

Jesus and Moses

Hebrews 3:1-6

Pastor Jeremy Cagle, June 12, 2022

If you would, please open your Bibles to the letter to the Hebrews. And as you're doing that, if you're joining us for the first time this morning, we are in the middle of a series in this book that we started back at the start of the year, where we are going verse by verse through it, we're studying it one piece at a time. Because that's what we do as a church, we practice what is called expository preaching, which refers to the act of starting in the first verse of a book of the Bible and working your way up till the end, week by week, month by month because we believe the Bible is our final authority here at Grace. So we want to make sure to teach all of it. In fact, if you want to see this for yourself, you can go online and read our statement of faith. Because it says, "We teach that the Bible is God's written revelation to man. And thus the 66 books of the Bible given to us by the Holy Spirit constitute the Word of God. We teach that the Word of God is verbally inspired, and every word absolutely inerrant in the original documents, infallible and God breathed. We also believe the Holy Spirit superintended the human authors that through their individual personalities and different styles of writing, they composed and recorded God's word without error, in the whole, or in part. And we believe that it is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men. Never do men stand in judgment of it."

But all that's to say is that we have a high view of Scripture as a church. And we hold the Bible in high esteem. So when you come here on a Sunday, we don't preach the media or the newspaper or the sports page to you. We don't talk about the culture of the society or all the latest goings on in the world and on Facebook. Primarily, we believe it's our job to teach you the Bible. This morning, I was blessed to give my youngest son his copy of the Bible to bring to church for the first time. And all he did all morning was to brag about and how happy he was to hold a copy of the Bible. We should all be happy about that as believers.

And with that said this morning, we come to the beginning of Hebrews, chapter three. We've been in this book for four months, and we're in Hebrews chapter three today. And let me read this to you. It says in chapter three,

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

Therefore, just as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, where your fathers tried Me by testing Me and saw My works for forty years. Therefore I was angry with this generation and said, they always go astray in their heart, and they did not know my ways; as I swore in My wrath, they shall not enter My rest." [And then verse 12.] Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is called, "Today," so that none of you will be hardened by the deceitfulness of sin.

We'll stop the reading there. But as you can tell, just by starting the chapter, a key phrase is found in verse one, when it says, "considered Jesus," which means to ponder Him or dwell on Him fully, or keep Him in your mind, don't just give Him a second glance. Why? Because He's greater than Moses. He's been counted worthy of more glory than Him just as much as the builder of the house has been granted more honour than the house itself.

When you study Christian theology, one thing you learn is that one of the greatest debates in church history has been over the relationship between the church and Israel, or between the Old Testament and the New Testament. And no less than John Wesley himself said, that this is the single greatest mystery in our faith. And Jonathan Edwards said it is the greatest point of disagreement between brothers who are agreed on other things. It has caused a lot of controversy throughout the years and sparked a lot of arguments. In fact, as a pastor, when I think of all the arguments I've gotten into throughout the years at Christian conferences, I can remember talking to people for hours and hours over this topic. And going round and round about at the coffee shop about things like whether God has a place for Israel anymore, or whether all the promises to them will be literally fulfilled, or whether passages like revelation seven mentioned 144,000 Jews coming to Christ refer to literal Jews or figurative Jews, biological ones, or otherwise, or weather passages like Jeremiah three, which says the Messiah will deliver Israel, when He does that He will reign in Jerusalem, whether that refers to the actual city or not. It just goes on and on and on. The questions are endless over this type of thing. And I've seen people get angry, which makes you wonder what Jesus would say about that when He returns. I don't think He would want us to handle it that way, but it is an important issue to discuss because something really did happen.

When Christ came on the scene, there was a great change in the way God interacted with the world when the Lord came the first time. In the night before He was crucified, as they were taking the Passover feast, Jesus passed a couple rounds to the disciple and He told them, "This cup which is poured out for you is the new covenant in My blood." And that phrase, New Covenant means that this is going to be different from the covenant you had before. It's not going to be the same as the one Israel had received. It was new, brand new, entirely new. Because from the moment that Christ died on the cross, everything was different with the way God interacted with people. There were a lot of things that were the same, but there was a big difference. Hebrews eight verse 13, says this even stronger when it says, God made the first covenant obsolete when Christ came, which means that He put it on the shelf for now and put it away, which is why you don't see Christians offering sacrifices in the temple anymore. And that's why we don't hold certain festivals like the Passover, because God is doing something else with the church now, and I can't move on without talking about this some more, because it sheds a lot of light on this passage.

