

He Who Built the House

Hebrews 3:1-6, "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house. 3 For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. 4 For every house is built by someone, but He who built all things is God. 5 And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, 6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end."

Let's pray. Dear heavenly Father dear God, we do thank You dear Lord that You have given us Your word, that You have sent Your Spirit to explain all things to us and that by Your word and Your Spirit we might understand things. I pray dear Lord that You would help us as we read these words, that we would understand what You're doing in Your next covenant. How You're fulfilling things through Christ, the place of the law, the place of Moses, the place of servants, and the place of our service to You and understanding the glory You have bestowed upon Your people and upon Your church that You might glorify Your Son Jesus Christ. I ask You dear Lord that we might praise You, that we might serve You, and glorify Your name in all that we do. Amen.

As we switch back to Hebrews from Exodus we come to this passage that talks about how much greater Christ is than Moses. We've been thinking a lot about Moses, how he was sent by God, how he was sent from the desert of Sinai and he was returned from Egypt after he originally had forsaken being in the king's palace because he wanted to seek after Christ. We see how he confronted this type of Satan, which is Pharaoh, we see how he shepherded Israel out of Egypt and God used him to judge and to cause all the Egyptian army and Pharaoh and all the leading people in Egypt to be destroyed through him. As we go forward we will see Moses is the mediator, where he cries out to God not to destroy all the Israelites after they make the golden calf. He's going to be the law giver and tell them what they should do, what's pleasing to God and what's not pleasing to God. In all these things He is a type of Christ. By the time Christ came the Israelites were largely worshipping Moses. They were looking for a Messiah to come, but they thought because Moses had delivered them from Egypt, because he established them as the people of God, that he was to be revered and that he was special. As we went through Exodus and you hear about Moses lifting up his rod and the frogs come up and the water turns to blood, you see him blowing dust and all of a sudden everybody is covered with burns, all the Egyptians are, and you see him take his rod and he splits the Red Sea so that these towers of water that's more powerful than any tsunami. We can look and say how powerful Moses is and the writer of Hebrews is saying, 'He was just a man, he was categorically different than Christ.' In many ways it seems like Christ just exceeds Moses. Moses was a great prophet, Christ is a greater prophet. Moses was the law giver, Christ came and He explained what those laws

meant, but He's not just greater than Moses, He is categorically different than Moses. Before we consider this passage, let's remember what we have gone over in Hebrews. The first chapter is emphasizing that Christ is greater than anything in creation, any being in creation. He was the One through whom all things were made. There was nothing that was made that was not made through Christ. He is greater than the angels, greater than Satan, and greater than all creation because He is the One through whom it was made and the One who makes it is greater than the thing that was made. That One who was greater than everything made, He descended, He came down and became subject to powers. The One who was exalted above all creation comes down and He becomes lower than angels so that He could suffer to free those who were subject to bondage because of sin. He came down so that He could break the fear of death. He joined with mankind so that He could free mankind. As Charles just read, He became like His brethren. This One who was God took on flesh and dwelled among us. He became like us so we could be His brothers, so we could be His children. He calls those who are saved His children. Think about that. That's how much this One who is completely separate from us becomes like us. This is categorically different than what Moses did. The Israelites were looking and saying Moses did great miracles, Christ did great miracles, so they are similar. The writer of Hebrews is saying they aren't similar at all, they are completely and fundamentally different. In chapter 3, the writer of Hebrews picks up with the idea that Christ, by joining with us, was able to be made a merciful and faithful high priest. To be a high priest you can't just be God because if you're God then you can't intercede with God because you are God. So Christ took on flesh so He could be the priest that intercedes for us. He joined with us so He could be made that sacrifice, so He could be a propitiation for the sins of the people because He had to come to be a sacrifice. Moses couldn't do that. If Moses sacrificed, he would simply be sacrificing for himself. Jesus Christ joined in our sufferings so that He could break our suffering. So the writer is now going to explain why that makes Christ so fundamentally different from Moses. He's not just greater, He's different. Moses was a servant of a house, Christ is the builder of the house.

Verses 1-2, "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house." The context was He had to be made like His brethren and take on flesh to be a high priest so He could sympathize with us, sympathize with the temptations, sympathize with the suffering that we take on when we take on flesh. We should consider this, and consider what this means because it's significant that He's our High Priest. The writer of Hebrews is saying to not skip over this, think about what this means. Then he says, "holy brethren" so the writer of Hebrews is anybody that writes a book and sends it out to the Hebrews. There's going to be believers that read it and unbelievers that read it and so he's taking a step back and saying he is writing to the believers, writing to the holy brethren. When Jesus Christ took on flesh, He could say to all men, He could pronounce the praises of God in the congregation and call them brethren because they had flesh and blood like He did. There's only some that He identifies with and those are the ones that are holy. By taking on flesh He became a brother of Adam and all the descendants of Adam. But then there's the holy brethren, those that are His children. Jesus Christ is the brother of all, but most are still in rebellion to Him. The basic sign of not being in rebellion to Christ is that you're holy. Later in Hebrews

