

# Hebrews 3:1-6

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 28 April 2019

Preacher: Clay Naylor

[0:00] Morning, church. Open up your Bibles to Hebrews chapter 3. So I've had a lot of joy studying and preparing and getting ready for this morning! Because we're going to talk about one of my favorite Bible characters, Moses.

And Scripture has a lot to say about Moses, both in the New Testament, and this is just a tiny little piece of that. But before we dive in, let's go to the Lord in prayer again.

I just want to ask Him to help us. Father, we come before You this morning just very thankful for Your presence with us.

Knowing that if it were not for Jesus, we would still be outcasts. We still would be far away. But You have drawn us near and made us Your people through the blood of Jesus.

And thank You that He is, even now, standing on our behalf as our advocate. He's our great, eternal, sympathetic High Priest.

[1:18] And we can just give You thanks for that, Father. So Lord, I pray You would just be our teacher this morning. Help us to focus, to hear Your Word, and to honor it by taking it from this place and by Your Spirit being obedient.

So we just give this time to You, Father. In Jesus' name, Amen. Alright, Hebrews chapter 3.

And so you know, I'm sure most of you have been around long enough. Without giving you a long spiel, the book of Hebrews is written to a Jewish audience.

And it's written to Jews who have left behind Judaism and are kind of being tempted and even persecuted to kind of come back to the old faith, kind of return because Jesus is a hoax, like what you're believing.

All you have is a dead Messiah. We have a temple. We have a sacrificial system. We have all these traditions. What do you have other than a dead carpenter from Galilee?

[2:31] And the writer of Hebrews is refuting that by saying, by honoring the old covenant, but also saying Jesus is much better, far greater, far superior than anything in the old covenant.

So you have some people who have crossed over into following Christ, some who are on the other side trying to get the Jews to come back. And some that are on the fence not knowing which way to jump.

And so it's a helpful study tool when you're reading Hebrews to kind of figure out which group is he talking to, those who are kind of threatening to, you know, return, the ones who are standing firm in the faith.

So just a little study tip there. But to reconnect, just rewind just a couple verses to chapter 2, verse 17, where Nathan preached last week. He says, He says,

So Christ was obedient to the point of death and the death on the cross. And so we'll pick up in chapter 3 from there, because the therefore is connecting to what he just said.

[4:39] Chapter 3, verse 1. Therefore, Now Moses was faithful in all God's house as a servant to testify to the things that were to be spoken later.

So, therefore, in light of Jesus being this great high priest, he says, Holy brothers, He said,

So, That's when he's standing on the Red Sea and everybody's panicking and the chariots are closing in.

He says, Such a great image. Such a great image in my head.

So, he was definitely a true Bible. I found that I think I think I think I was a reluctant, he was a reluctant, hesitant leader.

[8:19] And I feel like I'm a Christian. He said, And later on, he's a Christian.

And later on, he appointed elders to help rule over the nation of Israel. But I do wish at times, and I'm kind of content, and I'm kind of content, and I'm kind of content of myself with that.

That's how God made us. That's how God made us. And I want to give you just a few bullet points here of why Moses is so important. Incredibly important. Incredibly important. So why Moses? It's like, why is the writer kind of pointing this out? But, number one, Moses was graciously chosen by God to be his instrument for an epic task.

We know that. Exodus chapter 2 talks about how he was divinely preserved from Pharaoh's edict and the slaughter of the male children, and how his mother and his sister placed him in a basket to float him down the Nile.

[10:23] And he was providentially led. Have you ever, like, watched videos about the Nile? Some of you may actually have even seen the Nile. It's a pretty crazy river. And the fact that it was led right to Pharaoh's daughter was completely by the hand of God.

He was plucked right from the bulrushes, and he was given a noble upbringing. The name Moses is actually an Egyptian name, not a Hebrew name.

And it means drawn out, rescued from the water, which is what happened to him. If I may, I'll nerd out just for a second. Can't help it. We know that in 1 Kings chapter 6, where Solomon built his temple.

