

Text: Hebrews 3:1-6

Title: The Son of God

Truth: We must carefully think about Jesus, who was faithful and more glorious than Moses.

Date: October 24, 2010

Introduction

Text

1 Therefore,

holy brethren, partakers of the heavenly calling,
consider the Apostle and High Priest of our confession, Christ Jesus,

2 who **is faithful** to Him who appointed Him,
as Moses also [**was faithful**] in all **His house**.

3 For this One has been counted worthy of more glory than Moses,
inasmuch as He who built the **house** has more honor than the **house**.

4 For every **house** is built by someone, but He who built **all things** is God.

5 And Moses indeed **was faithful** in all **His house** as a servant,
for a testimony of those things which would be spoken afterward,

6 but Christ [**was faithful**] as a Son over His own **house**,
whose **house** we are if we hold fast the confidence and the rejoicing of the hope firm to
the end.

I. Consider Christ, v. 1

- A. Who should do this considering? Believers.
- B. Who are we considering? Christ.
- C. Defining terms: Consider.

II. Christ is Faithful to the Father, v. 2

- A. As a baseline for comparison, Moses was faithful (Numbers 12).
- B. Christ was also faithful in His appointed duties.

Important Side Note: Defining “House”

- A. In this passage, *house* is used 7 times. It is not a literal building like a family dwelling or a tabernacle or temple; it is a figurative idea referring to a household or family. Here the notion is on the order of “the family of Israel” and “the family of the church.”
- B. How many houses are in this neighborhood, anyway?

III. Christ is more Glorious than Moses, v. 3-6a

- A. Moses was Created but Christ is the Creator
- B. Moses was a Servant but Christ is a Son

IV. True Believers are Christ's House, 3:6b

"Whose house we are" is simple enough, but it is connected to some other thoughts.

- A. A change of houses from Israel to the Church.
- B. A condition to being in Christ's house.

Conclusion

The clear point is that Christ is superior (again). This time, He is superior compared to Moses. All comers are being shown to be lesser than our Christ, whether prophets, angels, or the great man of God, Moses!

1. Are we considering Christ Jesus?
2. Are we faithful like Moses and Jesus?
3. Are we acknowledging Christ over His house?
4. Are we holding fast the gospel of Jesus Christ?

MAP

Text: Hebrews 3:1-6

Title: The Son of God

Exegetical Truth: We must carefully think about Jesus, who was faithful and more glorious than Moses.

Homiletical Truth:

Date/Location: January ~24, 2011 at GMSA Lican Ray; October 24, 2010, FBC

Introduction

Hebrews Msg = God tells us that we must have persevering faith in Jesus to be saved.

Hebrews has established the superiority of Christ over the OT prophets and angels.

Hebrews has just introduced the high priest idea in 2:17 for the first time.

Transition: Now we are going to be asked to think about Jesus as High Priest.

Text

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holy brethren, partakers of the heavenly calling,
consider the Apostle and High Priest of our confession, Christ Jesus,
2 who **is faithful** to Him who appointed Him,
as Moses also [**was faithful**] in all **His house**.
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5 And Moses indeed **was faithful** in all **His house** as a servant,
for a testimony of those things which would be spoken afterward,
6 but Christ [**was faithful**] as a Son over His own **house**,
whose **house** we are if we hold fast the confidence and the rejoicing of the hope firm to
the end.

A. Note NKJV capital H on “His” house in v. 2 and v. 5.

B. Note repetitions of “house” 7 times

C. Note “all things” repeated 4 times

D. Note parallel between verses 5 and 6: Moses/Christ was faithful as a servant/Son in/over His house

I. Consider Christ, v. 1

A. Who should do this considering? Believers.

1. Holy brethren.

2. Partakers of the heavenly calling.

3. Don't leave out those that are not yet believers!

B. Who are we considering? Christ.

1. Apostle (John 20:21)

2. High Priest (brings man and God together)
3. Christ Jesus (the Messiah-Man)

C. Defining terms: Consider.

Consider is used in Matthew 7:3 of “noticing” the log in our own eye; it is used in Luke 12:27 of “considering” with thought and reflection the lilies of the field and how God provides for them, or how someone observes their face in a mirror in James 1:23-24; but here it takes on an extended meaning as in to perceive, think about carefully (see Luke 20:23 for Jesus’ two or three steps of thought to *detect* the bad motives of the questioners). It is an activity done by the brain! But consider that we are not supposed to be considering the verb “to consider.” Instead we are to consider JESUS!

Transition: Christian consideration is never devoid of content, that is, something to actually think about. In this day and age, with eastern mysticism, yoga, and their mind-emptying meditation all the rage, it is important to make this distinction. Christians fill their minds, not empty them! So, besides the Lord’s high priesthood, what should we consider?

II. Christ is Faithful to the Father, v. 2

A. As a baseline for comparison, Moses was faithful (Numbers 12).

The background of the thought process in Hebrews here comes from Numbers 12.

