

“Some Things to Consider”  
Hebrews 3:1-3  
(Preached at Trinity, November 12, 2023)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citation will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. Over the first two chapters the author has stressed the infinite superiority of Jesus over the angels. Beginning with Chapter 3 our attention will be turned to the superiority of Jesus over Moses. This is a high boast before the Jews who couldn't imagine anyone greater than Moses. In **Verse 1** we are commanded, "Consider Jesus."
2. The Book of Hebrews is full of charges and admonishments. We saw at the beginning of **Chapter 2** -  
**Hebrews 2:1 NAU** - "For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*."
  - A. The author had just completed a declaration of the supremacy of Christ. Of the excellence of His work as our Redeemer. We maintain this as our focus. We must never cease to give it careful attention.  
**Hebrews 1:3 NAU** - "He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,"
  - B. It is clearly implied that there was a real danger of drifting away from the Gospel of Christ. It was a danger then and it remains a danger today.
3. As we enter **Chapter 3** the author is continuing to maintain the supremacy of Christ. He begins with the Greek adverb, ὁθεν - "therefore." The writer of Hebrews is fond of the word. Of the 15 times we find it in the NT six are in Hebrews, most recently **Verse 17** of **Chapter 2**. It refers to the consequence of something previously stated. The charge is simple and clear, "Therefore . . . Consider Jesus."
  - A. There is no higher consideration. Jesus asked the question of Peter:  
**Matthew 16:13-15 NAU** - "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" <sup>14</sup> And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." <sup>15</sup> He said to them, "But who do you say that I am?"
  - B. This is the simple, yet profound charge given to all of humanity. "Consider Jesus!"  
But as we begin with **Verse 1** the writer has a particular audience in mind. I want us to look first of all at the ones to whom this is addressed. Then we'll look at the nature of the charge.

- I. The addressees - "holy brethren, partakers of a heavenly calling"
- A. Holy brethren. This is the first time in Hebrews that Christians are designated by this title.
1. Some of those in this Jewish church were falling away, but not the elect. Not God's holy ones.
  2. Christians are holy. This includes both dimensions of holiness. One is positional and the other is practical.
    - a. Positional holiness is our justification - we are *declared* righteous. It is an external righteousness based upon the imputed righteousness of Christ. We are declared holy by virtue of our position of being in Christ.
    - b. The other dimension is described in our sanctification whereby we are being *made* holy. It describes the actual, practical working out of our holiness made possible by the internal change of heart. The word for holy is ἅγιος. It is the same word often translated "saint." The term "saints" is often used to describe Christians. God has given us a new heart, a holy appetite, a desire to please Him.
    - c. Quite simply, Christians are holy. It's what we are. We have God's Spirit in us. He is the Spirit of Holiness or the Holy Spirit.
  3. The other word is "brethren." This is a term irrespective of gender.
    - a. God chose to love us and adopt us as His children—His chosen sons.  
**Galatians 3:26 NAU** - "For you are all sons of God through faith in Christ Jesus."
    - b. We are in an intimate union with Christ. We have a family relationship. We are brothers and sister in Christ – brethren.
    - c. Through adoption Jesus embraces us as His brethren.  
**Hebrews 2:11-12 NAU** - "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, <sup>12</sup> saying, "I will proclaim Thy name to My brethren, In the midst of the congregation I will sing Thy praise."  
**Verse 14** – "Therefore, since the children share in flesh and blood . . ."  
We are united as children, as brethren one with Christ.
    - d. We have a relationship with others who bear this title. Notice in **Verse 12** the author identifies himself with them – "Take care, brethren"
- B. Partakers of a heavenly calling
1. Partakers - μέτοχος – It refers to a sharing. Christians share in the Heavenly calling. We share in the privilege of God's electing grace, of the grace of adoption, of union with Christ. We share in His holiness. We are partakers of all that pertains to Christ.  
**Hebrews 3:14 NAU** - " For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,"

2. It is a heavenly calling – We share an eternal calling, a heavenly calling.  
**2 Timothy 1:9 NAU** - "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,"
  - a. This is a calling that transcends this world. It originated in eternity.
  - b. This calling finds its source in God – our calling is God’s work.
  - c. Paul spoke much of this heavenly calling in his letter to the Ephesians.  
**Ephesians 1:3 NAU** - "Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,"  
**Ephesians 2:6 NAU** - "raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus,"
  - d. God’s people have always had their eyes fixed above.  
**Hebrews 11:16 NAU** - "But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them."
3. This heavenly calling fills us with overwhelming gratitude. Who deserves such favor from on high?
4. This heavenly calling has sublime focus. It has a focus upon Jesus Christ.  
**Hebrews 12:2 NAU** - "fixing our eyes on Jesus, the author and perfecter of faith"  
 This is the focus on the high charge of **Verse 1** – “Consider Jesus”  
 Those who have Jesus Christ as their high priest must have Him as the high object of their thoughts and their careful and serious consideration. This should affect how we live. There is an emphasis here on faithfulness.  
 Of Jesus – **Verse 2** - "He was faithful to Him who appointed Him"  
 Of Moses – **Verse 5** - "Moses was faithful in all His house as a servant"