We know that Solomon built the temple in 967 B.C., a long time ago. But it says in 1 Kings 6, And if you pick up on that, what it's saying is, this many years ago from the building of Solomon's temple is when the nation came out of Egypt.

And if you rewind, you land on the 18th dynasty of Egypt. Pretty cool. Most of the movies have it wrong.

[11:50] I don't think it was Ramesses. But here's what's cool about it. It's for, when you add that to 967 B.C., plus 480, you get 1446 B.C., a long time ago.

Egypt's 18th dynasty. The ruler was Tutmosis III, a ruthless conqueror. And he had a stepmother named Hapshepsut, which was the daughter of Pharaoh.

And more than likely, like she's written a lot about, she ruled for about 20 years until Tutmosis III became of age. And he was furious with her. He erased a lot of her images and did a lot of other things.

But the fact that Egyptian history makes much out of this one queen, this one daughter of Pharaoh, I like to think it might have been her. That's my theory.

Come talk to me later if you want to nerd out on that. But Moses was chosen for that task by God. Number two, Moses was used of God to be an incomparable deliverer of his people through an unparalleled display of power.

[13:11] He was a deliverer through using incredible power given to him or worked through him by God. Exodus 7 and 12 talks about how he delivered the Hebrews from bondage in Egypt, turned the Nile to blood, plagues, parting of the Red Sea, splitting of the rock and the wilderness, and making water gush out of it.

Like, you don't see many more, I guess, powerful images of God's power than you do, sort of, in the life of Moses a lot of the time. Like, what imagery all that is.

So, then he brought his people to the foot of Mount Sinai, which is in modern-day Saudi Arabia, again, in my opinion. And thirdly, Moses served as the greatest prophet of Israel.

He spoke boldly to the people of God, through God. God said, Tell them this, and he did. And he gave the Ten Commandments, God's holy law, brought that down for the people.

And even today, it serves as like a measuring rod of all other laws out there. Number four, Moses was the first writer of the Bible, known as the first historian of the Hebrews, and under divine inspiration, recorded the first five books of the Bible.

[14:36] That was Moses. Pretty cool. Then lastly, number five, Moses was marked. This is what I would want so bad, out of my life.

Moses was marked as the humblest of all God's servants ever to walk the earth. And he was greatly privileged to speak with God, plainly and simply, as a friend does, face to face.

Man, what a privilege. Now, keep your hand, or keep a mark in Hebrews, but just flip to Exodus 33 really quick. Exodus 33.

And some of the points I just read to you, you'll see in some of these texts I'm about to read, but I just want you to flip to one of them, and I'll read you a couple of others. But Exodus chapter 33, where the nation is gathered at Mount Sinai, and Exodus 33 verse 8.

It says, whenever Moses went out to the tent, the tabernacle, all the people would rise up, and each would stand at his tent door and watch Moses until he had gone into the tent.

[15:53] And when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent. And the Lord would speak with Moses. And when all the people saw the pillar of clouds standing at the entrance of the tent, all the people would rise up and worship, each at his tent door.

Thus, the Lord used to speak to Moses face to face as a man speaks to his friend. Man, how can you not want that?

And what a privilege that was. The whole nation stood away in fear that Moses was allowed to go in. And in Numbers 12, I'll read you some stuff from Numbers 12.

When I was saying he was the most humblest of God's servants. It says, Now the man Moses was very meek, more than all the people who were on the face of the earth. And he said, the Lord said, Hear my words.

If there is a prophet among you, I, the Lord, make myself known to him in a vision. I speak with him in a dream. But not so with my servant Moses.

[17:07] He is faithful in all my house. And with him, I speak mouth to mouth, clearly and not in riddles. And he beholds the form of the Lord.

So in other words, God does speak through the other prophets, but he does so in a mysterious way, through dreams, visions. But he's like, not Moses. I speak plainly and clearly to him in a very intimate context.

