

Hebrews 3v1-6

Part 1

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[00:00:00] The Gospel of the Hebrews, chapter three.

Verse one.

Wherefore, holy brethren, our takers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, and also Moses was faithful in all his house.

[00:01:06] For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

For every house is builded by some man, but he that buildeth all things is God.

And Moses verily was faithful in all his house, as a servant for the testimony of the things which were to be spoken after.

But Christ hath come over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end.

[00:02:12] Another aspect of the house, with the thought of our responsibility in connection with it, subjective truth in that respect.

But first of all, objective truth, for our attention is drawn to the one who alone gives character to everything of God, and everything into which we are called.

Whether it's the body, or we as members, or the family, or the house, it is the Lord Jesus Christ himself who gives character.

[00:03:06] We do not bring character into it, we derive character by the fact of being brought into such favor.

It is the person of the Son, the way it is spoken of here in the Apostle Michael, necessary for this. So that we are enhanced, and in that way, what is of God, what is of Christ, is perpetuated at a time of the absence of the one who brought everything here in his own person.

And how he has left it by way of the cross, but the triumph of God is in the gift of the Spirit, and God asserting his own rights, introducing according to his own wisdom, [00:04:14] and the result of that, we are brought in, the Apostles' Doctrine, what a grand company we are here in this room filling it, we are those whom the Lord has added. In no other way could we account for it, the Lord's doing. He's going to see it through to the end. The very fact that individually we are in it, is a proof that God will have no difficulty in completing it. Well, we are addressed as brethren, and again I would emphasize the fact that we are addressed as holy brethren, just as we need to refer to the Spirit as the Holy Spirit.

[00:05:10] Because of many spirits, there's only one Holy Spirit. Again, it's a matter of character, God's character, and by the Holy Spirit, everything in the Holy Spirit will take that character. We are addressed as brethren, but holy brethren, set apart in that way, and to have that character. Partakers of the heavenly calling, we're on our way to where we belong, and in the course of it, whatever difficulty there is, God is equal to it.

In that, as chapter 2 tells us, as to the priestly side of this, this, as well as, just as in chapter 1, we have the apostolic side of it, but both fulfilled by the one and the same person, Lord Jesus.

[00:06:17] It is stated in this chapter 3, chapter 3, groups of together, consider how well fortified we are for success, by considering the apostle, who brings everything from God, God speaking, in him, as chapter 1 clearly states, speaking now, in the first of the Son, the last time of speaking, in the way of testimony, revelation, revelation complete, where he has by himself, without assistance.

[00:07:02] How relieving this is, I read the Old Testament, I read about the bulls, and the bullocks, and the goats, and the pigeons, and the oil, and all those matters, the unleavened bread, what a relief it is to come to finality, where focus is in the antitype to it all, the apostle, who is Jesus, who has to speak, coming from God, with God's message, even in a divine person.

As John Long says, if the law was given by Moses, mediatorially, grace and truth was brought in the coming of Christ in this world, the Son. Grace and truth came by Jesus Christ.

[00:08:01] He is the one who has won our hearts. The revelation of God in the person of Jesus has won our hearts. If stress was made last night on repentance, and man is reluctant to repent, he will fall out of the very last day.

But God wins the day in the presentation of perfect goodness, which precedes any repentance, for our hearts to be persuaded in this matter, and everything, all position, tumbles, every barrier is removed, in the recognition of perfect goodness of God in the person of Christ. That's how we can understand our being brought in. Awkward people, all kinds of awkwardness, but he brings us down to the acceptance of perfect goodness, and to surrender our wickedness, naughtiness, with very pride, even to faith, and to love himself and all that is God. [00:09:19] The second chapter deals with the essential part, the other part, that is, of Christ.

In the tithe, we have a reference to Moses, and God spoke through Moses as mediator. Aaron was necessary, were necessary to function as the apostle and high priest.

While Moses was getting communication from God, and the accounting experts, Aaron the priest was making a golden calf, leading the nation to be apostates, even in those circumstances. [00:10:13] A

complete breakdown of this union of apostle and high priest, that blessed be God, what reserve he has in Christ, what resource he has in Christ, not only Moses, or Aaron, or the kings, or the prophets.

And a long history of failure in this book of the Old Testament. Exact things are related there. IChabod, no remedy, losing the ark, all such things. The book of Numbers, comparable with it, the Hebrews, on more than one occasion, [00:11:05] they speak against God, and against Moses, despising God, despising Moses, despising the manna, despising the promised land.