12:14, "Pursue peace with all people, and holiness, without which no one will see the Lord." If you're not a holy brethren, you're not saved. It's that simple. You can't say you believe in Christ, He is my Savior, He is the propitiation for my sin and actually be saved unless you turn from your sin. If you are just like the world, Christ did not come to bring people to Him that are just like the world. He came to change a people so that they would be holy. If you're not seeking holiness you're not seeking praise. If you're not seeking holiness Christ is not your Father, Christ is not your Savior. If you're not killing sin, if you're letting it run rampant in your life, don't deceive yourself, that is not what the children of Christ do, that is not what God does for His children. He chastens every one He receives, He constrains sin in His children just like every father and mother in this room, they work to constrain the sin in their children. You all know this is what happens. You've all seen it and dealt with it in your own household. Every child in this room has seen it done where their parents are trying to constrain their sin and then they turn around and say they're not saved by works. That is not what this Scripture teaches because God is a faithful Father. Without holiness you will not see God because God is not treating you like a child, like His child. So the brethren that makes up Christ's house is not just those who join Him in flesh and blood, it's those who join in His holiness. Not with the perfection Christ has, but with the spirit of holiness that God gives to all believers. The Holy Spirit makes one holy so the writer of Hebrews is saying they are speaking to the ones that have been made holy by Christ. They are "partakers of the heavenly calling." If you think of holy brethren, the first thought is that you are working out your holiness by yourself, but then the writer makes it clear that he is talking about those who have partaken of the heavenly calling. Being a holy brethren doesn't mean works-based righteousness, holy brethren is the outward working of the inward call. Those who partake of the heavenly calling, the call to Christ must come from God. As Christ said to Peter in Matthew 16:15-17, "He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven." The only way we can see that Christ is the Son of the Living God is because God reveals it to us. The only way we can understand the parables is because God reveals it to us. The only way that we can come is because God opens our eyes. He gives us ears to hear and a heart to understand. It's important for us to remember this. It's important for us to look at it. If you think it's by your strength that you were saved, if you think it's by your wisdom that you were saved, if you think it's by your knowledge that you were saved and not because it was a heavenly calling, you have the wrong view of the gospel. The gospel is that God will save whom He will save and show mercy to whom He will show mercy. Let's make sure we are applying this in our homes because it's really easy for parents, and I've seen this happen over and over again, to think that if they just teach them the right things, if we just discipline our children right, if we just do x,y, and z, then our children will be saved. That's not the teaching of Scripture. The teaching of Scripture is that it requires a heavenly calling and no physical being in this room could possibly create a heavenly calling to their children. It's God's work so that no man can boast. That means that we are supposed to speak the truth of who God is, we are supposed to be declaring it, we are supposed to tell them that their duty is to worship God. There are many things we are supposed to be telling our children, but don't confuse yourself, you can't save your children. I've seen so many family integrated churches break up because at some point in time the parents say if they do all this they will save their

children and they can't save their children. They forget this basic thing. Let's not have it happen here because that's idolatry. You cannot save your children, it requires a call of God because God is all in all. God is the One who is building the house, not man. Faith comes by hearing and hearing by the word of God. That's our duty, but the Spirit still blows where it wills, it still requires a heavenly calling. Nobody can ever save themselves and nobody can ever save their children or save anybody. All we can do is be faithful in God's house. It is God who is the One who builds it. Children on the other hand, don't ever use the fact that it requires a heavenly calling as an excuse to make it God's fault. Unbelievers sitting in this room, it's not God's fault. He is your creator, you owe Him that. You have that responsibility. You have a duty to believe it is true. The unbeliever has to actively work to suppress the truth. He has to actively work to ignore the reality of who God is so don't blame God for your work. You're receiving the reward for your work. So partakers of the heavenly calling, "consider the Apostle." When we think of what Christ did so He could call us brethren, we need to remember He was an apostle. People call themselves apostles now, but we say there were only twelve apostles. We kind of forget what the word means. What the word means is to be sent so there were twelve apostles of Jesus Christ. There were twelve people who were sent by Christ, the eleven- the twelve apostles minus Judas- and then Paul was sent to go preach to the nations. He was sent personally by Jesus Christ. That's what it means to be an apostle, he was sent by Jesus Christ. Now we have people that are sent out, Paul and Barnabas and later Silas, we sent out by the church at Antioch. They were apostles of the church of Antioch. That's all it means, it means to be sent from. So who is Jesus Christ an apostle of? He was sent by God the Father. Jesus Christ has twelve apostles, the church has innumerable apostles, but God the Father only has one apostle and that is Jesus Christ. He's the apostle that was sent to take on flesh and to dwell among us. When we think of the work of Christ we can never separate it from the Father because He is coming as a representative of the Father. He is coming just as the original twelve apostles went saying this is who Christ is, Christ came saying who the Father is, if you have seen Me you've seen the Father. He is an apostle of God the Father so we should never think it's just Jesus Christ who cares for His people because God the Father cares too, He sent His Son. "And High Priest of our confession." Since He was the One who made the sacrifice of Himself, because He was the One who mediated between God and man, He can truly be a high priest, one who can truly reach the Father without a mediator. Like every other high priest, all the high priests of the Aaronic priesthood had to sacrifice an animal before they could approach God because they needed the blood to cleanse them, but He didn't need that. He was holy. He didn't need the blood of a bull or goat for He was the perfect sacrifice. He is the High Priest of our confession because we say what He has said. That's what confession means, which is homologia, which means to say the same thing or to think the same way, to reason the same way. He's a High Priest of our confession meaning if you're confessing a different Christ then He's not your High Priest. He's the High Priest of those that agree with Him and what He says. We have to be saying that He took on flesh. We have to be saying He descended from heaven and He ascended to the Father. These are truths that we have to hold on if He is our High Priest. If we are saved we have to believe these things. It can't just be that we believe in Jesus Christ and then make up your own Christ. To believe on Jesus Christ to have faith means you agree with what Christ says about Himself, what the Scriptures say about Christ, that He defeated death, that He was put in the grave, that He rose and by Him and through Him He

