

HEBREWS 3:1-6

Hebrews 3:1-6, “Therefore, holy brethren, partakers of the heavenly calling, consider Jesus, the Apostle and High Priest of our confession. He was faithful to him who appointed Him, as Moses was also in all of 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 unto the end.”

We’ll look at verse 1 today. Verse 1 says, “Therefore, holy brethren, partakers of the heavenly calling, consider Jesus, the Apostle and High Priest of our confession.” When he says, “Therefore” that means he is going to say something based upon what he has previously said. So what he is saying in this chapter, and especially these first few verses, is based upon what he has said in Chapter 2. “Therefore,” he says, “consider Jesus” in the light of what I said about Christ being greater than the Angels, in the light of that, consider Jesus as our Apostle and as our High Priest.

But before we get into that, note something . . . he reminds them of who they are. Now listen very carefully . . . “Therefore, holy brethren, partakers of a heavenly calling” He says, first of all, they are holy. Holy is a word that describes God’s people. It’s a word that is translated “saint” or “sanctified.” That is saying all of God’s people are saints . . . all of God’s people have been sanctified . . . and all of God’s people are holy.

Paul, in addressing the Corinthians, although he is going to address some terrible problems that exist in the Corinthian Church, he addresses them as being holy. And so the Hebrew writer addresses “holy brethren.” Now, the first time the word holy in the Bible is applied to God’s people is found in Exodus Chapter 19. There, God had called the people out of Egypt and He has brought them down to the foot of Mount Sinai where He is going to give them the Law and mold them into a nation. And this is the first time in the scriptures that the people of God are said to be a holy people. He says in Exodus 19:5-6, “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to be Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel.”

Being a holy people is not an individual thing . . . it’s addressed to the congregation, it’s addressed to the people of God gathered together. It describes God’s holy nation. Now, individuals are holy, and individuals are saints, but for the most part, the scriptures speak of individuals being collected together into a holy people -- a holy nation. And He says there are two things that constitute holiness in the lives of people -- He said if you will obey My voice and keep My covenant . . . when you obey My Word and keep My covenant, you will be to Me a holy nation.

So he addresses the church in Hebrews as a holy people. Holy means separate. You’re going to be separated from the world. I have separated you from the Egyptians. I brought you out of

the land of Egypt. I am going to take you into another land and drive the heathen out because you are holy, you are special, you are different from the rest of the world. And that is what He says of the Church. To the church, you are different. You are not like the world. You are a holy people. You are separated from the world. You are not a part of the worldly system. You don't depend on the worldly system to govern your life. You are different. And so He is saying act like it. Don't act like the people of the world. You are a holy nation – you are different.

And then He says, “brethren” holy brethren (and we include sisters too, brethren and sisters, it's an all-inclusive word describing God's people, God's children). And that which makes you brothers -- that which makes you all the children of God, is the fact that you all have the same Father. Go back up to the Second Chapter of Hebrews, verse 11, this passage is a little scary if you take it at face value. Hebrews 2:11, “For both He who sanctifies (that's Christ) and those who are sanctified (that's us) are all from one Father (or from the same Father); for which reason He is not ashamed to call them brethren.” We are not only brothers to one another, we are also a brother to Christ. And you are as much a child of God as Christ is a child of God. Not in the same sense because He was the only begotten of the Father – there has never been anyone like Him before – He was the only begotten Son, but notice Heb 2: verse 10, He is bringing many sons into glory.

So, when he says holy brethren, he is talking to us as being the children of God. We are all from the same Father. We are from the same Father that Jesus Christ is from. His Father is our Father.

Alright, and then he tells us we are “partakers of a heavenly calling.” He didn't say “you shall be partakers.” He said “you are partakers.” He has already used this word “partaker” in the 14th verse of Chapter 2 and applied it to Jesus. Heb 2:14, “Since then the children share in flesh and blood, He Himself likewise also partook of the same . . .” Jesus was a partaker of flesh and blood, now just as Jesus became flesh, He became a man and dwelt among us as a man, in the same way, we became partakers of a heavenly calling.

I think that is a great statement that we are called to partake of heavenly things. God has called us out of this worldly system, not just so we can be saved, but so we can partake of things that are heavenly.