And then Deuteronomy 34, a couple of verses. But this was the last thing written of Moses. And I think Joshua probably actually picked up the pen and wrote this in my opinion.

But Deuteronomy 34, verse 10 says, And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and all his servants, and to all his land.

Listen to this. And for all the mighty power and all the great deeds of terror that Moses did in the sight of Israel. So, Moses is a huge deal.

[18:27] Huge deal. And God honored him as such. So, our writer, getting back to Hebrews now, you can flip back over.

Our writer, it's important to kind of understand this. He is not cutting down Moses. He's not trying to belittle Moses or take away from Moses at all. And he does so by first kind of comparing Moses, making comparison between Moses and Jesus.

In verse 2, chapter 3, it shows that both Moses and Jesus were faithful and trustworthy in the work that God gave them to do. They both carried out the work God gave them.

And they were faithful in God's house, which is a picture of God's people. And he does that by quoting what I just read to you out of Numbers 12, where it says, verse 2 there, it says, Jesus was faithful to him, who was God the Father, who appointed him just as he, just as Moses also was faithful in all of God's house.

So he wanted that Jewish audience to understand that. I'm not taking anything away from Moses. Like, what an honored and incredible man Moses was. He was faithful in his work that God gave him to do.

[19:51] Both Jesus and Moses fulfilled their God-appointed roles. And so although Jesus is superior to Moses, Moses deserves tremendous respect, which actually makes Jesus look even better because Moses has such high respect.

So he wishes to honor Moses by making a comparison, but then he makes a contrast in the next part of this. So Christ is superior to Moses. You see this in verse 3.

Jesus has been accounted worthy of more glory than Moses. And a tremendous contrast. Moses was one of a kind in his day with more of an intimate relationship with God than anyone else.

So he's just saying in the beginning of this, consider Jesus. The word consider. Like, stop doing what you're doing. Focus.

Hone in on this. Think about it. Ponder it. Meditate on it. Consider why Jesus is more glorious than Moses. Right?

[21:01] So, in the end of this, why we need to do this, like why this is important, you'll see at the end of our text because it's going to give us great hope and confidence in our faith if we actually look and see this comparison or this contrast.

If we hold fast our confidence in the boast of our hope firm until the end, which is what Hebrews 3.6 says. So let's look at two ways that the writer makes the contrast to say Jesus is superior to Moses. There's two ways. Number one, consider Jesus' superior vocation. Consider Jesus' superior vocation.

See this in verse three and four. It says, as much more glory as the builder of a house has more honor than the house itself. For every house is built by someone but the builder of all things is God. So the first comparison is relationship to the house. Jesus is the builder of the house but Moses is just a part of the house. The spiritual household of God.

[ 22 : 13 ] And it was common and I don't know if this is still true but in the ancient world it was really common to equate the architect with more glory than what they actually built.

which is kind of a foreign concept today. But like every artist, every architect would have great honor like more than what they actually have made. And so trying to think of an analogy but it's going to really fall short.

Imagine three of the greatest athletes out there. Nolan Ryan, one of my favorite. 5,714 strikeouts. Still holds the record. And he knocked out a guy one time and charged the mound too. So Michael Jordan, probably the best basketball player ever.

I don't know why I threw Tom Brady in the air. It was just really late when I was figuring this out. Tom Brady, six Super Bowl rings. Ridiculous. And then throw in somebody else that you just thinks all that.

[ 23 : 21 ] Nolan Ryan, Michael Jordan, Tom Brady, and Jesus. Sitting around discussing how amazing their careers were and how great they were.

Kind of acting humbly on the outside but inwardly thinking I'm better than these guys. like, I deserve much more glory than these guys. But acting humbly on the outside.

And when they're done talking around their mouths they look over to Jesus and say, how about you Jesus? And in true humility, like inwardly and outwardly he just says to them, well, well fellows at some point in history you ceased to exist until I spoke you into being.