destroyed the fear of death, which is what causes and what allows the bondage of sin. So as we're thinking about this we should be thinking about this, the writer of Hebrews is saying this is what it means to be saved. You have to be holy and you have to be called by God and you must believe in real things about Christ. The High Priest, "Christ Jesus." Christ literally means 'the anointed one' and Jesus means 'Jehovah saved'. Christ Jesus, the One who was appointed, the One who was consecrated to the office as the means by which Jehovah would save. He's the only way to the Father. When we think of Christ Jesus, that's what we are supposed to remember. This is the means that God used to cause man to be reconciled with God. Christ Jesus "who was faithful to Him who appointed Him." Jesus Christ was faithful to God the Father, the One who appointed Him, the One who sent Him. We hear Moses at the burning bush saying, 'Why me? Send somebody else' and we hear Christ saying in the Garden of Gethsemane, 'Let this cup pass from My lips', but both of them were faithful in their house. Both of them were faithful in the responsibility they were given. Neither of them wanted to do it, but both of them did it. They were faithful. Jesus Christ was faithful to God the Father who appointed Him. Just "as Moses also was faithful in all His house." Moses did what God told him to do. Obviously he grumbled and complained in a lot of ways and more than Christ did, but Christ is sweating drops of blood. It wasn't easy, but yet He was still faithful. So Moses was also faithful in all his house. I think it's worthwhile for us to consider what a house is. It's 'oikos' and it literally means 'house', but sometimes it's translated as a house of God, not a building but a group of people. There's three normal meanings for the word 'house'. One is a physical structure and one is like a family and then one is the temple. So as we read this and as we think about this, I think it's useful for us to think of the house that is being built, there is a reason why there are these three meanings to it because there is truth in all of these. Moses was faithful in all His house is a quote from Numbers 12, when Miriam and Aaron say that God doesn't just speak through Moses, but that He speaks through them as well and God responds starting in verse 6, "Then He said, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the Lord. Why then were you not afraid To speak against My servant Moses?" The context of this is in Israel, Aaron the high priest, Miriam their sister, they weren't like Moses. They weren't faithful in His house, the one who was faithful was Moses. The one who did what He was told was Moses. He's a faithful servant. God told Moses what to do and he did it and the contrast is Aaron and Miriam. They're saying, 'We should be allowed to talk for God.' God did not tell them to talk for Him so they were not faithful in God's house. Moses was the faithful one. Faithfulness as a servant is to do what you're told. Faithfulness as a child is to do what? From Ephesians 6, it's to obey your parents, to obey your father and mother. Faithfulness is not just some esoteric thing that we go, 'Oh, Moses was faithful in Christ's house'. No, faithfulness means you fulfill the role that you've been given. To be a faithful father means you spank your children. To be a faithful civil magistrate means you wield the sword. To be a faithful elder means that you deal with the keys. To be a faithful servant you do the things you're supposed to do. Moses was faithful in His house because God said to Moses, 'Go tell them', and he went. We need to make sure that we understand what it means that Moses was faithful because the question is, are we faithful? We say we believe in Jesus Christ, but that's not faithfulness. That's to have faith, but we are to actually be faithful which means we take that

profession and we apply it. We say, 'God what would You have us to do? What does it tell us to do in Your word?' Then we do and do that, that's what it means to be faithful. Are you full of faith? Are you just full of a profession or confession? Moses is held in honor because he was faithful. Moses was held in honor because he said he was a servant in this house, God what do You want me to do? Then he went and did it. He went and did it so he could stand before kings and defeat a type of Satan. Do we do the same? That's what faithfulness is. Faithfulness is to fulfill the role that God has given you. Are you a faithful servant? Do you want to do a role that you haven't been given and do you not want to do the role that you have been given? That's a sign of faithlessness. You can see it in our government. The president wants to legislate, the courts want to legislate, the president doesn't want to execute the law so it goes to the court. Everything is turned upside down because the heart of man is to be faithless to God; either to do what they're not supposed to do or to not do what they are supposed to do and that's being faithless. Are we like that in the church? Are we like that here or do we do what we're told? God has told us to do a lot of things, are we doing the things that we are told to do?