When you study the relationship between Israel in the church, one thing you find is that there are two major views that emerge on the on the subject, two major topics that come out. And please hear me out when I say there's a lot of different versions of these two views. We are just painting in broad strokes here. But the first one is known as replacement theology, which says that the Old Covenant has been replaced by the new, it's been swept aside and exchanged for it so that everything God promised Israel has now been promised to the church, and everything He gave to them has now been given to us. So that all the promises about land refer to our land in a figurative sense and all the promises about descendants refer to our descendants and so forth and so on. This doctrine is called supersessionism because it says the church superseded Israel. One passage proponents have this view turn to in order to defend it is Romans two verse 28, which says, "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that

which is of the heart by the Spirit, not by the letter, and his praise is not for men, but from God.” Adherents of replacement theology point to this verse to say that the whole idea of the physical Jew has been done away with now, because God is not interested in that anymore. We’re all true Jews now. New Testament believers are the real people of Israel. That passage actually comes to the beginning of the book of Romans, where Paul is telling you the whole world is going to be judged by God, and the first chapter says Gentiles will be judged. The next chapter says Jews will be judged. And then he says, “For he is not a Jew who is one outwardly.” In other words, your Jewishness will not get you into heaven. It will not help you escape God’s judgment. But some have taken that concept to mean the physical promises of Israel have become null and void.

Now, I won’t go into all the details of this, but this is a theology that was promoted by Augustine in the fourth century. And it eventually led to the creation of the Roman Catholic Church of the Holy Roman Empire, where the church and the state became one. It led down that road where the two institutions were put together. And eventually, in the Holy Roman Empire, you had a Christian king and a Christian Pope and a Christian army. And you had Christian laws and Christian judges, because they went back to the Old Testament to try to apply some of that. And before long, the Roman Catholic Church started killing heretics to practice Christian discipline in an Old Testament sense. Now, everybody who holds the replacement theology doesn’t take it that far, obviously, but that was one way that was used in the past.

Another view of the church’s relationship to Israel is a future fulfillment, which says that the Old Covenant has not been replaced by the new in every sense of the term, or at least the old covenant promises have not because the promises to Israel will still be fulfilled in a future date. So there are some things that formerly belonged to Israel that transfer over to the church, but not everything. And there are some promises that were given to them that belonged to us, but not every promise, because the promises that relate to land and descendants and offspring still relate to Israel’s land and descendants and offspring, and things like that. One passage that proponents of this view refer to is Romans 11, verse 25. If you just want to write that one down, but listen to what it says in Romans 11, verse 25, it says, “For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved...from the standpoint of the gospel, they are enemies for your sake, but from the standpoint of God’s choice, they are beloved for the sake of the fathers; for the gifts and calling of God are irrevocable.” There it clearly says it in relation to Israel that God’s gifts and calling or irrevocable because a partial hardening has happened to Israel until the fullness of Gentiles has come in. In other words, Israel has turned away from God. Now they’ve been hardened for a season until the full number of Gentiles has been saved, at which point there will be Jews coming back to Christ in greater and greater and greater numbers. One theologian put it this way, he said, “If all the curses to Israel are literally fulfilled in the Old Testament, it’s hard to understand how the promises won’t be in the new.” Because God still has a plan for the people of Israel. A king once asked his minister in his court to tell him why God exists in one word, and he said, “Israel,” because they are still here. After all the years of persecution and turmoil and conflict they’ve gone through, they haven’t been destroyed, because God still has a plan for them. Which would be the view that we hold to as a church. We believe in a future fulfillment of the Bible’s promises to Israel. And please hear me out when I say that idea can be abused as well, it can be taken a lot to mean a lot of things that we would not embrace, but all this is to say that no matter where you fall on this spectrum of theology, both those positions do agree on one thing, and that is that the Old Testament is different from the new. The two things are not the same, because God brought in a new era in the New Testament, which is what you see in our passage for today.

If you look back in Hebrews three, comparing the old testament to the New Testament, it says, “Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; He was faithful to Him who appointed Him, as Moses was in all His house. For He [Christ] 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.” This is a rich passage here, and I'm going to say more about in a moment, but a key word here is the term consider. It's the Greek word *katanoeo*, which means to consider Jesus carefully, ponder Him fully, don't just give Him a flyover kind of glance. Why? Because he is greater than Moses. Remember, he's writing to Hebrews, he's writing to Jewish people and he tells them that Christ offers you something that's so much better than anything you've ever had under the Old Covenant.

