to keep to the same course.
 - 2. We've looked at Jesus, we've considered Him intently and the only appropriate response is to hold fast. Don't jump ship. Stay the course. Don't give up, and don't go back. Keep following after Jesus, pursuing Him and His will and plans for our lives.
 - a. Will it be easy? No, it won't. But it will be worth it.
 - B. Look at what the author of Hebrews encourages us to hold fast to. He mentions two things.
 - 1. We are to hold fast to the confidence of our hope and we are to hold fast to the rejoicing of our hope.
 - a. That word confidence is also translated as boldness. Hold fast to the boldness of our hope in Christ.
 - i. Hebrews 10 states, "Therefore, brethren, having boldness [that same Greek word translated as confidence] to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful." (**Heb. 10:19-23**)
 - b. How do we hold fast to the confidence of our hope?
 - i. We draw near to Jesus. For we do not hold fast in our own strength, in our own energy and efforts.
 - ii. We enter the Holiest by the blood of Jesus. We don't have to make a way for our own selves; He made the way for us already.
 - iii. We can boldly come and enter into His presence and hold fast the confession of our hope without wavering *not* because *we* are faithful, not because *we* are able, but because *He* is faithful and *He* is able to see us through till the end.
 - c. May our joy and confidence be in Christ and the hope of our heavenly calling. Consider Jesus and Hold fast; He'll see you through to your final destination. Amen? Amen.
- VII. Communion;
- A. This morning, before we end our service, we're going to take a few moments to come to the communion table, to remember what Christ did for us.
 - 1. I just mentioned how Christ is the One who made a way for us to come to Him. He made a way for us to boldly come before Him, to enter into His presence. That way was made possible because of His broken body and shed blood for us.

2. The worship team is going to come up and lead us in a time of worship, the ushers are going to distribute the communion elements, and this is what I would like for us all to do.
3. I want you to hold on to the elements and to simply consider Jesus.
4. Not just to give Him a quick glance or throw up a quick prayer. Take some time to consider Him intently. Consider Him as the Apostle and High Priest of our confession. Consider His faithfulness, the glory and honor that is due His name.
5. Remember that it was through His blood that He made a way for us to be reconciled to the Father, to be given a place in His household as joint heirs with Him.
6. And then take a moment or two, to just thank God for all He has done in your life. Not just His work of salvation that we remember with the communion elements, but that work of sanctification He is working in each of us as we grow in our walk with Him. Thank Him for all of it, and then as the Lord leads join with the worship team in singing to the Lord.
7. At the conclusion of the song, I'll come back up and lead us in partaking together of the elements. Let's spend some time with the Lord.