Verses 3-4, "For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God." So again we need to contrast Moses with Christ. They were both faithful in the house, but they were still categorically different. This one, Christ, "has been counted worthy of more glory than Moses." It's clear that from what they gave up, from what they were given to do, from the hatred they experienced, from their suffering, from having to deal with sinners, from their rebellion against them, there is similarity between the two. It's clear that Christ is worthy of far more glory than Moses. As we go through and we see Moses leading out these millions of people that all they do is practice idolatry and grumble and complain, we can go, 'Look at how great Moses is'. The writer of Hebrews is saying not to do that, but to remember that Christ is far greater, Christ is categorically different. Moses is a type of what we are supposed to be like, faithful to whatever God gave us. Christ though is creating the house, He has far more glory than Moses has, He has far more glory than we can have. Our greatest glory is simply to obey. Christ's glory was to build a house. The Israelites gave more honor to Moses. Remember this book's first audience was the Hebrews and the Israelites held Moses in high honor, even as they twisted what he said and added to his revelation. The writer of Hebrews is saying to understand the honor that Moses has is nothing like the honor that Christ has. There's a reason for that, "inasmuch as He who built the house has more honor than the house." He did something completely different than Moses. It's one thing to be a faithful servant and do what you're told, to diligently serve your master, but Christ does far more than that. Christ built the house. Remember, this is tying back to the previous verses, by His propitiation for our sin, Christ built the house. He is the One that made it possible, He is the One that made the faith of Moses possible. Christ is building a temple where God is worshipped. 1 Peter 2:4-5, ""Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."" Moses couldn't do that. We can think of all the things that Moses did, we can think of his boldness, we can think of his defeating the enemies, but Moses was not able to build, to make a spiritual house; all he could do was be

part of that house. It's only through Christ's sacrifice on the cross that we become living stones. He is not just faithful, He is not just obeying the Father, He is building the house. Again, 'oikos', the word used here of who built the house, He's the One that establishes the family of God, the One that builds us up into a spiritual house, He is the One creating a temple where Christ is actually worshipped. This is what God did, this is what Christ did. Just as a patriarch establishes his family, this is what Christ did with us whose children we are if we hold fast to the confidence and rejoice in the hope firm to the end. So the One who builds the house has more honor than the house. As living stones there is a sense that we are worthy of honor and God honors us just because we get to put on the livery of Christ. We get to dress as His servants, we get to be in the house. Just like when the Queen of Sheba comes to Solomon and looks at his servants and how they are dressed. The servants had honor not because of who they were, but because of who the master of the house was. We have honor the same way, not because of who we are, but because the garments Christ gives us. He gives us righteousness. The white garments are the righteous acts of the saints, it's the livery that we put on, the clothes that we put on. So He has more honor than the house, the house is just a bunch of living stones, but that house, the church of Jesus Christ, the family of God, does not have more honor than Christ. We should never make the church, even with its great value, we should never treat the church as if it's more valuable than Christ. I've seen people do this. They say they need to stay at this church because they love the people and they can serve the people there. If they are preaching a false gospel, the answer is that you need to leave. If you're not serving the way you should serve there, you need to leave. You can make the church an idol, you can give the church more honor than you give Christ. It can be a faithful church, but it doesn't mean that you're supposed to be there. To be faithful means you do what God tells you to do, that's what it means to be faithful. We need to make sure that we don't have the same idolatry of the Jews. The idolatry of the Jews was that they were part of this body so they are part of the children of God so how can You possibly condemn us? That's what they told Christ. They said they had Abraham as their father and Christ said if they had Abraham as their father they would be faithful like Abraham. We can never make the church replace Christ. The church is a very valuable thing, but we need to make sure we don't adopt the idolatry of the Jews, that we think the people we are with are more valuable than the God we serve. "For every house is built by someone." Things don't happen by themselves. When a house is built it takes work, it takes perseverance, it's a lot of labor, but it never means that that building that was built is more valuable than the person who built it. Every house is built by someone, "but He who built all things is God." Think about that, any house that was built is because God built it. He is the first cause of all things. He who built all things, through Him are all things made. He's the One that made all things is what it says in Hebrews 1:2, "Has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds." This is a clear statement, Christ is God. He who built all things is God. So He's in a different category than Moses. Moses was a faithful slave, a faithful servant, Christ is God. Categorically different.