The author compares Jesus to Moses here because Moses was a representative of everything the Old Testament stood for to the Jews. He was a symbol of everything that it meant to them because Moses is the one God used to form the nation because God worked through Moses to write the law and do the 10 plagues, and part the Red Sea and bring Manna down from heaven and bring water out from the rock, and lead Israel through the wilderness, which was amazing. You don't ever want to take away from all the wonderful things he did. But the author puts him next to Christ in this letter in order to remind the Jews that Jesus has given you something more. As impressive as that was and amazing as it was, it pales in comparison to what Christ has done. Because Jesus rescued you from hell. And Jesus gave the New Covenant to you. And Jesus healed the sick, and Jesus was born of a virgin, and Jesus was God in human flesh, and He never sinned, and He was crucified for you, and He was raised on the third day, and He ascended into heaven so that He now sits at the Father's side because He was the founder of all of that. He's the one who got the church started.

If you want to write this verse in your Bible, we're going to be quoting from a number of passages today, but John one verse 17 says, “For the Law was given through Moses, but grace and truth were realized through Jesus Christ,” which means Moses told you God's law, he shows you what God expects of you. But Jesus brought you mercy when you break it. So you need to keep your eyes fixed on Him. And I don't have to tell you why this passage is placed in here, because this book was written to Jewish people. And it was hard for them to consider Jesus sometimes because they got their eyes so distracted by other things. It was hard for a Hebrew in the first century, when the temple was still standing, Jews were still making sacrifices, they were still going to the priests, they were still doing all these things in Jerusalem, it was hard for them to focus on Christ, because they got their eyes stuck on the law and the rules and the commandments. They were focused on the ceremonies and rituals and traditions of the old testament to the point that it blocked Jesus from their view, they couldn't see him, and the author tells him here, you don't want to ever do that. Because none of that can give you what He can. One commentator said, “When a man goes on a first date with his future wife, he doesn't know much about her. He doesn't spend much time in her presence, because the two of them just met. However, as they get married, and begin to live as a couple, he spends every waking moment with her in order to consider her. And he clears his schedule to do it because he gets his priorities right, because he knows how much she's worth to him. That's what you have to do with Christ. You have to get your priorities straight, clear your schedule for Him because you know how much He is worth.”

Listen, friends, this passage really shows you how blessed you are as a Christian, because you get to live on this side of the cross. The Lord has allowed you to live under this phase of the kingdom. You get to live in the New Testament times not the old, you get to live under the New Covenant, not the previous, which means you get to know Christ. You get to experience His grace and mercy and kindness, you get to see His love and favour and

forgiveness. The Jews didn't get that yet because Christ hadn't come. They didn't know about Him in the Old Testament, because He hadn't showed up yet, which makes you very fortunate person. Listen, Moses and Jesus are on the same side. They're not enemies, one just prepared the way for the other to follow. And that's what we're going to talk about this morning.

So if you're taking notes, we're going to look at three reasons why Jesus is greater than Moses in this passage. And the first one is because He made us holy brethren and partakers of a heavenly calling. You can just see that in the passage there in chapter three, but The first reason why Jesus is greater than Moses is because he made us holy brethren and partakers of a heavenly calling, which means that He changed our eternal destiny. What Moses couldn't do just with the law by itself, Jesus did with His death and resurrection, by saving us. And if you read in chapter three, it says, "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus." Now, if you notice, these are words that we often pass over when we read our Bibles, but chapter three, verse one, starts off with the word "therefore," which is a very popular word in the book of Hebrews, you see it all over the place, because it points you back to what was said in the previous passage in verse 18 of chapter two. It says, "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." And that means that since Jesus was tempted to sin, he's able to help you when you sin. And since He battled with it and overcame, He can come to your assistance when you do the same. Therefore, it says, "Holy brethren, partakers of a heavenly calling, consider Jesus." The idea there is that as a Jew, you've been considering Moses, now consider Jesus. And as Hebrews, you have been fixing your eyes on him as the law giver, now you need to fix your eyes on something better, because the New Covenant offers you several things the old covenant didn't. And the first one mentioned in this passage is it made you holy brethren. And that term, holy brethren, it's important, you don't see it through your Gentile eyes. But if you were a Jew, you would see the significance. It is in contrast with physical brethren. Because that's what the Jews were. That's how they looked at themselves. They saw themselves as a physical group composed of one race, one family and one bloodline, they had one father, one ancestor, one patriarch, because they all trace their lineage back to Abraham, which led many of them to think that it was their lineage, not their faith that saved them. It was their body, not their soul that made them Jewish. So if you asked a Jew in the first century, Are you a Jew? He would say, of course, I am. Just look at me. What do you think I am? Or if you said to some of them, not all of them, but some of them are, you say, they would say, of course, I'm saved. I come from the line of Abraham, I'm part of the tribe of Benjamin, Judah, Issachar, all of those because I had the right skin color to prove it. That was the mentality, which is wrong. That's not the way God ever intended it to be because the old covenant does have a physical component to it. It does talk about external things. But that's not all. It's about, even in the Old Covenant, you had to believe in order to be saved. You still had to trust in Yahweh to go to heaven, it had to mean something to you. But unfortunately, a lot of Jews didn't get that. So the author reminds them here that in Christ, this is what you are, you are holy brethren. All that physical stuff is not important anymore. And the term holy there, it's the Greek term *hagios*, which means sanctified are set apart, not in the body, but in the soul, not in your bloodline, but in your heart. Because when God saved you, He rescued you from sin, and made you part of something bigger than all that external stuff.