I created and fashioned you. I made your minds, your hearts, your legs, your arms. I sustained you from your mother's womb and I still sustain you even now.

And I gave you the skills that you have. So actually, boys, I'm the greatest. And he says that in like the truest humility. Like he made us.

[ 24 : 28 ] He made Moses. He created Moses. And he created us. So Jesus is to the people of God as the builder is to a house.

Moses was just a part of God's house. So Moses is, let's see here, best way to phrase this, Jesus made Moses, he made us, and this gives us, like, look at verse 4 real quick, gives us, for every house is built by someone, but the builder of all things is God.

God. And then in verse 3 it says that Jesus made the house of God. He's the maker of all things. Remember chapter 1 how God created all things through him?

Chapter 1, verse 2 of Hebrews. He is the son of God. So they were both faithful, but Jesus actually built the house and he made Moses.

Well, Moses is just a part of that house. So he is worthy of much more glory than Moses as the builder is to a house. So never be haughty about what you've accomplished or what you think you've done or how great you are.

[ 25 : 45 ] You don't come close to Moses. No one does. But Jesus made you and so when you boast, boast only in the Lord that he has given you every good thing that you have.

to only boast in Christ. So that's the first one. Consider Jesus' superior vocation or his superior work that he did. And number two, you see this in verses 5 and 6, consider Jesus, Jesus' superior person.

Consider Jesus' superior person. Right? Verse 5, now Moses was faithful in all God's house as a servant to testify to the things that were to be spoken later.

But Christ is faithful over God's house as a son. So, there's a really easy comparison there. Moses was incredible.

He was a servant and he served faithfully as a servant, but Jesus is a son of that house. Huge comparison, huge difference.

[ 26 : 54 ] But again, the writer is not trying to take away from Moses at all. I actually read about this. The word servant here that's used for Moses is the only time this word is actually used in the

New Testament.

Servant. But what it means is an honored servant who is far above a slave, but yet still is a servant. Wow, that's singling Moses out and bringing him up a notch, actually.

So he's still honoring Moses, but in the house of God, Moses showed great trust in him. He refused the privileges and rights of living a wealthy life in Egypt as Pharaoh's son, chose to associate with his people in slavery instead, and he showed fervent obedience, right?

Like he was such a humble guy. He followed the task that the Lord gave him, and he was the intercessor of the people. Even though Aaron was the high priest and his family kind of followed him that, Aaron let the people down a lot, and Moses was the true intercessor of the people.

He was such a humble and faithful man. But, as we read, it says, Moses testified to the things that were to be spoken later.

[ 28 : 18 ] meaning he testified of Christ. He talked about Jesus. Hold your hand, but there's only two places for you to look after this, but John 5, this is incredible.

John chapter 5, verse 39, Jesus is in a holy argument with religious leaders, and he's putting them in their place, but they are rejecting him, they are angry with him, and this is what he says to them, John 5, verse 39, he says, you search the scriptures because you think that in them you have eternal life, and it is they that bear witness about me, yet you refuse to come to me that you may have life.

stop there, like, this is an incredible gift of God, but just knowing facts about this won't bring you life. It's about knowing the Savior that this testifies of.

Jesus says that right here, these bear witness about me, but you didn't come to me. So, sobering warning, so go to Jesus, the one that this testifies of.

Then he says, I do not receive glory from people, but I know that you do not have the love of God within you. I have come in my Father's name, and you do not receive me.

[ 29 : 58 ] If another comes in his own name, you receive him. How can you believe when you receive glory from one another and do not seek the glory that comes from the only God?

Listen to this, do not think that I will accuse you to my Father. There is one who accuses you, Moses, on whom you have set your hope.

For if you had believed Moses, you would have believed me, for he wrote about me. But if you do not believe his writings, how will you believe my words?

Man. Jesus was spoken of by Moses. in Deuteronomy and other places, he says, I will raise up a prophet that will speak the words of God, and you must listen to him.

