

# **GOD'S HOUSE**

**(HEBREWS 3:1-6)**

**Pastor Charles R. Biggs**

**Sermon Title:** *"God's House"*

**The Book of Hebrews - Pastor Charles R. Biggs**

**Scripture Lesson:** Numbers 12:1-13; Ephesians 2:19-22

**Scripture Text:** Hebrews 3:1-6

**Theme of Worship Service:** God is building a covenantal house to dwell in and display His glory forever. Jesus Christ is the faithful Son over God's covenantal house.

## **Scriptures/Quotations for Meditation:**

"And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever." - **ESV 1 Samuel 2:35**

"And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?" - <sup>ESV</sup> **Numbers 12:6-8**

"You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life....Do not think that I will accuse you to the Father. **There is one who accuses you: Moses, on whom you have**

**set your hope. If you believed Moses, you would believe me; for he wrote of me.** But if you do not believe his writings, how will you believe my words?" - <sup>ESV</sup> **John 5:39-40, 45-47**

“Then he said to them, "These are my words that I spoke to you while I was still with you, that **everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.**" - <sup>ESV</sup> **Luke 24:44**

Moses said: "The LORD your God will raise up for you a prophet **like me from among you, from your brothers-** it is to him you shall listen- just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.' And the LORD said to me, 'They are right in what they have spoken. **I will raise up for them a prophet like you from among their brothers.** And I will put my words in his mouth, and he shall speak to them all that I command him.'" - <sup>ESV</sup> **Deuteronomy 18:15-18**

“Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. **For if what was being brought to an end came with glory, much more will what is permanent have glory.** Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end.” <sup>ESV</sup> **2 Corinthians 3:7-13**

### **Hymns:**

- 1. Glorious Things of Thee are Spoken #345**
- 2. O King Eternal, Sovereign Lord #418**
- 3. Jesus My Great High Priest #306 (Lord's Supper)**

### **Outline:**

- 1. God's Family**
- 2. God's Administrators of His House**
- 3. Faithfulness in God's House**

## 1. God's Family

The house metaphor is to describe God's covenantal family. The house is where God dwells by His Spirit with His people.

God's family is:

- a. Those who are "holy" brethren (v. 1). What is "Definitive Sanctification"? (see 1 Corinthians 6:11).
- b. Those who are recipients of a "heavenly calling" (v. 1; cf. Phil. 3:14).
- c. God's family are set apart, or consecrated to God's service, and received their calling to be members of His family by His grace alone.
- d. This teaches us the importance of seeking after holiness, and being like Christ our elder brother (2:11), and to pursue ultimately our heavenly calling while living our lives in our legitimate callings in this present age.
- e. God's family is ultimately characterized by those who "CONSIDER JESUS" (v. 1) as the apostle and High Priest of our confession.
  - i. "Consider Jesus" is a command; we are to set our focus and intently keep our sights set on Jesus who has gone before us.
  - ii. Jesus is our "Apostle" or the one sent by the Father on our behalf to live and die for us ("he is a merciful and faithful high priest" 2:17). "Apostolos" means 'one sent'.
  - iii. Jesus is our High Priest (and this will be unpacked biblically-theologically for the rest of the sermon) who has made propitiation for our sins (2:17).
    1. What is propitiation? To turn aside God's wrath. Jesus took our sins, so that we might have His perfect righteousness; we receive Him by faith alone, because of His grace alone!
    2. What is propitiation and expiation? Often the word translated "propitiation" is translated "expiation" as well. Both are about Jesus taking away sin; propitiation particularly is that God's justice is satisfied and his wrath is turned away; expiation is like atonement, that our sins are taken away, and/or covered.

## 2. God's Administrators of His House

The Christians to whom the author of Hebrews wrote was suffering intense persecution and being tempted to go back to Judaism before Christ came. They were being tempted to forsake Christ and go back to Moses. However, the author is telling them that both Moses and Christ taught the same things! Now, since the coming of Christ, to go back to Moses (back to Judaism) is not to go back to Moses, but to turn from God altogether.

The author contrasts Moses and Jesus to encourage them to see that both of them were faithful at different times and in different administrators. Moses was to “testify of things to come” (v. 5). Now that Jesus has come, there is no going back, Jesus is the fulfillment of all of Moses’ teaching and service!