In Galatians, three, verse 28, the apostle Paul says, "For there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." And that doesn't mean that all those differences are gone now externally, it doesn't mean the physical distinction between Jew and Gentile has disappeared. It just means that it doesn't matter in heaven. It doesn't matter in eternity, so it shouldn't matter in the church. Ephesians two, verse 14, says, "For He Himself is our peace, who made both groups, Jew and Gentile into one and broke down the dividing wall." And that means that Jesus broke down the barrier dividing the races. He tore down the fences that split us

up, so that Jew and Gentile can both come into the church, Greek and non-Greek and whatever. When you guys come to church, we never asked you what your race is because we don't care. And when you enter through our doors, we don't ask you what country you're from, what language you speak. Because this is the new covenant, this is not the old.

And having said that, the verse goes on to say Jesus also makes us partakers of a heavenly calling, which means that He reached into the flow of time in history and He called us out. He saw you in your wretched state; He saw you and your sin and your depravity and he showed pity on you by summoning you to heaven, not to the earth again, but to heaven. Not to this world and its external things like your eye and hair and skin color, but to the larger things of eternity. Because now through Christ, you can stay in the same race and still be part of the church, you can still be a gentile or a non-Jew and still join the body of Christ, which was very different from the way it was before. Before this time, if you were a Gentile wanting to be saved, the Jews had a process that they called proselytization, that they would take you through, where you would kind of trade one religion for another and give up your former way of life for the Jewish way of life. And in order to do that, there were certain things they would expect from you physically, you'd have to get circumcised, you'd have to take a Jewish name, you would have to basically join the race of Israel leave your former family behind, and they had an elaborate ceremony where they would do that, and even in the first century, they would baptize Gentiles in order to bring them into Israel, and basically cut you off externally from everything that you were before. This passage here says you don't have to do that, as a believer. There needs to be a change in you, yes. There needs to be a separation and a break from your former way of life. But it's an internal thing, mostly because that's the focus of this book. In this letter, the apostle, the author keeps taking you up and up and up, he keeps raising your thoughts higher and higher and higher, to set them on heaven, and on Christ, and not on all these lesser things.

One commentator says that this phrase heavenly calling is a very rich one because it means that whatever Heaven has, we have to a degree and whatever it possesses, we possess because it says we partake of it together, which means we share of it as a church. The Lord doesn't hold out on us, He's not being stingy when we come to Christ. So we don't have to look back to the old covenant and wish we had something more, you don't need anything more. And let me tell you why this is significant. And that's because there can be a temptation for us to forget some of this when we come to church, just like the Jews did in the first century, we all have a propensity to ignore all these things about heaven and go back to thinking about physical things too much. All of us can struggle with this. And what I mean is that, you know, we have people show up from time to time here at Grace and say, "I don't like this building." Or they walk in on Sunday and say, "I don't like that service, or the way you did this service," or they see us online, and they say, "I don't like that style of worship and the way you sing and the way you pray and the way you call upon the name of the Lord." And I've never said this as a pastor. But there's times I want to say, "Well, it doesn't matter. We weren't doing it to you anyway. We were doing it to the Lord, right?" We're praying to Him, we're calling out on His name. But even more than that, I mean, all those things are external, right? They're all pointing in the wrong direction. You don't want to approach God that way. You don't want to get into the habit of coming to church and focusing on things like the building. You want to set your heart on something else. We all have an idea of the way things are supposed to be when we come to church. And when the church doesn't meet it, there's a temptation to let our hearts grow sour, but the author is telling us here not to go down that road, in fact that the terms holy and heavenly, in this passage remind you that when you come to church, you want to ask yourself, did the service make me more holy? And when I show up here, and I go home, you know, did it make me think of Heaven more? That's what Christ cares about. Not, did I like it? But, did God like it? Not, did I approve? But, does He approve? So after sitting through a service, you want to ask, Did it make