And in conditions like those, where God has to allow them to go into captivity, even to send them into captivity, this is after they are in the land. And then, God's original thoughts to be fulfilled, for God did make unconditional promises to Abraham, and God who cannot lie, fulfills them, with the resource he has in his own blessed son. And here, the apostle and high priest, no failure here, everything assuring, the apostle and high priest of our Lord Jesus Christ. [00:12:06] Verse 2 tells us, assures us of this, who is faithful. Faithful to him, and God brought him into this. God appointed him into these offices. Just as Moses was faithful in his own house. Numbers chapter 12 tells you those details. Verse 3, for this man, and it does say a man, that's the second chapter of Hebrews, the man, but that man without any question, a divine person, not only in chapter 1, but in chapter 2.

And he took not all of the nature of angels, not the nature of angels by the hand, but he took hold of the seed of his hand, confirmation as to who that person was, in coming into manhood.

[00:13:11] In keeping with what we have in chapter 1. So we have this wonderful combination, and this faithfulness in the execution of this apostleship, and this priesthood. Counted worthy of more glory than Moses, and then the builder of the house, not more honored than the house.

Verse 4, every house is built by some man, and there are houses, God also intends and has a house.

Taking character for himself, where he will dwell, and one of the things in the Old Testament that we do learn, the question of blessing. [00:14:09] Genesis 12 is a chapter devoted to blessing. Abel was called to hear the terms of this blessing, and a confirmation of that in Genesis 22, when he had received the Son of God, and Abel was to offer him, as he did, on Mount Moriah, a reminder, beloved, that even Christ hath the flesh as to go.

For the demonstration of God's power in resurrection, and his sovereignty, and his own blessed ways to establish everything on the sure footing of resurrection. And so we have here in the building of the house, the reference to the blessing, how God will pursue this.

[00:15:13] And finding rebellion in the heart of man, of necessity, it has to be dealt with and broken up.

And so do, hence we have the matter of rule, which precedes it. If God is going to bless, it's because he dwells. But he can only dwell where opposition is nullified, and rebellion is dealt with and brought down to nothing.

And so we have the principle of rule, which is a necessary precedence, in view of God dwelling, and for that reason we have the rest of the house. [00:16:02] And then, in dwelling in a house, God of necessity, dwelling everywhere, must bless. And so the blessing that God has, is taken up in that order, typically in the Old Testament, and certainly in the New Testament. We are brought into

blessings, but where there is sin and rebellion, God cannot approach us or confer a blessing upon us in a state like that. So, we have the subduing effect of the gospel.

And the kingdom side of the truth, which is the recognition on our part of God's rights in Christ, rights over us, and to bring about that subjection by the presentation of love, which has broken and melted our hearts, made us willing subjects in his kingdom. [00:17:03] And then, in view of the fact that we constitute the house, we've got that point here, whose house will be, to be in God's house of necessity, he brings blessing where he comes to dwell. I think that can be seen as the order, typically in the Old Testament, it is certainly the order in the New Testament. Surely, the thought of that house is the thought of God coming to dwell, where everything is subdued and takes character from himself. But in coming into that house, it means blessing. And so we come to this verse which touches us on the matter of responsibility as going through this world. Verse 6, the Christ, and this is a very special thought, who is speaking in these readings and in this afternoon, reminding one another how we may be, [00:18:09] And this is a very special thought, who is speaking in these readings and in this afternoon, reminding one another how we may be, And this is a very special thought, who is speaking in these readings and in this afternoon, reminding one another how we may be, where the body, even initially, it was essential to take off, to draw all the power, in the power of the Holy Spirit, in the way of perseverance. How better it is to see the saints persevering and continuing. But what an encouragement it is to see the one who has a chief interest in the whole matter, is the one who is son over God's child. Whoever fails, he will never fail. [00:19:03] Our attention is drawn to his failings. And he has a failing in the churches, he is the faithful, the faithful, and the true witness, consistently.

And that person is son over God's house. It is in his activities as the Apostle and High Priest, in the way that we have maintained in any perseverance, or any endurance. And we might say, incidentally, that in this endurance, and in this perseverance, we need the energy and the power of the Holy Spirit in the perseverance. And so it says, whose house are we? Now this disillusions us, now, as to the kind of house it is. Whose house are we? And this is the personnel. The personnel of believers. [00:20:04] Holy Brethren, particular to their heavenly calling, as we appear, this is what is said, whose house? And Christ, the Son, is son over that house. Whose house are we, where God is pleased to dwell, and where he brings his blessing? The saints are that house.

This is a very elevating thought. And again, we would repeat, that the character of that house is the one, the one who gives character to it, is the one who is son over it. And the one who is the Apostle and High Priest of our confession. And then, as to who that person is, it is Jesus.

How beautiful it is, sir. These offices of distinction are adequately fulfilled by one who has all the qualifications, learned, obedience and chastisement. [00:21:10] Made purifications for sins by himself.

All that he has done. And he has these qualifications, to be the Apostle and High Priest. And in this aspect of the house, he has full charge of it, to be over it.