God brought Israel out of Egypt not just to free them from slavery, but He said I brought you out in order to take you in . . . I want to take you into the land so that you can be My people and so I can do great things through you so I can show forth My glory in My name to all the nations around you.

It is not just for your benefit that I am bringing you out -- it is not just for our benefit that He saves us, it is not just for our benefit that we might escape Hell, or the judgment or punishment, and it is not just so we can enjoy a new life. All of those things may be true, but He wants us to partake of a heavenly calling. He has called us to partake all those things which are “heavenly,” as opposed to the things which are worldly.

We are partakers are something which is spiritual, something which is heavenly. And just to show you some of these things, in the book of Hebrews 4:16, "Let us therefore draw near with confidence to the throne of grace . . ." That was unheard of in the Old Testament. You could not come boldly before the throne of God in the Old Testament. You had to come before the priest . . . you had to go through certain ritual and ceremony. You had to bring certain sacrifices. The priests had to go in on the Day of Atonement and only after he'd gone through all kinds of ritualistic ceremonies was he then able to go into the presence of God on behalf of the people. They could pray, but it was to a God that was off yonder that they did not really know or understand.

Now he says you can draw near with confidence . . . not only can you come into the very presence of God but you can be in His presence with confidence. And he says you can receive mercy and you can find grace to help in the time of need.

How do you handle things? Where do you go in the time of need? Who do you turn to in the time of need? We have resources that are beyond the world. Our source and our resources and our help and our strength is not from things that are physical, it is not from things that can be seen, and it's not from the same place the world gets theirs from. It's from the throne of God -- We have access to the throne!

Go on over to Hebrews Chapter 9, verse 14, "how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, **cleanse your conscience from dead works to serve the living God.**" When God cleanses us, when Christ's blood is applied, it even cleanses your conscience . . . **The only thing that can cleanse your conscience and give you a good conscience before God is the blood of Christ!** Nothing else will do it.

The blood of Christ and His death on the cross is so effective that it cleanses your conscience from dead works, and you are prepared then to serve the living God!

Chapter 10 is a great chapter which speaks of our resources. In Heb 10:2, he spoke of those priests of the Old Testament and their offerings . . . he says, "Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had a consciousness of sins?" If there was an offering in the Old Testament that could have cleansed them of their sins, they would never go around having had a consciousness of sin. Once they were cleansed, they would be free from sin. But it didn't happen.

But Hebrews goes on down and says it has happened . . . Heb 10, verse 12, "but He, having offered one sacrifice for sins for all times, SAT DOWN AT THE RIGHT HAND OF GOD." Verse 14, "For by one offering He has perfected for all time those who are sanctified."

The Old Testament could not perfect those who drew near. If it could, they would not have a consciousness of sin. But His offering which He has made one time has perfected for all times those who are sanctified.

One offering perfects the believer in the sight of God! And we go around talking about the fact that we are just old sinners saved by grace, or that we are not perfect because nobody is perfect,

and we excuse our sins and our shortcomings because we are not perfect and God does not expect us to be perfect. He has perfected us by the sacrifice of Christ and in His eyes we are perfected.

Now the Hebrew writer is saying we ought to live like it!! That is partaking of heavenly things.

Heb 10:19, we have confidence to come into the holy place by the blood of Jesus, vs 22, so let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water, 23, Let us hold fast the confession of our hope without wavering, vs 24, let us stimulate one another to love and good deeds . . . WE HAVE ALL OF THIS AVAILABLE BECAUSE OF WHO WE ARE . . . these are heavenly things.

Heb 12, he begins down in vs 22, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem . . .” **YOU HAVE COME** . . . you are not marching to Zion, you are already there! **“You have come to the city of the living God.”** And he tells us where all you have come to here. We have received a kingdom which cannot be shaken. Therefore, he says let’s do something about it . . . let’s live like it!

I think the greatest passage that deals with heavenly things, from what is available to the Christian, is found in I Corinthians, Chapter 2 . . . turn there. I think everybody ought to memorize these verses. I Cor 2 – and I may get in trouble, begin in vs 9, “but just as it is written, THINGS WHICH THE EYE HAS NOT SEEN AND THE EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.” This is another of our great funeral texts . . . that is about the only time we ever hear it is at a funeral or when someone is talking about going to heaven.