He is to come from this people, and he is to speak the words of God, listen to him. And then we also know the image of Jesus, and later in John 3, saying, as Moses raised up a bronze serpent in the desert, so the all would look upon that bronze serpent in faith, in faith, and believe they would be saved, they would be spared death.

[ 31 : 12 ] And that was a picture, an image of Jesus, us looking to him to be saved. So, Jesus is the son of the house of God.

Moses is the servant of the house of God. And the differences are immense between a servant and a son. The son obtained inheritance, the inheritance. He was the Lord over the house.

He provided for all the servants in the house. out of his own wealth. But servants didn't own anything in the house. They received provision from the master and they followed the words of the master.

Moses is just that servant. He doesn't own the house. He doesn't provide for anything in the house. He follows the word of the master. So, Jesus is the son, the superior to Moses.

Those three ways, Jesus owns the house, he rules it, and he provides for it. So, we have to consider Jesus as the son of God, a privileged place in the household of God, while Moses still honored, yet remains a servant in that house.

[ 32 : 22 ] But, again, I think Jesus himself honored Moses more than we could ever imagine. this is the last place I want you to turn, but look at Luke 9.

Luke chapter 9, verse 28. The transfiguration. Alright?

And Luke 9, verse 28. Now, about eight days after these sayings, he took with him Peter, John, and James, and went up on the mountain to pray.

And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and

spoke of his departure, which he was about to accomplish at Jerusalem.

Now, Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who stood with him.

[ 33 : 38 ] And as the men were parting from him, Peter, of course Peter, said to Jesus, Master, it is good that we are here. Let us make three tents, one for you, and one for Moses, and one for Elijah, not knowing what he said.

And he said, he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.

And a voice came out of the cloud, saying, this is my son, my chosen one, listen to him. And when the voice had spoken, Jesus was found alone, and they kept silent and told no one in those days anything of what they had seen.

Jesus' face was altered. He was illuminating from within. The dazzling white phrase that's used there means bright as a flash of lightning.

A glimpse of the glory of Christ. So this isn't Moses and Elijah reincarnated, this is Moses and Elijah standing there coming from the presence of God to speak with Christ.

[ 34 : 56 ] And at least in the Old Testament, Moses represents the law, Elijah represents the prophets, how Jesus is fulfilling both of those. But do you remember in Exodus 34 when Moses came down off the mountain and his face was radiant because he had been deep in the presence of God?

He was reflecting the presence of God but Jesus was radiating it. It was coming out of him like it was within him not without. Jesus is superior in this person because he radiates the glory of God from the inside because he is God.

But he honored Moses. Moses got to stand there and speak with him. How humbly that must have been. What a sight. in conclusion go back to Hebrews verse 6 chapter 3 what is some of the meaning for us because the writer wants us to immediately apply this to where we are in our relationship with Christ.

It says and we are his house if indeed we hold fast our confidence and our boasting and our hope. That means this morning not just in Moses' day but this morning Christ is our creator our maker our provider remember all the things that the son does in the house he rules over the house he gives us what we need and Moses is a fellow servant along with us even though he was singled out to be the greatest of servants we are his house we are his people we are partakers of the divine nature and a heavenly calling if we hold fast our confidence and boast until the end.

So we need to understand that there are descriptions like this in the Bible that call believers to persevere if you remain if you stay in the faith if you remain steadfast you have reason for great confidence because God is at work within you and we can have that great trust and confidence because Jesus is superior to Moses he is the one that we are hanging all our hope on this life and eternal life afterwards all rest on Jesus so we have to consider him as great as Moses was he was far greater so there's a call here to persevere to hang on to keep the confidence that you have as a follower of Jesus so think about where your hope is think about where your confidence is this morning and no matter where to stop and consider

[ 37 : 59 ] Jesus how great he was he was the builder of the house he made the house he made us and he is the son of God and not just a servant so that's our text today let's pray together