## II. The charge – “Consider Jesus”

### A. There is no higher consideration

1. John Flavel from his book, *The Fountain of Life* wrote:  
 “After I have well weighed the case, turned it round, viewed it exactly on every side, balanced all advantages and disadvantages, pondered all things, that are fit to come into consideration about it; this is the result and final determination, that all other knowledge, how profitable, how pleasant soever, is not worthy to be named in the same day with the knowledge of Jesus Christ.”<sup>1</sup>
2. Is Jesus your life? Your highest consideration? Your highest contemplation?
3. Consider Jesus carefully. Fix your thoughts upon Him.  
 Jesus has many titles but the author refers to Him as our Apostle and High Priest.

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<sup>1</sup> Flavel, John, *The Fountain of Life*, (Grand Rapids: Baker Book House, 1977), page 10.

## B. The Apostle

1. The NT word is ἀπόστολος – “a delegate, messenger, one sent forth with orders.
  - a. In a specific sense it was applied to the twelve apostles of Christ
  - b. In a broader sense applied to other eminent Christian teachers.
 

**Philippians 2:25 NAU** – “But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need” - (“messenger” is from the word ἀπόστολος)

**2 Corinthians 8:23 NAU** – “As for Titus, *he is* my partner and fellow worker among you; as for our brethren, *they are messengers* of the churches, a glory to Christ”
2. Here Jesus is referred to as an Apostle. This is the only place Jesus is given this designation. He is an Apostle, not in the sense of the Apostolic office, but because he was sent by God.
 

**Isaiah 61:1 NAU** - "The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;"

**Galatians 4:4-5 NAU** - "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, <sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons."

**John 4:34 NAU** - "Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work."
3. It also carries an air of importance. The Apostles were God’s ambassadors. This was true of Jesus. He came to represent the Father and to do the Father’s work. Jesus came for a specific purpose. He came to save His people from their sin.
4. It also points to the prophetic office of Christ. Jesus Christ is our Prophet, Priest, and King.

## C. The High Priest of our profession

1. Our profession is the expression of our faith upon the object of our faith.
 

**Romans 10:8-9 NAU** - "that is, the word of faith which we are preaching, <sup>9</sup> that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;"
2. We are called upon to consider the statements made at the end of the previous chapter.
 

**Hebrews 2:17-18 NAU** - "Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted."

3. The title “High Priest” is used of Christ 16 times in the Book of Hebrews. Jesus is our great and only High Priest who dwells in heaven as our Mediator.  
**Hebrews 8:1-2 NAU** - "Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man."
  4. The priesthood of Christ is one of His attributes as our Mediator. He is Prophet, Priest, and King.
  5. He entered into the Holy of Holies and offered up Himself  
**Hebrews 7:26-27 NAU** - "For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; <sup>27</sup> who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself."
- B. Upon Jesus Christ alone we have forgiveness and access before the throne of God.
1. The Christian trusts Jesus alone. We profess faith in Him.  
"High Priest of our confession"
  2. We profess there is no other way of salvation.
- C. There are no other mediators today
1. Roman Catholicism teaches the need for a pope or pontiff which comes from the Latin word meaning “bridge builder.”  
Jesus Christ is the only bridge builder – the only way of approach to God.
  2. Jesus has been raised, exalted – He is seated at the right hand of majesty.  
Peter:  
**Acts 2:32-35 NAU** - "This Jesus God raised up again, to which we are all witnesses. <sup>33</sup> "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. <sup>34</sup> "For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, <sup>35</sup> Until I make Thine enemies a footstool for Thy feet"
  3. Jesus is serving as our great Mediator – no one can enter into the presence of God apart from Christ.  
**John 14:6** – “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
  4. There is the unique blessing of the New Covenant.  
Through the mediation of Christ, all Christians have access into the Holy of Holies. The curtain has been torn.  
Jesus now and forever makes intercession for us.  
**Hebrews 7:25 NAU** - "Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them."

**Conclusion:**

1. Jesus Christ is not only superior to angels, He is also superior to Moses.  
An apostle is one sent from God to represent God to man—to speak on His behalf.  
A priest is one sent from God to represent man to God—to offer sacrifice for sins.  
Moses is the only Old Testament figure to fulfill both functions.
2. But Jesus is God's ultimate revelation of Himself and He offered up Himself as a perfect, permanent atoning sacrifice. He forever intercedes on our behalf.
3. The author of Hebrews has a particular purpose and particular goal. All attention is on Jesus. The charge is clear, "Consider Jesus."  
The goal is also clear. Consider Jesus for the purpose of maintaining your faithfulness. Jesus was faithful. Moses was faithful.  
**Hebrews 3:2 NAU** - "He was faithful to Him who appointed Him, as Moses also was in all His house."

It is expected of all of God's people that we be found faithful.