Verses 5-6, "And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end." It

repeats it again, "And Moses indeed was faithful." The contrast between Christ and Moses is not some lacking in Moses. We're not supposed to look at Moses and say if he had done this or that, if he hadn't grumbled and complained then he would have been Christ. No, he was faithful and he did what he was supposed to do. He fulfilled his role, but his role was categorically different than Christ's. He was faithful "in all His house as a servant". He was a servant in the house of God. The word for 'servant' here is only used in this one place throughout Scripture, which is 'therapon', which comes from the word for 'heat'. So this is like the most menial servant, this is the guy who keeps the fire burning in the rooms. This isn't like the steward of the house. Moses was willing to do the most menial things. It talks about in the Psalms how I'd rather be a doorkeeper in the house of God. The writer of Hebrews is comparing him, this is the guy who has to make sure the fire stays lit, the one who has to get up early in the morning to heat up the room before other people get up. We look at Moses and all he did and we look at his glory and it's being compared to the most menial servant. It's not like he has honor in the house like a steward with authority, this is the guy that would stoke the fires. Again, the writer's first audience are the Hebrews who were trained to treat Moses almost like a god. Remember how the crowd was riled up against Stephen that led to his stoning in Acts 6:11, "Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." They put Moses in the same category as God. That's why they stoned Stephen, because he had the audacity to speak blasphemous words against Moses. The writer says you should just consider Moses to be a menial servant, the guy who's bringing in firewood. The servants are there to serve the master. Moses, with all he did, we don't hear about his children and we don't hear about them like we hear about David and Solomon and Solomon's sons. We don't hear about anything like that with Moses. Moses wasn't there to build his house. God even says that He will build a house for him and he responded with, 'Don't kill the Israelites, it will cause Your name to not be feared among the nations.' Moses was faithful in all His house, Moses was not about building a house for himself. He was about building God's house, he was a servant in the house of God. Is that what your attitude is? Are you about building your own house? Are you about focusing on things that bring honor to your name? Are you thinking about how you have all these children so that will cause you to have an impact on the next generation and all these other things or are you saying you are here to build the kingdom of God and build Christ's house? That was the sign of faithfulness in Moses. He had the right focus, is that your focus? Then it says, "for a testimony." Moses wasn't a faithful servant for himself, but to declare truths, to testify about things of God. When we think about Moses leading the people out of Egypt, about confronting Pharaoh, and think it was just about that, that's not the point. He was to testify, declaring things to come. He was declaring truths that hadn't been declared to the world before that. The faithfulness of God, He fulfilled the promises made to Abraham. The power of God, He destroyed the most powerful army in the world in a morning. The mercy of God, even though the Israelites were idolaters and in rebellion, God still delivered them from their punitive state. The righteousness of God, he declared the law of God and said this is what's good and what's evil. He's declaring the righteousness of God. He declares how God will judge between those who walk in faithfulness and those who walk in pride as the earth swallows up groups of people. He declares the nature of man as an idolater. He declares the need for a mediator. I can go on and on about all the things that Moses testified to, through didactic teaching, through types, Moses testified and not that we receive the fullness of it, but we receive

the basic doctrines through Moses. That's his basic testimony, all the things we think about God, they're from Moses. "Of those things which would be spoken afterward." There's multiple ways that people interpret this as Moses testified of types that would be fulfilled with antitypes. Some testify that Moses, as I've said multiple times, that Moses represents the law so Moses represents the law of God so they take this as basically what all the prophets do after Moses, they apply Moses, they apply the law. They said because as a nation we are doing this, we should expect the judgement. Because Edom is not doing this, they are going to be destroyed. Because Moab is not doing this, they will be destroyed. Because Babylon is doing this, they will be destroyed. The prophets are about saying this is what the law of God said and applying it, so in one sense all the revelation afterwards, especially the prophets, is just about explaining the testimony of Moses. I don't think that's even the idea. I think the idea is broader than that. All of the Bible can be considered a commentary on Genesis 1:1, "In the beginning, God created the heaven and the earth." That was written by Moses, Moses then goes on and gives all these declarations and the rest of the word of God is really just to flesh it out, just to speak about what Moses said. Nobody is contradicting what Moses said, they are just adding to it. When Christ comes He doesn't say to throw out Moses and He is going to tell the truth. He says that this is what Moses says and then tells what it means. Moses puts it all in place and the rest of Scripture is talking about it. The New Testament is a commentary on the Old Testament, the Old Testament is a commentary on the Pentateuch, the Pentateuch is a commentary on Genesis, and it bubbles down that all the Bible is a commentary on, 'In the beginning God created the heavens and the earth' because all the rest flows out from there. So Moses lays the foundational testimony of all the doctrines that are spoken of afterwards. So that was Moses' responsibility, he was to testify of who God was. It's not what Christ was given, He did do that because when He came He said if you have seen Me you have seen the Father, but He is doing far more than what Moses did. Moses testified to who God is, but Christ came as a Son over His own house. The picture again, tying to a house, is fulfilling Genesis 2:24, when we think of a son over his own house, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." A slave doesn't do this, a slave doesn't establish his own house. Moses is a slave in the house of God, he's never going to say he's going to create his own house, but as a Son there is a point in time where Christ goes to establish a separate house. When we think about this, when we think of what's happening here, this is Christ going to get a bride, this is Christ creating a house because that's what you do when you get married. You establish a new household. I'm not saying slaves didn't get married, but I'm saying as a free man that's what you do. Jesus Christ was in His Father's house and He takes on flesh and dwells among us to get His bride. He leaves His Father and mother, He leaves heaven to be joined with His wife, to establish His own house separate from the Father. It's not what servants do, it's what master's do. Then the writer goes on, "whose house we are." We are that house that's been established. We need to be thinking about that house in three ways, that's how the Bible uses the word. Peter wrote that we're the spiritual house, we're the building that's made up of living stones that are being fit together where each piece has its place, where all are carefully put into place. God makes us fit for the place like a master craftsman building a house and adding to that house and building this building that is this spiritual house. We need to recognize that He is building His church for His own glory, He's not building His church for the glory of the church, it's for His glory. That word translated 'house' can also be 'family'. We are