Moses was a humble man (Num. 12:3) who was also said to be faithful in “all my [God’s] house” (Num. 12:7). That means, “among my people.” There, Moses was a receiver of revelation in a direct fashion; how much more Christ (1:1-4). Moses carried out God’s instructions dependably (faithfully). Although he was not perfect, he is generally a great model for us to follow. He did what God said.

B. Christ was also faithful in His appointed duties.

That is, He carried out his appointment dependably. He came; He lived a sinless life; He ministered by proclaiming the kingdom of God and the way of salvation; He gave His life for sin and sinners; He rose again; He ascended and continues faithfully exercising His role as advocate for believers.

Transition: This is a comparison between Moses and Christ. In order to understand how the comparison works out, we need to spend a minute looking at an important term in the text:

Important Side Note: Defining “House”

A. The term *house* defined

In this passage, *house* is used 7 times. It is not a literal building like a family dwelling or a tabernacle or temple; it is a figurative idea referring to a household or family. We probably have a little less familiarity with this concept than in other cultures where the household consists of more than the immediate/nuclear family. In Abraham’s case, it included him and his wife (wives) and multiple children and servants. Here the notion is on the order of “the family of Israel” and “the family of the church.”

B. How many houses are in this neighborhood, anyway?

1. God’s house = Jesus’ house

“All things”

2. Moses’ house, with Moses as a servant **in** it
Nation = House of Israel (Ex 16:31)
3. Christ’s house, with Christ as a Son **over** it
Believers = Household of faith (Gal 6:10)

III. Christ is more Glorious than Moses, v. 3-6a

The faithfulness of Moses and of Christ are roughly comparable, but the faithfulness was in different capacities, and so different that the faithful Christ is worthy of more glory than faithful Moses. The “as” of 3:2 becomes “more than” in verses 3ff.

Moving from Christ superior to the prophets, equal with God, and over the angels to the notion of his superiority over Moses is really a small step for us. But for a Jew, to speak of “more glory than Moses” would take a while to process.

A. Moses was Created but Christ is the Creator

1. That Jesus was the creator of all things was established in 1:10. Paul is reflecting on the “creator-creature” distinction. We discussed this before at Hebrews 1:10-14.
2. The idea is first that all houses have a builder (v. 4); the “house” of everything was built by God.
3. The architect/builder of a house gets more credit from observers than the house itself. We may marvel at the structure, but the designer and builder are something far more important.

Illustration: Burj Khalifa, 2717 feet tall (over a half mile) in Dubai UAE. But Adrian Smith was the chief architect; the people of Skidmore, Owings, and Merrill in Chicago were the architects and engineers; Bill Baker was the structural engineer; Samsung C&T Corp. of South Korea were the contractors. These are the real brains behind the building. But, they will probably not be known by most people who know of the building. Kind of like how people forget God, the builder of all of creation!

4. Therefore, since Moses is part of the creation, Christ gets more glory than him.

Transition: But that is not the only reason for Christ’s superiority.

B. Moses was a Servant but Christ is a Son

1. Moses was the servant of God—an extremely high calling (Exodus 14:31, Num 12:7-8, Deut 34:5). He carried out his house leadership through faithful service (Num 12:8); the ideas of *faithful* and *service* go together throughout the passage.
2. Moses served a larger purpose – as a testimony to things spoken afterward. Namely, because of his faithfulness, he could be used as an example by the author of Hebrews!
3. Moses was part of God’s house, *in* it, but not *over* it.

3. Christ is the Son of God. He also took the form of a servant, but He is more than a mere servant.
4. Christ was *over* His own house.

Transition: But just who is part of the household of Christ?

IV. True Believers are Christ's House, 3:6b

"Whose house we are" is simple enough, but it is connected to some other thoughts.

A. A change of houses from Israel to the Church.

Moses was a servant-head over the house of Israel. Christ is head of household over a new house, the church.

B. A condition to being in Christ's house.

1. The condition is specified with an "if." This is not a blanket statement of salvation-assurance for all readers. It is only assuring "if" we hold fast. Holding fast means to adhere firmly or retain faithfully the gospel.
2. The gospel is specified as "the confidence" and "the rejoicing of the hope." In believing the gospel, we place our faith-confidence in Jesus as Lord and Savior, and we then have an expectation of future glory that we can boast (not be ashamed) about.
3. This is about belief and continued belief. You are part of Christ's family if you believe and if you continue believing. The Bible always pictures believers as those who continue to believe. For a wishy-washy almost-Christian Hebrew, this would be another reason to be fully convinced of Christ as the Messiah.

Application-Conclusion

The clear point is that Christ is superior (again). This time, He is superior compared to Moses. All comers are being shown to be lesser than our Christ, whether prophets, angels, or the great man of God, Moses!

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