me think of Him? Did it teach me more of His Word? Did it this time edify the saints? Did it equip me for ministry? Did it raise up the cross? Did it convict me of sin? Does it offer hope to the lost? Did it put God back on His throne? Because if it did all that it was a good service.

And Colossians three says this, it says, "Therefore if you have been raised up with Christ, keep seeking the things above where Christ is seated at the right hand of God. Set your mind on the things above, not on the things that are on the earth, for you have died and your life is hidden with Christ in God." And the point of that passage is very simple there. And that is that since Christ is seated above, you want to put your mind on things that are above. Since our Lord is found in the heavenlies, you want to put your thoughts there and not on the things down here.

Another passage, Second Corinthians four, verse 18, says, "We look not to the things that are seen, but to things that are unseen, for the things that are seen are transient, but the things that are unseen are eternal." And the word *transient* means they're just fleeting and passing away. As Christians, you don't want to be caught up in things that are fleeting, and passing by you. Which brings us to another reason why Jesus is greater than Moses here and that is because He is our apostle, and the High Priest of our confession. So the first one is because He's made us holy brethren, and partakers of a heavenly calling because Christ has called us to something so much greater than Moses did. And again, we don't want to make the mistake of thinking Moses is being belittled here. He's not, he's being he's been put in very high esteem, because he's being placed next to Christ. But the author is telling you here that there are millions of Jews who followed Moses on a physical level and were lost. And there are tons of them who did what he said in an outward way, and to some degree and died and went to hell. You don't ever want to follow Christ like that. We follow Him with all our hearts internally.

And it brings us to another reason why Jesus is greater than Moses. And that is because He is our Apostle, and the High Priest of our confession. Again, we're just following the text here. But this means that Jesus is the supreme messenger of God. While Moses was a messenger, and he told us God's Word, Jesus was even more. And if you read the verse again, it says, "Therefore, holy brethren, partakers of a heavenly calling, considered Jesus, the Apostle, and High Priest of our confession. As you read over this verse, you can tell the author is going back to a habit he has of giving Jesus titles. It is something he's been doing all throughout the book of Hebrews. I've told you before that there are about 200 different titles for Jesus in the Bible because He's so important. He's such a key figure in Scripture that the authors of the Bible couldn't say enough about Him. And the book of Hebrews gives you a taste of that here, because in the first two chapters alone, it calls Jesus the Son of God, and the only begotten and the firstborn. It calls him the Lord of all creation and the radiance of God's glory, and the exact representation of His nature. He's called the author of our salvation right above this in chapter two, because He paved the way for the rest of us to follow which is what the author of salvation refers to. But now he gives you two more titles of Jesus, when He calls him the Apostle and High Priest of our confession.

The term apostle is interesting because as far as I could find out in my studies, this is the only time the title is ever given to Jesus in the Bible. I couldn't find anywhere else where this word occurs, probably so He wouldn't be confused with the other apostles in the New Testament. They were called *an* apostle, Jesus is called *the* apostle here. If you notice in your Bibles, He's called the messenger or the main one sent from God. But the term apostle here refers to an ambassador or someone sent to represent someone else. Today, we still use the same word when we talk about the ambassador of Sweden. And the idea is that the leader of Sweden couldn't come himself, he's

not able to talk to everyone about his business, so he sends someone in his place. And that person is called his ambassador.

In the New Testament times, you would call this an apostle. And the term was important to the Jews, because it was often used in reference to the Sanhedrin. Because when a major decision was reached by the Sanhedrin, or the ruling body in Israel, they would send out people to represent them and announce the message and explain it and describe it in terms so people could understand. And they would often answer questions and have a Q&A and that type of thing. The Romans used this word as well at this time, because there are stories that have come down of the Romans sending out apostles to neighboring countries, in order to tell the people to submit. The amazing thing is that countries would submit and bow without a struggle, even though the apostle never sent an army. Because that country knew if we deny this apostle, the army is coming. And if we don't do what the messenger says, pretty soon, the whole might of Rome is going to destroy us.