the house in a sense of being the family of God. As it says in Hebrews 2, we are the children the Father gave the Son. Think about that, Jesus Christ came to establish a family, He came to establish the house of Jesus Christ. That means we're brought into that house, your children in your house, it's not supposed to be about them and their glory, they are supposed to be building up their father's house as a picture of what we are supposed to do. We are to be building our Father's house and that means that we're building the house of Jesus Christ. Then another meaning is the couple. John 4:21-24, "Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." There was the temple and what made the temple important? It's because the Shekinah glory of God descended on the temple and it became filled with the Holy Spirit. Why are we important? Because we're so smart, because we're so good looking, because we're such hard workers? Not hardly. We are important because the glory of Christ and the Spirit of Christ descends upon His church. The Shekinah glory fills the temple of God, it is where God is. God is in His invisible church. That's what the Holy Spirit coming down is a picture of, it's a picture of the glory filling the temple of God. We're the temple of God, those who are saved, those who are of the holy brethren, those who have partaken of the holy calling. We are the ones with the Shekinah glory, we have the glory of the Holy Spirit. We're where God dwells, we're in His temple. That was done by the work of the Son because what does Jesus Christ say? He says He must go to the Father to send the Holy Spirit. He made us a temple, it was His work by causing the Holy Spirit to come down, to proceed from the Father and the Son like we talked about last week. It matters because if it's just the Father that did it, the Father is building His own house. The Holy Spirit proceeds from the Son because He's the One who's saying this is where God dwells, He dwells in His church. When we think of being His house, we need to be thinking of those connotations, the idea of being His family, being this building where every part has its place. We need to be thinking about it as we are the people who represent God's name because the church of Jesus Christ is who has the Spirit of God in Him. Not those who profess Him, not those who are the visible church, but those that truly have the Spirit of God. Now, the writer is going to again say that there is a condition to this. The condition is not whether you have partaken of the heavenly calling, it's saying if you have partaken of the heavenly calling there will be real results to that. We are that spiritual house, "if we hold fast the confidence." To hold something fast means to physically pin it down, but for an idea what it means is to keep it in mind. It's not something that you think about once and discard, it's in the presence of your mind. That's the word used in Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." Suppressing the truth in unrighteousness isn't that they go once and they decide God doesn't exist so I will pretend it's true and go live my life. No, what that means is, if you are suppressing the truth in unrighteousness, you constantly have to work at it because everything in the world testifies to who God is. Everything in the world testifies to the nature of His Godhead so every time you walk outside, if you are an unbeliever, you have to physically work to reject truth, you have to keep it in mind. So similarly here, when we talk about holding fast to the confidence, this isn't to put it off to the side and make sure it's procured, this is

keeping it in mind. We have to be keeping it in mind. Then that word translated 'confidence' is not what we think of confidence at all. It's 'paracea', which 'par' has to do with the endings, but it means 'all'. 'Racea' is where we get 'rhetoric'. This isn't about holding your confidence internally, this is about being bold enough in confidence to speak. With all speaking, with all declaring, that's what the word means. When we think 'hold fast to the confidence', we can just say we have assurance of salvation. The writer of Hebrews is saying if you're not talking about it, you're not holding fast to it so you should have no assurance of salvation. Let me repeat that, what the writer of Hebrews is saying is if you just say, 'Oh, I'm sure I'm Jesus Christ's disciple', but yet you don't keep in mind that you have a duty to build the house of God, that you have a duty to speak of who God is, that you don't recognize your duty to talk to other people and other believers and declare the glory of God, you're not part of His house. That's what it says. Now, it sounds comfortable when we read it in English, but that's not what the Greek means. What the Greek means, most of the time this word is translated into things like 'boldness'. Are you holding fast? Are you keeping in mind to be bold about the gospel of Christ? That's what it means to be part of His house. Again, think about it, it's not your house. If it's your house you can be bold about that or not, it's yours, but Christ is saying if you are a servant in My house, this is what's expected of you and I will make sure My servants serve. He's not a lousy Master. Are you holding fast in confidence? Are you keeping in mind the fact that you have a responsibility to speak to others? Are you keeping in mind that you have a responsibility to build the house of God or is it about your house and your family or your comfort or x,y, and z? Is it about the house of God? We can't hold fast to the confidence and be silent. It's supposed to be openly, plainly, boldly, freely, boldly? This is what it's typically translated as. Are you keeping in mind your duty to speak of the things of God? "And the rejoicing of the hope firm to the end." Again, these words got translated a certain way that rejoicing, it's the same word that I don't boast in anything except the gospel of Jesus Christ. This is about boasting, this is about glorying in. This isn't about saying, 'I'm happy', this is about God and not about us. Is this what you're boasting in? Again, we have a tendency to translate it into a private thing, I'm sitting off in the corner rejoicing in the hope. That's not the picture of this verse, this is that you're boasting about what Christ did, boasting about how He built a house, boasting about this house because you recognize your purpose in life is to build up the house of God. You're not a master, you're a servant. What is the hope? What are we supposed to be rejoicing about? The hope is eternal life, that's very clear from next week's passage. The hope is that there is an eternal rest in God. I've said this before, I've done lots of member interviews over my time as an elder, baptism interviews, and what most people forget is about the resurrection and that they will be in the bodily presence of Christ forever. What is the writer of Hebrews saying? It says we are this house if you do what? If you're bold to proclaim that Jesus Christ is who He said He was and that your focus and your boasting is in eternal life, not in this life. This is what it's about, it's not about this life, it's about eternal life. It's not about building a name for yourself, it's about building a name for Christ. That's what it means to be confident, holding fast to the confidence. That's what it means to be rejoicing in the hope. And you have to do it firm to the end. Keeping firm is the opposite of what's described in James 1:6-8, "But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways." This is, are you stable in these things? Not if you have this peak where you have a great zeal and you

