

Pentwater Bible Church

Hebrews Message 6

January 7, 2018



The Adoration of the Magi by Peter Paul Rubens cir. 1617-18

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Pentwater Bible Church

The Book of Hebrews

Message Six

THE HIGHEST CALLING

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Hebrews 3:1–6

¹Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ² who was faithful to him that appointed him, as also Moses was faithful in all his house. ³ For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴ For every house is builded by some man; but he that built all things is God. ⁵ And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶ but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (KJV).

THE HOLY BRETHREN

Hebrews 3:1

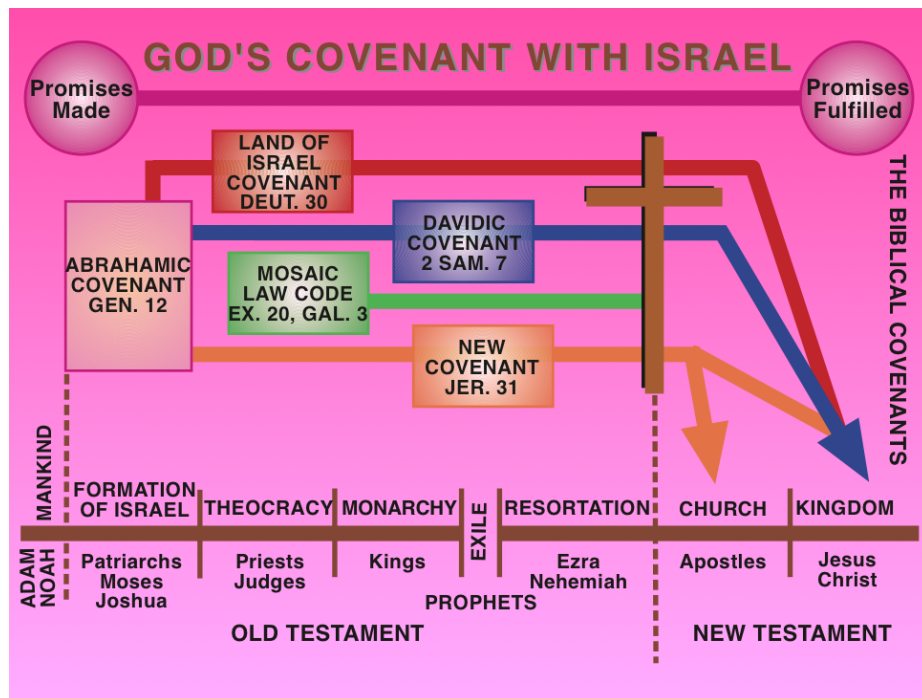
¹Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (KJV).

The apostle Paul now directs his message to his Jewish brethren by making reference to them as being among those who have received a special calling from Heaven. That is, their calling is so special that he calls them *holy brethren*. Holy in this sense is being set apart. So, the apostle is saying, their holiness is the fact they have been set apart and dedicated to God. He was surely related to them in a human way too as a Jew himself but he is referring to the special spiritual manner in which he is connected to them. They were chosen to start the family of God. This was a Heavenly calling. The Jews have been singled out of all mankind for special work on this earth.

God chose one man Abraham to begin the generations of the nation Israel. He was the father of the patriarchs. They are Isaac and his son Jacob whose name was changed to Israel. God gave Abraham a special covenant which was passed down through Isaac, Jacob, his twelve sons and finally the entire world.