That's all wrapped up in this term because the idea is that this is what Jesus did for God. God the Father did not enter the world Himself so He sent His Son in order to do it for Him, because His Son came as His representative. And the connection to Moses is that Moses did the same thing to in a lesser way, he was an apostle for the Lord in the Old Testament times, in a much smaller capacity way smaller, because Jesus was the Son of God and Moses was not.

The verse goes on to give another title for Jesus when it says, "Therefore, holy brethren, partakers of a heavenly calling, considered Jesus, the Apostle and High Priest of our confession." We've already said a little bit about the term High Priest when we studied chapter two, verse 17. But the term high priest is used more than 30 times in the book of Hebrews. And the significance to it is that the high priest had the highest spiritual office in Israel. He said over the nation, because he was served as a mediator between God and His people. The high priest was a middleman between Yahweh and the Jews, because the Jews had priests, and then they had a high priest. They had mediators, and then they had one great mediator. So the way it works is that there was God, the high priests, and then the people. There's a lot of interesting terms that have been used for this idea of priesthood, but one that I've always found helpful is the Latin term Pontifex refers to a priest, but it literally means a bridge builder. Now that term Pontifex has been abused, because the Roman Catholic Church has used it to relate to the Pope. And that's not a good use of the term. But a priest was someone who built bridges between us and God. Because this is what our sin did, it destroyed our relationship to God, it put a gap in between us. So Jesus came in order to make things right again. And it says here that He became the High Priest of our confession, which means that He did not restore us, or save us on the basis of our deeds, but our confession. And He doesn't forgive us on the basis of our works, but of our faith. Because unlike it was with the Jews at this time, Jesus is not asking you to get circumcised first, before you can have this. And he's not asking you to take a Jewish name. And he's not asking you to join the race of Israel, or anything like that. He's just asking you to put your faith in Him. He's asking you to repent, turn from your wicked sins, and He will forgive you, which is why the author says here in the middle of the verse that you need to consider Jesus. This is why you need to think about Him, put your mind on Him, and dwell on Him because He can give you all of this and nothing else can. The law can't give you this. The Old Testament Commandments can give you this, all the ceremonies and rituals, they can't offer you forgiveness this way, Christ is the only one. So you need to consider Him.

When you wake up tomorrow, first thing in the morning, you need to consider Jesus. And when you wake up the next day, first thing in the morning, you need to consider Jesus. And when you wake up the day afterwards, you

need to do the same thing again, because He is your high priest now. He's the one who brings you to the Father. And when you get up on Monday morning, and you have to go to work and face the office and listen to all the bad language people use, you have to consider him there too. And when you get up and you're trying to take care of the kids, and they're crying and whining, and the house looks like a bomb went off, because there's clothes everywhere and you have to deal with all that, then you need to consider Jesus even more. Because He is your Apostle, and He came to speak the Word of God to you in that place. Jesus doesn't just speak to you when you're at church on Sunday morning. Jesus doesn't just call out to you when you are in this place. He does it when you go home, He does it when you go to work. And He's saying things like this: "Come to me all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from Me, for I am gentle and humble in heart and you will find rest for your souls." How many of you need to hear that this morning? You might need rest today as you might feel burdened. You have an Apostle who will take the burden off your shoulders and give you rest. He also came to say, "If anyone is thirsty, let them come to me and drink. He who believes in Me, as the Scripture says, 'From his inmost beings will flow rivers of living water,'" which means if your soul feels parched, consider Jesus. He came to say, "I'm the bread of life, he who comes to Me will never hunger"; "I am the light of the world, he follows me will not walk in darkness"; "I am the resurrection in life, He who believes in Me will live, even if he dies." But those are all reasons why we want to focus on Him. He came to give us all these wonderful things.

Which brings us to one more reason why Jesus is greater than Moses in this passage. The first one is that He made us holy brethren and partakers of a heavenly calling. And secondly, it's because He is our Apostle, and the High Priest of our confession. He's the one who brings God's word to you in a brand new way. Moses brought you God's word and did some wonderful things. But Christ has come to take it even to a higher level. And there was a story told at the time, a group of men went to the churches in London in the 1800s, to see what the churches were like and what the sermons were like in the services. And one came back and said, "That sure was a nice building." And the next one came back from another service at another church and said, "That sure was a nice choir." And the third one came back out of the third service and he said, "That was a wonderful Saviour." That's what we have to think about friends, when we come to church, we want to consider Christ.