preach the gospel and then you have a great zeal that you declare you can only have eternal life and judgement is coming and then you fade off and do nothing. Then you come back with great zeal in six months or a year and then you fade off and do nothing. This is that you're stable, that this is the pattern of your life. That's what it means to be faithful in the house of God. We're not to be wavering, we're to be steadfast. We're not to be moved because we're built on the chief cornerstone. We are the house and that house doesn't move because of who Christ is, He is the foundation and cornerstone. This isn't a one-time thing, this is to be the pattern of our lives. I've seen plenty of people do this. Especially when their children are in their house, they have a great zeal for the Lord, they read the word of God, they do all these things, they participate in the church, but then they get older and say it's too hard and they fade away. We're only Christ's house if that doesn't happen. You have to stay firm to the end. Christ did not build a house that falls down. The stones don't say, 'Well, I will stop being a stone in this structure now'. The stones maintain their place, they stay firm to the end. Are you running the race with endurance? Are you going to finish with a zeal to declare who God is? Are you going to finish with the zeal to boast that we can have eternal life with Jesus Christ, we can be forgiven our sins instead of receiving the judgement due us? Those who are of His house stay firm to the end. It's not by their strength, it's not by their wisdom, it's by the work of the Holy Spirit because if you have that Shekinah glory in you, you will stay firm because you can't overrule the Holy Spirit.

Applications:

1. Have you partaken of the heavenly calling? The reason that we should consider that question is obviously because we should make our salvation sure. Those who have not partaken frequently lie to themselves and say they have. They declare that they are partakers of the heavenly calling. My exhortation this morning is, look at these things and ask if you are a partaker of the heavenly calling. Those who partake of the heavenly calling are about Christ's house and not their own, they are about Christ's glory and not their own, they are about Christ's family and not their own. Make sure you're partaking of the heavenly calling because only those who partake of the heavenly calling will be saved. Our response to that thought that it is because of the heavenly calling has to be thanksgiving. If you're not thankful you don't recognize what Christ did. If you're not thankful you don't recognize, you think that somehow you have strength, you somehow can do something. Thankfulness is the heart of Christianity because you say Christ caused us to partake of the heavenly calling. Are you thankful to be delivered from the world? Christ called.
2. Are you a faithful servant? Aaron was the high priest and yet he was used as the contrast of being faithful. God says Moses is faithful in all His house unlike Aaron and Miriam. You're not faithful because of the greatness of your role, you're not faithful because you wear weird looking garments and say 'holiness to the Lord' on your hat. What makes you faithful is to fulfill the role that you've been given. God has many servants in His house and each one has a different role. Are you being faithful to fulfill the role that you have? That's true for the youngest Christian, that's true for the oldest

Christian. They all have a role and a place in that spiritual house whose builder and maker is God. Is your focus on doing work for the kingdom or is your focus on building your own kingdom? Note, everything ends up building God's kingdom because God can take the most wicked, the most vile, the person who is the most proud that is doing it for the kingdom of God, and He can still make it work out that it builds the kingdom of God, but it doesn't say anything about the faithfulness of the servant. It's not like you can thwart God's will, you can't. The question is, are you being faithful? Are you working to say this is what God would have me to do to build His kingdom? That's the question- are you a faithful servant that does what his master wants him to do even if it's the most menial work. Moses was not honored because of the great works that he did because God looked at it and called it menial. God looked at it like he is the guy in charge of keeping the fires burning. He was honored because he was faithful in God's house. Are you faithful in God's house? That's what Moses did even when he really didn't want to. Are you faithful even when you don't want to or do you only do the things that please you rather than the things that please God?