The Abrahamic Covenant is the first unconditional covenant that God made with Israel. The Abrahamic Covenant promised a seed, land, and blessings. The three major promises of this covenant were personal promises to Abraham, national promises to Israel and universal promises to all the people of the earth. God promised that He would bless him and make him a blessing to others, to make his name great, to give him many descendents, to make him the

father of a multitude of nations, to give him the land of Canaan for always and to bless them that blessed Abraham and to curse them that cursed him (Genesis 12; 13; 15 & 17). God also made national promises concerning Israel. They are: to make a great nation of his descendents; to give land from the eastern most branch of the Nile delta called the river of Egypt to the Euphrates to his descendents forever; and to give the Abrahamic covenant to his descendents for ever (Genesis 17:19; 21; 26:2-4; Genesis 28:12-15). Finally, God made universal covenants to Abraham that would affect everybody on the earth; it would affect all families of the earth who would be blessed. This promise is intended to be applicable to Israel regarding the blessing and cursing effects. Parts of the covenant have already been fulfilled. For example, God did bless Abraham with wealth. His name is great and Israel is a great nation. The blessings to all have been given to all through the oracles of God (the Bible), which only the Jews received, and as a result these blessings brought forth the Messiah, our Lord Jesus. The promise of the land has not been fulfilled yet. Abraham's descendents are indeed in the land in unbelief and do not have the boundaries set forth in Scripture yet. God has made some irrevocable, unilateral commitments, formal covenants or promises, and one of His most essential characteristics is that He delights in making and keeping His promises. Many modern churches fail to appreciate the seriousness of these covenants and the fact that the Land Covenant, Davidic, Covenant and New Covenant all flow from the Abrahamic Covenant.



Covenant Chart by Tommy Ice

THE APOSTLE, JESUS

The term apostle in and of itself simply means a sent one. Typically, the word is used in the New Testament to designate those who Jesus sent out to proclaim the gospel to the Jews first and then to the rest of mankind. However, the apostle Paul in this context is saying that Jesus

is the apostle to the Jews first and then to the rest of the world. In fact, Jesus, Himself said this.

Matthew 15:24

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel (KJV).

Jesus as the supreme apostle was sent to be the Revealer or Connector to God the Father. He was sent on the most important errand that has ever been given. He was to reveal the plan of God to connect to mankind by paying the penalty for the sins of this world.

THE HIGH PRIEST, JESUS

The High Priest was the chief officer in the Tabernacle and Temple activities as revealed in the Old Testament. He was the head of the priests and conducted the most holy activities to atone for the sins of the Israelites. He was ordained to special regulations for the office of high priest (Leviticus 21:10–15); the high priest is one of whom is:

1. Anointed (Leviticus 4:16).
2. Ordained (Leviticus 16:32).
3. The highest of all the priests (Leviticus 21:10).
4. Chosen to bear the guilt of the priesthood (Numbers 18:1).
5. He made atonement for the other priests (Leviticus 16:33).
6. He acted on behalf of men in relation to God (Hebrews 5:1).
7. He is appointed to offer gifts and sacrifices (Hebrews 8:3).
8. The high priest *only* goes into the Holy of Holies once a year on Yom Kippor (Hebrews 9:7).
9. He offers sacrifices first for his own sins then for the sins of the people (Hebrews 7:27).
10. The blood of the sin offering was brought into the holy place by the high priest (Hebrews 13:11).

Our Lord Jesus, the Messiah has fulfilled all these roles for mankind. He came first to the Jew and then to the Gentile. He is most qualified to bring salvation to the world. He is our healer to save us from our sins as was Moses directed by God to lift up the brazen serpent in the wilderness to save the people who were bitten by the fiery serpents (Numbers 21:9). They had only to look at the serpent that Moses lifted up to receive the remedy for the death they would surely receive from the serpent's bite. Jesus provides the only remedy for the sting of sin that the Devil brought into the world when he indwelt the serpent in the Garden of Eden. Jesus compared Himself to the brazen serpent in the wilderness providing salvation to the world

John 3:14-16

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ that whosoever believeth in him should not perish, but have eternal life. ¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (KJV)

JESUS LIKE MOSES BUT GREATER

Hebrews 3:2-3

² who was faithful to him that appointed him, as also Moses was faithful in all his house. ³ For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house (KJV).

Moses was faithful to God who appointed him to receive the Law, lead the nation Israel out of Egypt, and into the promise land. Since Moses was a human being and capable of sin he did and this prevented him from personally entering the Promise Land (Deuteronomy 31:1-2). In receiving the Law and giving it to the nation Israel he was higher than the angels but nevertheless lower than the Lord Jesus. Jesus is not capable of sin since He is God. The angels were the intermediaries of the Law and gave it from God to Moses (Acts 7:38, 53).