One more reason why He is greater than Moses is because He is the builder of the house, while Moses was just a part of it. And this is the bulk of our passage for this morning. But a third reason why Jesus is greater than Moses, is because Jesus is the builder of the house, while Moses was just part of it, which means that even if you back the truck up far enough, you'll find that Jesus is the one who started the idea of Israel in the first place, because He's God. Jews were so focused on the Old Testament, because they thought it was so wonderful, but the author tells you now that Jesus is the One who created the Jews, He's a second person to the Trinity. So He's better than Moses, for that reason, too. And if you read in the passage here, it goes on and it says, "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession. 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."

As you read the book of Hebrews, it is the first time the writer of the book mentioned someone by name other than Jesus in the letter, he's going to do that a lot as the book is going to go on, because he's going to give you a lot of Old Testament figures. Later on in the book, he's going to talk about Abraham and Isaac and Jacob, he's going to tell you about Abel and Enoch and Noah, in chapter 11, particularly, he'll talk about Joshua and Gideon and Barak and Samson, and David, and Melchizedek, and others, all in order to say Jesus is the One they lead up

to, but here he starts off in verse two, with what could be considered one of the greatest views. And that's Moses. And he does this, as I said before, to remind these believing Israelites that Jesus and Moses are on the same team, despite what some non-Christian Jews at the time were saying in the first century, they're not enemies.

A lot of Jews at this time, Pharisees, Sadducees, people like that, thought the Christians were starting a cult in the first century. They believed this was all an abomination. And so the authors of Scripture had to say things like this, to remind them, they were both faithful in God's house. They both serve Yahweh in their proper spheres, Moses in his way, Christ in his, in fact, in Matthew five, verse 17, Jesus said, "Do not think I've come to abolish the law of the prophets. I did not come to abolish but to fulfill." And the idea there is that Jesus made it clear, I'm not tearing down the old testament and the things Moses said, I'm fulfilling it and completing it. Jesus was born a Jew, Jesus had his ministry among Jews, Jesus' apostles were Jews because he was locked arms with what they stood for. But at the same time, verse three tells you, but he was very different from Moses. Verse three, says He has been counted worthy of more glory than Moses, just as much as the builder the house has more honour than the house and this is where the author's main point comes out in this passage, because this is why Jesus is really greater and that's because the builder of the house is the Son of God. Jesus was there when Israel first began. And He was alive when the Lord first created it, because He didn't just show up in the first century. Christ did not enter history for the very first time when He was born in the stable in Bethlehem, because He's eternal. He existed long before that. We just read this passage earlier in our service, but in John eight, verse 58, Jesus said, "Truly, truly I say to you, that before Abraham was born, I am," which means Jesus predated Abraham. That's why the Jews were going to stone Him remember. He lived before the father of the Jewish race. In Matthew 12, verse 42, The Lord also says, "The Queen of the South will rise up with this generation at the judgment and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here." And the reason Jesus says He is greater than Solomon is because He predated him too. He was there before the Lord put Solomon into office. He was there before that great king reigned in Israel, because He has the same nature as God. And Moses didn't have that; he was just a man. So Jesus deserves more glory for that reason as well.

There are several ways the author says this here in the passage, several images he gives to show you that Jesus is greater than Moses. The first one is that of a house and a builder. It's a little bit hard to explain, but it's been said that the Eastern mind lives in the past, so that when something happens in the present, they see it as part of a bigger picture. It's because to them, it looks like God is building a house. Westerners we don't think that way. Because a lot of us are not from this area, our roots are not tied into here. So things just randomly happen. But to Easterners, history is His story, time is God's time, and so that when something happens, they interpret it as if God is adding one room here and another room there on His house. He's putting one part over here and one part over there. And that's what Moses was part of. That was his role. His ministry was like adding another room on to God's house. He was part of the furniture, part of the walls, part of the windows. But he says here Christ was more than that, because He was the builder Himself. And as such, He set each piece of the house where He wanted it to go.