3. Do you see yourself as a stone rather than as the whole house? What I mean by that is, the modern church has a tendency to make salvation about the individual. When we think of our salvation it is personal, but it's personal just like a stone being added to a building, it's not about the stone, it's about the building. Too often the church wants to make it about the stone. Well, a stone by itself isn't very useful. It only becomes useful when it's put in the building. We have a tendency to make salvation about the individual rather than Jesus Christ came to save His bride. It's about the building and not about us. God does save individuals to fulfill that place, to fulfill a greater need for His church, to fulfill a greater purpose and we can make it so much about us. Do you think of Christ's sacrifice as Christ died for me or do you think of Christ's sacrifice as Christ died for the elect? When you think of Christ's sacrifice as God dying for you, it's about how Christ died for the elect, how He died for His church, how His propitiation for the sins of those who believe. It's not about the individual. It is about the individual, but the focus isn't to glorify the individual, the focus is to glorify the work of God. Jesus Christ died for far more than one of us. None of us could be saved without Him dying for us, but He died for far more than one of us.
4. When we think of being His house, that has very important connotations about where we place our identity. Do you place your identity in the church you go to, in your family, in your possessions? That makes it about you. Or do you place your identity in being about the kingdom of God and being about the house of God? Here's a suggestion, look at what offends you to see where you're actually putting your identity. If what offends you, if someone says bad things about you or the church, or this church, or bad things about your children, what offends you? Does that offend you or does people blaspheming the name of God offend you? If what you're doing is saying that being part of His house, being a servant in His house is the most important thing, it will change what offends us. What should offend us is the blasphemy of God. Who cares what they say about us? We're just the guy who shovels out stalls in the house of God. We shouldn't care if people make fun of us. Instead we should say, 'How dare they blaspheme my Master,

how dare they blaspheme the head of this house.' What are you offended at? If your identity is being part of His house, it will show itself by what you're offended at. It's easy for us to profess to be Christians and not look towards Christ, but continue to look at ourselves and think of ourselves more highly than we ought. Make sure your identity is in Christ.

5. Do you hold fast to the confidence? As a Christian, do you remember this and work to keep a boldness in your speech about God? You need to start doing this and I need to start doing this. If your life is to be about being part of Christ's house, being that living stone, then that means your words are different and you're speaking of things of God. I have no doubt that all of us fall short in this area, but we need to work to make sure we are thinking about it rightly, we are holding fast, that we're keeping in our mind the idea that we're supposed to be looking for opportunities where we can speak of God. Not use the excuse that Moses used in Exodus 4:10, "Then Moses said to the Lord, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue."" It's easy for us to say we just don't know how to speak to people, I'm just not eloquent, they say things and I don't think fast enough. If you keep to the forefront of your mind that you are to speak about things of God, you will speak differently and you will be prepared. Don't use excuses, hold fast the confidence, keep it in mind that this is what you're supposed to be doing. Lack of eloquence, being slow of speech and slow of tongue, they weren't valid excuses for Moses and they are certainly not valid excuses for us. If we're a servant in His house, we will speak differently.
6. Do you hold fast to rejoicing in the hope? Do you boast about eternal life through Christ Jesus? Do you remember that's what it's about? As Noel read Hebrews 11, that's what it says all these people, that's what they are focused on, it wasn't about what happened in this life, that's how they could go and be thrown in the lion's den, that's how they could be sawn in two, this is how they could go and be in the wilderness, this is how Moses was doing when he forsook Egypt. All of them were about rejoicing in the hope. All of them were about boasting that it's not about this life. That's why Abraham left Ur, that's why he left his father's house. Not because his hope was in this world, but because his hope was in the next world. Is that your boast? Is that what you put your trust in? Is that what you say nothing else matters compared to this? That's what it means to have faith in Christ, you have faith in His promise for eternal life. Are you rejoicing in the hope?

Let me close us in prayer. Oh Lord God, we do thank You for this word. We thank You for the passage that You have us in. We know, as always, it's in its perfect time. Lord, we pray that we be people that hear and not just let it go in one ear and out the other, but that we hear and we do, that we respond to it. Lord, give us especially a greater desire to speak the gospel to those that are dead and dying around us. We know that we live in a country who despises the idea of retaining God in our knowledge. We despise that, we can see that by the rise of homosexuality, we can see it in all the things coming upon this nation that we hear about in Romans 1. We know what the anecdote is, we know what the solution is, it's for us to hold fast the confidence. It's for us to rejoice in the hope. Lord, make us bolder to do these things, make us more faithful servants. Convict us of where we are failing to serve as we ought. Give us a zeal for Your

Father's house. Let us be like Christ where the zeal for His Father's house ate Him up. That's what we should be like. Lord, work in us to be more like Moses, work in us to be more faithful to declare the greatness of Jesus Christ. In Jesus Christ's name we pray, amen.