The text here says, “*who was faithful.*” But the grammar is using a present participle in Greek to indicate that the work that Jesus was appointed to perform did not end when He went back to Heaven. He sits at the right hand of God the Father almighty judging (Hebrews 12:2). He is still providing salvation while in Heaven to those who become believers. He is going to return to establish His Messianic Kingdom. When the last enemy death, is destroyed then Christ’s work will finally be over and God will be All in all (I Corinthians 15:28).

The apostle ends this section of Scripture by saying that the builder of the House, *hath more honour than the house*. When a house or a building is completed, people will notice its beauty. The highest tribute and honor is reserved for the architect and for the builder. The architect and the builder are esteemed above the structure they have created. They stand on a different level because they were the creators. In this imagery Paul says, God is the architect; Jesus is the builder of God’s house; Moses is a servant in God’s house. Jesus is God so He is the Designer and the Builder too.

The comparison between Jesus and Moses does not minimize the work of Moses. His faithfulness is not the issue. It is just a comparison to demonstrate that Jesus is higher than Moses because He is the Builder of the House. Jesus constructs the spiritual house of God, because He is God. Jesus is the founder of the entire creation and made the Universe (Hebrews 1:2).

GOD IS THE BUILDER OF EVERYTHING

Hebrews 3:4-6

⁴ *For every house is builded by some man; but he that built all things is God.*

⁵ *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶ but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (KJV).*

A house or building does not build itself. It has a creator and designer. The entire earth, universe, cosmos and all humans are built upon Christ (John 1:3). In particular Jesus built the Church, its believers, its apostles and the prophets. Even Moses was built by the Lord Jesus. The comparison Paul makes here is between Moses and Jesus in building the house of God.

Everything and everybody have received all their gifts for growth and ministry from Him. We owe all things we have to Him. Paul is trying to convince the Jews that even though they had a high esteem of Moses, they should correctly place a much higher value on Christ. *But He that built all things is God*, Christ has built all things, and therefore he is God, and must be infinitely greater than Moses. Christ was, is and will be building His church, and managing all aspects of it including who comes in, what spiritual gifts He provides and what the length of the Church's life will be on the earth before He removes it at the Rapture to Heaven.

Moses was a servant of God to the Israelites to be sure. The house was not his own but it belonged to God. But the Son of God was not a servant in the world, pertaining to civil things. He was though in the church of God, and in divine things; and He was faithful here. In all things, He did all things exactly according to the role He was given by God the Father. Moses was a testimony of the things concerning the plan that God had for this world. This was the extent of all that Moses did or arranged in the house of God. Moses was faithful. He was faithful in testifying about God's plan. Here Paul leaves off discussions of Moses. He does not mention him again. Moses was faithful as a servant in all God's house.

Jesus as the Messiah is *over* the house, whose house these believers now are. The *house* that Paul discusses is the Church (Ephesians 2:19). There Paul also calls the Church a household. He also refers to the *house of the Israel of God* (Galatians 6:16). Both are appropriate since Paul is using Old Testament discussions related to Israel to convince them through comparisons which leave one with the truth of the superiority of Jesus and His Church over the Mosaic Law. Jesus the Messiah is Lord over the house. Jesus as the Son, He is the owner and heir of this house. He is the Son of the Lord of the house. The ending statement in verse six shows the true identifying characteristic of a true believer: *if we hold fast the confidence and the rejoicing of the hope firm unto the end*. This does not mean that believers are saved only if they just hold on to the end. That would mean salvation is attained by works, not by faith. The point here is that by continuing to demonstrate one's faith is the *evidence* that a person actually believed. Lack of continuance in faith does not mean the person is not saved; it only means that the person does not have the evidence that faith exists (I Corinthians 3:15).

Next message: The Book of Hebrews Chapter Three Continued

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