Chapter 2 reminds us that he became God. Remember when they were looking around for someone to anoint. And it was the most surprising person, the one who was left to the sheep, David. And so, here, in Chapter 2, I make a reference to this, he became God. By whom are all things, and for whom are all things.

[00:22:06] In view of making a success of bringing, not sinners, but those who once were sinners, and our sons, and the Holy Brethren. Bringing many sons, the whole company, to where we belong, to

glory. He became God.

He became God. To make the leader of our salvation, perfect, through suffering.

This is the cross. This is the way the Lord Jesus is. Putting away sin by the sacrifice of himself in Chapter 9. Making purification for sins in Chapter 9. And so, he is the one who has all this glorification. And his son overgoes that. This matter is pursued in the last verse of Chapter 7, where we come to something like a climax. [00:23:02] In this matter, regarding this first man in office. It is, this high priest is a son. Clearly states it. He can only be filled by the one who is the son. Complete in all things, for the word is, perfected. Of course in himself he was always perfect. But in regard to the cross, and coming from God, in view of going back to God, and to bring many sons to glory. It is essential, not only that it should be in the cross, but since there is a company going to heaven, we should be represented there. By one competent to bring us through. The captain of our salvation. Who has all the qualifications to bring us there. Now I want to come to the last remark. And that is in the same verse. And if, I want to read it from this translation. [00:24:01] Who's house are we?

And we get the word similar to the one we had this afternoon. In regard to the first appearing in the apostles teaching and the fellowship. The breaking of bread and prayers.

So this verse is the one to take on the most important verse.

In regard to all the preceding verses. So this gives them our silent things.

And how we are affected by it. How our hearts are drawn into it. To be, by the spirit of God, to have this perseverance. Consistently.

As marked us in the beginning. [00:25:07] Who's house are we? Verse 6.

And indeed, we hold fast.

This is the perseverance. In many aspects of things.

The boldness.

No hesitancy.

God's calling us to this. He's cleared the way for us to take the step and to be in it. Not apologetically. But as those who know they have a right to be there. Because the way that God has called us. In the gospel.

By his grace. In the energy of the spirit. To answer to it in this boldness as at the beginning. And the boast of hope.

[00:26:05] The finalizing of this is assured. But the way to it is where every saint of destiny.

And we must expect it and love it. This is why we have the remainder of chapter 3. And the first half of chapter 4. May appear to be some difficulty around it. But it only shows the reality of where we are. Which has in view not just our rest. But it is God's rest. And God can't rest.

Where there is any praise. Or any effects of sin. And rebellion. And since we are in a world where it is marked by that. His rest is when.

All opposition. Has been dealt with. By divine power. But until that takes place. [00:27:01] It's a matter of persevering. And enduring. And this matter of hope. In view of it's realization. In that it is assured. This boast of hope.

At every step in the journey. In view of Jesus. We quote it again. Verse 6. Here's a verse. To remember of my heart. Francis Grimley Cavendish. To quote the whole of the New Testament. Of my heart. From the whole of the Psalms. And many of the eschatological books. At the age of 44. When we're not called at all. I don't expect. Any one of us. To compete. With that dear prophet. But. Here is a verse. In a few lines. It's worthwhile. Worthwhile. To see the significance of it. To remember it. To cheer us in the morning. Whether it may be in a snow or wind. Or in circumstances. [00:28:02] We may have to fear. What a lovely verse to be cheered. On our way. Worth remembering. Without having to refer. Even to the word. It is.

Whose house are we? How near this comes to us. Doesn't it? All our discussion. During this week. This house. House of God. But whose house are we? And God deigns to dwell. In that house. Where.

Redemption. Has been accomplished. And where the kingdom. Is applies to us. That in the power of the spirit. Individually. We each apply ourselves. To conform to those requirements. Of holiness. And place ourselves in subjection. In contrast. To a rebellious world. Where we need the power of the spirit. [00:29:01] Not to break. Exploits.

Of. Of sensationalism. Do all things. Without murmuring. That you may be blameless. And harmless. What we really are. The children of God. Without to do. In the midst. Of a cruel world. That is.

That man can't make straight. And if we hurt it. It's gone to the bad. It's in ruins. Generations. Have yearned it. For all.

To shine.

And lights don't necessarily make a noise. To shine.

As lights. In the world. The world of light. Well. We need the power of the spirit. [00:30:01] To live a life like that. We need the spirit not. Merely for. Great exploits. As though we were sentient. To do such things. Or to speak with tongues. But we need the spirit of God. To be meek. And to endure. And to submit. And the.

Well beloved. This verse. If we are the hands. And the responsibility. Is put back upon us. And surely our hearts respond to it. That it's exactly. What we want to do. And by God's grace. What we intend to do. Has to be started. Like a tightrope walker. Going through. A matter of hope. And confidence in that. We have.

Jesus.

The apostle. And high priest of our confession. [00:31:02] Amen.