We say, Glory to God . . . because our teaching has taught us that we cannot wait to get to heaven to start enjoying all of this that he is talking about . . . THINGS WHICH THE EYE HAS NOT SEEN AND THE EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.

But if we keep reading, verse 10, we’ll see what he is talking about . . . the THINGS WHICH THE EYE HAS NOT SEEN, the things which THE EAR HAS NOT HEARD, the things WHICH HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM, vs 10, “For to us God revealed them through the Spirit . . .”

What did God reveal to us? He has revealed to us THINGS WHICH THE EYE HAS NOT SEEN, THINGS WHICH THE EAR HAS NOT HEARD, AND THINGS WHICH HAVE NOT EVEN ENTERED THE HEART OF MAN . . .

. . . He has already revealed them to us through His Spirit . . . “PARTAKERS OF A HEAVENLY CALLING.”

Things they have never heard of in the Old Testament . . . we have heard and we have experienced. Things which they never saw with their eyes, we have been enlightened in our spiritual lives and we see things they never dreamed of. And things which they could never conceive or understand in either their heart or their mind, has entered into us because we have His Spirit. Vs 10, “for the Spirit searches all things, even the depths of God.” That Spirit which searches the depths of God, dwells in you!

Now, I Cor 2:14, “But the natural man does not accept the things of the Spirit of God because they are foolishness to him, and he cannot understand them, because they are spiritually appraised (or spiritually judged or discerned).” It depends on how you are looking at it. Vs 15, “But he who is spiritual appraises all things, yet he himself is appraised by no man.” Now look at verse 16, I think this is the most astonishing verse. The way Paul uses it is the most astounding in all of the New Testament.

Vs 16, “FOR WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM? Paul uses that same passage in the 11th Chapter of Romans when he is talking about the sovereignty of God in calling the Gentile and rejecting the Jews, and in that passage he is using it to say that nobody could understand what God was doing in calling the Gentile and hardening the heart of the Jews. So in Romans Paul quotes the Old Testament (I could not find the Old Testament cite for this quote), but he quotes it and then he stops right there (Rom 11:34).

But here in I Cor, he adds something to it. Here he says, “FOR WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM” – Nobody . . . we cannot know the mind of the Lord . . . that is what the passage originally said. There is no way the human mind can grasp the mind of God or to know the things of God. We quote Isaiah 55, His ways are above our ways, His ways are higher than our ways, His thoughts are not our thoughts . . . and so we go our merry way and say we cannot understand . . . and so we say God does not expect me to understand.

Paul said understand what the will of the Lord is.

There is no excuse for not understanding, because of what Paul adds here in I Cor 2:16,” FOR WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM? But we have the mind of Christ.”

We see things which the eye hath not seen, we hear things which the ear has not heard, we receive in our heart the things which the heart could never perceive before because we have the mind of Christ. He has given us the mind of Christ in order that we might know, he says, in vs 12 (I Cor 2:12), “Now we have received, not a spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God.”

God expects His holy brethren, His partakers of His heavenly calling, He expects them to know and to understand the things which are freely given us of God (a better translation).

We are not going to embellish this by giving you all sorts of worldly illustrations. Here is the

revelation from God's Spirit. This is what His people need . . . we have access to the things of God to the depths of the very mind of Christ. And this isn't reserved for over yonder . . . this is what we need now, this is what He has given us now, and He expects us to know it, and understand it, and use it now for His glory and His purpose now. If we wait until we get over yonder to pursue it and use it, we will have missed it.

Heb 3:1, ". . . consider Jesus" – isn't it interesting that he must remind holy brethren, that he must remind people who are partakers of a heavenly calling, isn't it interesting that he must remind them to consider Jesus? That blows my mind when I think about it.

Paul has a statement that he makes about 4 or 5 times in scripture . . . little words . . . but they carry great meaning. Rom 6:3, he said in vs 2, "How shall we who died to sin still live in it?" Vs 3, "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?" Do you not know that? Those 4 little words – Do you not know – Do you not know that you have died to sin? . . . Evidently they didn't. And so he had to tell them.