The second image here is that of a servant and a son. If you look in verse five, it says, "Now Moses was faithful in all his house, as a servant [he's changing the image there] for a testimony of those things which were to be spoken later. But Christ was faithful as a Son over His house." The term for servant here in verse five is an interesting one. It's not the term that's usually used for slave, which is *dulos* in Greek. But it's the term *therapon*, which refers to an attendant or someone who serves as part of the family. It was a term of honor and distinction because the

Roman world was set up at the time with slaves and attendants in the house, you had people who work for you because they had to, and you had people who did it because they were invested in your life invested in your household, that sort of thing. And that's what Moses was in Israel. He wasn't just a slave. He wasn't just nobody. He was important to the plan of God, he had a role of great honor. But the author says that doesn't matter. Christ was the Son. Jesus was the heir to everything in the house. The whole kingdom belongs to Him. And as such, He's worthy of greater respect in the plan of God, which is why verse six says, "Whose house we are, if we hold fast our confidence in the boast of our hope, firm until the end." That may be a little hard to read. But the idea is that earlier in verse one, the author told you to consider Jesus. Now he tells you to hold fast to Him. And earlier in verse one, he told you to keep your eyes fixed on Him. Now it kicks it up a notch, and he tells you to do it until the end. Keep considering Him, keep dwelling on Him, keep thinking of Christ. Why? It says in verse six, because you are a part of God's house too. As a Christian, as a Gentile, as an outcast, as a nobody, as an alien, you are part of the great structure God is building in this world with one room here and another room there, with one part over here and one part over there, because every time the Lord saves someone now, this is what He does, He adds them to His house. And every time He rescues them from the pit of sin and the pit of hell, a pit of damnation, this is what He does, He makes them part of His family. Some come in as big stones, and some come in as small stones. And some come in with smooth edges, and some come in with rough edges. And some come into the house needing a little more polishing than others and cleaning up and washing off, being sarcastic here, so they can be presentable. But it doesn't matter because not one of God's people is left out. You could read this as a Gentile and wonder what does this have to do with me? The office has this is what it has to do with you, you're part of the house now. And you're story is connected to this? Yes, you were grafted in. You weren't part of the Old Testament as a Jew but that history has a bearing on your life right now. Again, Jesus was Jewish, He came from that line. Because if you're in Christ, the Lord has made you part of the great structure that he's building in human history. It started with Israel, but it doesn't end there. And the kingdom began with the Jews, but it doesn't stop with them. The church is now a part of it, too. And the passage says this as strongly as it can, because it mentioned things like our confidence, and our boasting and our hope, and staying firm until the end, not to say that you're saved if you do that in your strength, and you're going to heaven if you stand firm in your power, but you're going to have to stand firm and the real thing lasts, it stands the test of time. But it does that through the power of God alone.

Jesus said Himself in John six, verse 39, "This is the will of Him who sent Me that of all He has given me, I will lose nothing, but raise it up at the last day." And that's why we consider Christ. We keep our eyes fixed on Him because He will lose nothing on the last day. He also said in the next verse, "This is the will of My Father, that everyone who looks on the Son and believes in Him should have eternal life, and I will raise him up on the last day." And the phrase, "I will raise him up," is not saying "might raise him up," or "I'll think about raising him up," or "I'll consider doing it if he's good enough." No, He will do it. Because it's a guarantee. My friends, there really is a difference between the Old Testament and the New, the two things are not the same. Because something happened when Jesus came into the world, and that is that he brought us all into this. And not only did he bring you into this, but if you're in Christ, he will keep you into this. And if you trust in Him, He'll never let you go. That's the promise we have, and we should be eternally grateful.

I came across a story this week of the time a Jewish man was dying. And he said, as he was dying, "Save me, Moses." To which a Christian responded very gently, "My dear man, Moses can't do that because he's dead." He said, "But Christ can save you because He's alive. Will you put your faith in Him?" And the man did it and he was saved. And I tell you that because he's right, Jesus can save you today. He is alive because He's greater than

Moses. Let's go to the Lord together in a word of prayer and thank Him for being such a great Saviour. Heavenly Father, we come to you this morning as the God who started everything with Israel, and is now working in the church. We come to you, Lord, because we are not worthy of these things. Even to talk about them, Lord, we put our hands on our mouths and say, "This is too great for me to know." Lord, you've revealed it in your word, and we thank You, Lord, for such a Saviour. Thank you that our salvation is free because of what Christ has done. Thank you that our salvation is secure because of what Christ has done. Thank you that our salvation is infinite because of Him. So Lord, as we go out this morning, help us to consider our Lord and Saviour Jesus Christ more and more today. We're all guilty of being distracted as we go through this world. We're all prone to put our eyes on to other things, whatever they may be, work or home or family or money or possessions. But none of that kingdom has any bearing compared to what Christ is to us today. We pray that our church would be built on Him. We pray that our ministries and everything we do would have a heavenly focus. And as we go out today, and have our care groups and small groups and discuss what we have learned in this rich passage, would you open our eyes and do things in your word every day, every moment. We pray this all for your glory and in Christ's name, Amen.