The Old Covenant was passing away from the very beginning; it served only for a temporal season until it was fully realized in Christ (see 2 Corinthians 3:7-18 that contrasts the glory of the Old Covenant with the all-surpassing glory of the New Covenant). The Old Covenant has become obsolete (Heb. 8:13)

*<sup>ESV</sup> **Hebrews 8:13** In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.*

There are two faithful administrators of God’s House.

Moses was a faithful administrator of the Old Covenant. In Numbers 12, God speaks to rebellious Aaron and Miriam and remind them both that Moses is a faithful servant in God’s house.

Jesus was/is a faithful administrator of the New Covenant. Jesus was faithful unto death. Jesus is an example, but His faithfulness is how we are actually saved, and how we are made part of His family (see 2:10-18). Jesus is both faithful “for us and for our salvation”, and an example of how to be faithful unto the end!

Both Moses and Jesus are faithful. They are examples to us as God’s people in the wilderness, that we might look at them and hold fast to our confession until the end (v. 6). The contrast between Moses and Jesus is not between faithfulness as we might expect. The contrast between them is the glory of Jesus as son over Moses (who was glorious) but merely a servant.

Jesus is Son over God’s House; Moses is a servant in God’s House.

This shows us two main administrations of God’s one covenant house: Moses in the Old administration or covenant and Jesus in the New administration or covenant.

Moses served Jesus and taught of Him (Deut. 18:15-19). Jesus particularly tells the unbelieving Jews that if they reject Jesus, they are rejecting Moses’ teaching (John 5:39-40, 44-45). Moses served Jesus, and Jesus was superior to Moses as Son.

There are differing ways that the covenant is administered; three examples:

\* Moses: Circumcision, Passover, and Sacrificial Worship

\* Jesus: Baptism, Lord’s Supper, and Worship in Spirit and Truth

\* Same family of God in two different covenants (see Gal. 3:16, 26-29).

Implications of this: Judaism is a religion is a false religion according to Jesus (see Romans 9-11, particularly 10:1-3). Even Judaism's claims to believe Moses is not true if one rejects Christ (John 5:39-45; cf. 8:44ff; Luke 24:24ff, 44-48). In other words, the religion of Moses was always a temporal revelation intent on pointing to a greater and fuller reality.

According to Hebrews 3:1-6, Dispensationalism is a false teaching as well. There is only one house of God; there is only one family of God. There were those who believed Moses and thus believed in Christ in the Old Covenant administration and there are those who believed Moses and thus believed in Christ in the New Covenant administration and this is one family—one house of God. “We are His House...” (v. 6). Dispensationalists teach that there are two peoples of God with two destinies; this is false and very dangerous.

We should learn from our Old Testament forefathers and foremothers in the faith. Their lives are to be examples to us (1 Cor. 10:1-13).

We should also be encouraged with Moses' “imperfect faithfulness”. Moses, although imperfect, was commended for his faithfulness; we can be assured that our faithfulness done in Christ's name will also be acceptable and commended, although tainted with sins and imperfections: “Well done, my good and faithful servant,” our Lord says (Matt. 25:21).

### **3. Faithfulness in God's House**

As God's people let us be confident in God's Word of promise, and boldly and joyfully endure to the end?

How? By “considering Jesus” (v. 1). Looking to Jesus for grace and for strength to help us to attain the Promised Land.

“Genuine faith is tied to perseverance and true believers are those who hold fast to the end” (O' Brien).”

True and saving faith is enduring and persevering faith.

God's people can never be snatched out of Christ; we can never be separated from Jesus once we are united to Him by His Spirit (John 10:28ff; Romans 8:31-39). Those who are truly united to Jesus will persevere.

But God uses means to accomplish His glorious purposes and magnificent ends. God uses the warnings and exhortations in preaching and in Scripture to cause us to endure boldly and with hope.

To be faithful is not to be perfect; we have Jesus who has been perfect on our behalf: Consider Jesus in this way as the propitiation for your sins, your elder brother who is not ashamed of you, and one sent to rescue you from sin and this present age passing away, and one who is faithful to you.

This will be your Gospel fuel to continue in the bold confession that you have made. Keep intently focusing on Jesus and His faithfulness, and you will endure to the end. God has promised! Remember Moses, too. Although he could never have propitiated your sins, nor been a perfectly faithful High Priest like Christ, his imperfect faithfulness to God by faith in reliance upon God's grace was acceptable.

Your imperfect faithfulness to God will be acceptable too in Jesus' name (see Hebrews 11).

Praise His Holy Name!

Praise Him for being a Faithful High Priest!

Praise Him that we are His house!

In Christ's love,

Pastor Biggs