Down in Rom 6:16, he tells them, "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves to the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?" Paul infers that any Christian ought to know that. Do you not know that the one you serve is your master, no matter who it is?

He uses this little phrase also in I Cor 3:16, writing to that troubled church, "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" And I Cor 6:15, "Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be!" Do you not know this?? He is inferring that they ought to know it.

You ought to know that the Spirit of God dwells in you . . . if you knew that, as you ought, you would not be acting like you are. Your life would be different if you only knew and you ought to know.

He uses that phrase 2 other times earlier in I Cor, Chapter 6: 2, "Or do you not know that the saints will judge the world?" . . . because that should make a difference in the way you act. He says, "And if the world is judged by you, are you not competent to constitute the smallest law courts?" Can't you settle your own problems . . . you are going to judge the world – Don't you know that?

And then he really blows their mind, vs 3, "Do you not know that you shall judge angels?" – Don't you know that? I haven't found many people that really know that . . . I guess they have read it, but I've only met a few that really know it. Paul said don't you know that . . . it ought to be affecting your life!

Alright, let's get back to Heb 3:1 . . . consider Jesus, the Apostle and High Priest of our confession. Notice he used the word Jesus (he's saying I want you to consider the fact that Jesus was a man, that He emptied Himself and Himself took on Himself the form, not of angels,

but of the seed of Abraham). He says I want you to consider Jesus, the Apostle and High Priest of our confession . . . that means the one we confess to be our apostle and High Priest. Consider the one that you confess and believe to be your Apostle and your High Priest. The word Apostle is the one sent out. The word Apostle means sent out. God sent 12 out. He chose 12 apostles and He sent them out. There were 12 apostles and they were sent. Jesus is our Apostle . . . He was sent. He came from heaven to the earth (He was sent from heaven to earth). He is also our High Priest . . . He is the One who is interceding, which means he went back to heaven.

So, there are two aspects to the Ministry of Christ. One, He was sent into the world, as our Apostle. Heb 2:14, "Since then the children share in flesh and blood, He Himself likewise partook of the same that through death He might render powerless him who had the power of death, that is, the devil." He was sent into the world as our Apostle.

And then He ascended and went back and sat down on the right hand of the Father in order that he might intercede for us and in order that he might become ruler of all things . . . Hebrews, Chapter 1, verse 13, "But to which of the angels has he ever said, 'SIT DOWN AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.'"

Jesus, our Apostle . . . He was sent to share in flesh and blood . . . now I want you to get this, turnover to Galatians, Chapter 4, and Paul has been talking about the fact that we are heirs, and he says in vs. 1, "Now I say, as long as the heir is a child, he does not differ at all from a slave, although he is owner of everything, but he is under guardians and managers (or tutors) until the date set by the father. So also we, while we were children, we were held in bondage under the elemental things of the world. But when the fullness of time came, God sent forth his Son (that is the word Apostle), God sent forth his Son, born of a woman (the emphasis is He became flesh, He became a man born of a woman, born under the Law, that He might redeem those under the Law) **that we might receive adoption of sons.** Vs.6, And because you are sons, God has sent forth the Spirit of His Son into our hearts crying, 'Abba! Father!'"

Now, among other things, Jesus became a man in order that we might become heirs . . . see, that is what Paul is talking about. In fact, if you go back into this 3rd Chapter of Galatians, look at verse 13, "Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written cursed is everyone who hangs from a tree." Every fundamentalist preacher knows that verse by heart . . . the problem is they don't ever read the next verse. You see, Christ redeemed us by hanging on a tree **in order that** (this is why He redeemed us) in order that in Christ the blessings of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith."

He redeemed us in order that we might receive the blessings of Abraham that begins by us receiving the Spirit through faith. So Paul talks about the blessings of Abraham . . . listen, vs 16, "Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but rather to one, "And to your seed," that is, Christ.

