

## Lesson Six

(3:1-6)

Therefore, holy brethren, who share in a heavenly call, **3** consider Jesus, the apostle and high priest of our confession. <sup>2</sup>He was faithful to him who appointed him, just as Moses also was faithful in God's house. <sup>3</sup>Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. <sup>4</sup>(For every house is built by some one, but the builder of all things is God.) <sup>5</sup>Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, <sup>6</sup>but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope.

Moses — how great this man was in the Jewish mind. The words in John 9:28 exemplify their preoccupation with him — "We are disciples of Moses." Indeed, we who are Christians agree that God specially chose him, utilized him to bring about the greatest "escape" in history; and to write five major books in His first on-paper revelation to man. Yet — he is but a servant in the house. The Master of the house is Jesus. Who then is the greatest?

3:1 — **holy brethren** — Recall 2:11 where Jesus, the sanctifier, is one with those being sanctified. Now, those being sanctified are addressed.

## TWENTY-SIX LESSONS ON HEBREWS

**who share** — The Greek term is *μέτοχος*, designating a partnership, or a close affiliation of some sort (like that of the fisherman in Luke 5:7; or that which is not to be, II Corinthians 6:14; see also I Corinthians 9:10, 13; Hebrews 1:9; 6:4; 12:8). God has spoken from heaven, and issued a call, an invitation to all, and is willing to help all who call upon him in response, Acts 2:21; Romans 10:13.

**consider** — "Put your mind on this!"

**apostle** — Jesus was sent by God to earth, John 17:4, 18. "He came, he saw, he conquered!"

**high priest** — These two terms sort of sum up the whole book, and to these our undivided attention is to be given.

**confession** — The Greek term, *δμολογία*, is also behind the word "profession." If we have accepted the messenger Jesus, the message that he brought must be obeyed. When we obey, we affirm openly that we have so listened and submitted, our "confession" of faith. As is clear in the Bible, confession while including what one speaks more broadly and accurately involves all one's life. This epistle will be of particular aid in bringing to our minds him whom we have accepted as savior in his role as high priest, and for its first readers, was to do so in such a way that they would not exchange Jesus for Moses, or Christianity for the religious system represented by Moses.

V. 2 — **He was faithful** — Same word as noted above on 2:17, but here with the idea of adhering to one's task, keeping at it, carrying it out as expected.

V. 3 — Moses had been said to be a "servant" "in" God's house, v. 2. Jesus, as son and "over" the house, v. 6, certainly is better. Note carefully that Moses is not put down, rather is commended for his life as is only proper. It is the comparative positions that are the focal point.

V. 4 — Some treat this verse as a parenthesis, a diverting from the thought. While it may be that, it echoes a theme that is throughout the whole Bible, that of "cause and effect." The Bible never for one moment allows anyone to think that anything happens without a cause, whether it be the universe or something in it. Neither does it teach that a cause will not produce an effect. Because both these ideas are so, we need to shape our thinking accordingly. For instance, we should not look at our world and suppose that nothing started it, and nothing keeps it going. (The Bible emphatically teaches that God made it and sustains it, see 1:2.) We should not so live as if no thought need be given to what we do, for "our sins will find us out," we will "reap (exactly) what we sow," Numbers 32:23; Galatians 6:7. Hence, the Christian is eternally vigilant to guard his thoughts, for out of them proceed the issues of life, Proverbs 4:23. Too, the Christian always lives in light of a coming judgment, knowing that it is sure, and God is not to be taken lightly, Romans 14:12; Hebrews 10:31.

V. 5 — **Moses** — As written above, Moses was a tremendous personality in the hands of God. Doubtless his appearance with Elijah at Jesus' transfiguration bespeaks his place in God's economy. Few men had the training or the character that Moses did, and fewer still were so willing to let God use it. While we sometimes use his reluctance in Exodus 4 against him, let us hasten to say that every one of his accusers would do likewise at such an assignment (sometimes we can't even speak to our neighbor!). Moreover, he did go, and we can but admire the man who could count the treasures of Egypt as refuse that he might gain God's "well done."

**to testify to the things . . . spoken later** — Moses, as the Greek text shows, was a martyr, a witness to coming events. Not only was he a prophet, his life was a type, a prophecy in and of itself, Deuteronomy 18:5; Acts 3:22. Note here how much and in so many ways this book ties together the two covenants. It is, in the particular points brought out, without peer in our New Testament. The parallel phrase in other books of the N.T. is "it is written," for they all help us to see the unity of the two testaments, and yet the immeasurably greater value of the system revealed in and through Jesus.

V. 6 — **we are his house** — This metaphor is representative of a concept found various places in the New Testament, such as John 15:1-5; Romans 12:4-5; Ephesians 2:20-22; 1 Peter 2:9-10. Our epistle has had it in the term "brethren" in ch. 2, and will bring it up again various times. Recall that 2:16 said that Jesus was concerned about his brethren (us): here is one reason why he is concerned, and in what way he is concerned.

**if we hold fast** — This idea of "holding fast" is prominent in our epistle, and in all the Bible. 3:7 — 4:13 amplifies the point immediately. The Greek term implies a tight hold on something, not ever relinquished. It is the idea expressed in "Keep on keeping on."

**confidence** — Some translate "boldness." I John has this word in some interesting ways, as in 2:28; 3:21; 4:17; 5:14. Note Paul's example in Acts 13:46; 1 Thessalonians 2:2; and his request in Ephesians 6:18-20.

## QUESTIONS FOR LESSON 6:

39. What reasons have been given to cause one to consider Jesus?
40. What terms are used of Jesus?
41. What significance do you see in those terms?
42. In your own words, describe Moses.
43. Is the text complementary to Moses?
44. Of what was Moses a servant?
45. Do you believe that God is the builder of all things?
46. Who is over the house of which Moses was a servant?