When God made that promise to Abraham and I'm going to get you so-and-so and it's going to be for you and your seed, Paul said "his seed" (he was not talking about Israel), he was talking about Christ. And he goes on down after he says we have become sons of God through faith in

Jesus because we were baptized into Christ and we were clothed with Christ . . . Gal 2:29 says, “And if you belong to Christ, then you are Abraham's seed and you are heirs according to the promise.” We quote Romans 8 “heirs of God and joint heirs with Christ “ but what are we going to inherit? Not a metallic city (describe in Rev 21), but if you read the 4th Chapter of Romans, you'll find out what God promised Abraham, verse 13, Rom 4:13, “For the promise to Abraham or to his descendants (or to his seed Paul says Galatians 3) that he would be heir of the world was not through the Law, but through the righteousness of faith.” He promised Abraham he would be heir of the world!

Jesus comes along and says the meek shall inherit the earth. And what do the meek say . . . We don't want it! What would we do with it if we had it? We want to leave the earth! We want to go to heaven and walk that street of Gold!! Usually, we want to do what God doesn't want us to do anyway. We want to leave the earth! We want to be raptured. We want to go to heaven when we die. God says I don't want you to leave the earth. I want you to go into the earth . . . get the difference?

He doesn't want us to die so we can live happily ever after . . . He wants us to live for Him in the darkness of a sin-cursed world. And so . . . we are heirs.

Go back to the Second Chapter of Hebrews that we looked at last time . . . verses 6-8, “WHAT IS MAN, THAT THOU REMEMBEREST HIM? OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM? THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS; THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET . . . vs 9 But we do not yet see Him who has been made for a little while lower than the angels, namely Jesus” . . . JESUS, OUR APOSTLE, who was sent forth in order that we might become heirs to the promise.

NOW, MAN WAS AN HEIR ALL ALONG . . . because God created him in the beginning to have dominion over His earth and to take care of it, and to reproduce His life. Man was an heir but he could not inherit it until he became a son (Galatians 4:1-7, we read a while ago). He could not inherit it until he became a son and that is what the Hebrew writer is talking about in Heb 2:10, “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect their salvation through sufferings.”

That's what He's talking about in this book . . . He is bringing many sons into heirship, bringing many sons in the glory. He is our apostle. He died to release us from the curse of the law in order that we might receive what God has promised and God promised the land to Abraham and we become heirs of that promise and that's what He wants us to do . . . to stand in a world that is lost -- plunging into chaos -- it has lost its way and doesn't know how to go.

He wants us to stand in the world and witness and testify to the fact that God is real and that there is a way out and to testify all truth of the Gospel.

We need to talk briefly about Jesus as our High Priest . . . Heb 1:13, “But to which of the angels has He ever said, SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A

FOOTSTOOL FOR THY FEET?” Intercession (Christ as our High Priest) and sitting at God’s right hand are both connected and those two are connected with Christ ruling over His enemies.

Now notice, I want you to get this, Heb 9:24, “For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us.” He sat down at the right hand of the Father to appear in the presence of God for us. It was for us that He did it. He is in the presence of God, not only to intercede for us, not just to forgive, (all of that is true . . . and we lay great emphasis on that, He is sitting on God’s right hand interceding for us, we have access, we have forgiveness for sin, we know that Jesus is our intercessor, that is what Hebrews is all about . . . Jesus is our High Priest . . . Consider Jesus our Apostle and High Priest of our confession) . . . **but did you notice** what he said about sitting on the right hand of the Father . . . when he’s talking about Him being greater than the angels, when he’s talking for example, in Heb 10: 12-13, “but He, having offered one sacrifice for sins, for all time, SAT DOWN AT THE RIGHT HAND OF GOD (and why did He sit down at the right hand of God) waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.” He is quoting from the 110th Psalm . . . He sat on His right hand in order that He might rule and destroy His enemies.

Christ is sitting on the right hand of the Father not only to intercede for us, **but to destroy our enemies**. Can we understand that? We have access to the Throne, not only to be forgiven, but to have our enemies destroyed. God is not only in the building business and the saving business, He is in the destroying business . . . And He is destroying, Paul says, every speculation, every high thing that exalts itself above the knowledge of God. I think that is II Cor 10:5, “We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

Because Christ is sitting on the right hand of God, there is not an enemy in your life that raises its ugly head **that you cannot destroy!!** Consider Jesus your High Priest . . . He’s on the right hand of God not only to forgive you, but to destroy your enemies.

When those enemies come against you, you go to the Throne of Grace and destroy them. That’s what He is there for.