

# Hebrews 3; Evidence of the divinity of Jesus

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[ 0 : 00 ] We'd like us this morning to focus on the words that we find in the very first verse. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.

Consider Christ Jesus. The letter to the Hebrews begins with three main comparisons.

It begins in the very first chapter by comparing Jesus with the prophets of the Old Testament. It begins in chapter 1 by saying that God in different ways and in different means showed his will and his word by the prophets.

But then it goes on to say, but now in Christ Jesus we have God's will and God's word displayed to us in him. So the first comparison in Hebrews is between the prophets of the Old Testament and Jesus.

And then the second comparison follows on from there, where the writer to the Hebrews compares Jesus to the angels. He says that angels are like ministering spirits sent to minister to the host.

[ 1 : 20 ] But then he says that Jesus is the one by whom we obtain salvation. Jesus is the Son of God and the founder of our salvation. And then moving on from there, he comes to a third comparison that we find here in chapter 3.

And it's a comparison between Jesus and Moses. And Moses as being a servant of God's house. But Jesus is the Son of God.

And so when we read between the lines, there must have been a concern in the heart of the writer to the Hebrews that people had the wrong view of Jesus.

They obviously had a wrong view of Jesus when compared to the prophets. And by reading our Bible and knowledge of our church history, we know that to be true.

That the Hebrew believers had difficulty comparing Jesus to prophets. They thought at times that Jesus was just like a prophet. That he was like Elijah or Elisha from the Old Testament.

[ 2 : 25 ] That he was no different to them. And so the writer to the Hebrews has it in his heart to say, well, that's not true. Yes, God in times past sent his word to us by these prophets.

But now Jesus is far greater than these prophets. There is a greater than the prophets here in Jesus. And again, reading between the lines, there must have been some doubt on the people's behalf as to where Jesus stood in terms of angels.

And again, with knowledge of church history, we know that the Hebrew believers at times thought that Jesus was just an angel. That he was greater than man, yes.

But that he was just like an angel. And here the Hebrew, the writer to the Hebrews says, well, you've got that wrong. Jesus is greater than the angels. The angels are just ministering spirits.

But Jesus is God himself. And then the third great comparison. And perhaps it's the greatest of all, that the Hebrew believers held Moses in such a great light.

[ 3 : 35 ] He was their standout character. He was the one who led their forefathers from Egypt. He was the one who took them through the wilderness. The Hebrew believers would turn to Moses as being their man.

But the writer to the Hebrew says, no. Moses was just a servant. Jesus is the son of God.

Jesus is far greater than Moses. And this morning, I wonder if we, like the Hebrew believers, have the wrong perspective of Jesus.

And you tell me, I don't think prophets are greater than Jesus. I think Jesus is greater than them. So I'm clean there. There's no problem there. And you tell me, I don't think that Jesus is just an angel.

I know he's the son of God. So there's no problem there. And you tell me, I know that Moses is a great man. But I know Jesus is greater. So there's no problem there. So I don't have a wrong perspective of Jesus.

[ 4 : 41 ] But I want us to ask ourselves this morning, do we have the right perspective of Jesus? When we come to worship him, like we're doing this morning on his day, let's take that for an example.

Are we doing so with a right perspective of who he is? Let me ask you, as I ask myself this morning, as we've come to worship him, do we do so as the creator of the heavens and the earth?

Or do we just come here because it's what we always do? Now, don't get me wrong. It's a great habit to have, to come to church. And I hope we all have it as a habit.

But it must be more than that. Because the one whom we're worshipping this morning is far greater than that. The one whom we're worshipping this morning is the one who created all things by the word of his power.

He is the God of all the earth. And if he is such, when we come to worship him, there must be the right perspective of worshipping him.

[ 5 : 47 ] He is not our equal. And we cannot plead him as such. In our lives, we cannot just come to him as if he's a fellow man. We come to him as God.

And in our worship of him, we must be reverent. We must come and say, I am paying my worship to the God who created all things.

And so I want us to challenge ourselves this morning and say, has our perspective of Jesus changed? Are we guilty in our lives of just making Jesus our equal?

Or have we got him where he deserves to be? On the throne of heaven. And as the creator and sustainer of all things. And also as the Lord of our life.

And so the first three chapters of Hebrews is like a courtroom. If I can use that image. A courtroom where there is a comparison.

[ 6 : 50 ] There is an accusation given. Jesus is no greater than the angels. No greater than the prophets. No greater than Moses. And time and time again in this great courtroom.

The writer takes these charges. And seeks to dispel them. And seeks to put Jesus in the true light of understanding who he is. And this morning.

This morning I want us to come into that courtroom. And in Hebrews chapter 3. To see the evidence that the writer puts across.

So that you and I with the Hebrew believers. Can get the right perspective of Jesus. So that we do not make a mistake.

In assessing Jesus as who he is. And so I want us this morning in this courtroom. To go through the evidence. And then to come to a verdict.

- [ 7 : 47 ] And with the evidence I believe. I believe there's three pieces of evidence. That the writer gives to us in chapter 3. In assessing first of all. That Jesus is greater than Moses.
- The first piece of evidence. Is in his roles. In his offices that Jesus carries out. He gives us two of them. In verse 1. He says Jesus consider the apostle.
- And high priest. And there you have two offices. Two roles that Jesus carried out. He was an apostle. And he was the high priest.
- And so I want us this morning to begin with. To assess the evidence in our courtroom. Of Jesus carrying out these roles. First of all. The apostle.
- Now. When we say the word apostle. What immediately springs to mind. Is people like Paul. People like John. We think of the disciples of Jesus.
- [ 8 : 48 ] When we use the word apostle. That's who comes to mind. People whom Jesus has sent. And we would be right. In thinking like that. Because the word apostle.
- Literally means. The one who has been sent. And that's what these men were. They were sent. By Jesus. But Jesus. Is the sent one.
- As well. He says in John chapter 6. Verse 57. These are the words of Jesus. The living father. Sent me. I am sent.
- In other words. By God. And so in that way. Jesus is. A prophet. He has been sent. With a message. From God the father.
- And you know what's interesting about that. In this great comparison. Between Jesus and Moses. Moses whom they knew was a prophet. But Moses knew that Jesus was coming.
- [ 9 : 46 ] And Moses knew that Jesus was a prophet. Let me read you these words. Deuteronomy 18 verse 15. Words of Moses. The Lord your God. Will raise up for you.
- A prophet like me. From among you. The words of Moses. Is there telling us. That he knew. That there was a prophet coming.
- He knew that there was someone. Going to be sent. From God. With a message. For us. And he knew. That that person. Was the Christ of God.
- The Messiah. And isn't it interesting. That. In this great courtroom. Where. Where the Hebrew believers. Think that Moses. Is greater than Jesus. That Moses himself.
- Knew. That greater than me. Is coming. God. And so. Jesus. Is this prophet. Is this prophet. Sent from God. And you ask me. What's the message. He comes with.
- [ 10 : 43 ] Well. When we say. We're going to read. The gospel. According to. Matthew. Mark. Luke. John. That word. Gospel. Gospel. It means. Good news.
- And when we think of Jesus. As being a prophet. He was the one who brought. Good news. What was that good news? The good news. Is that there's hope.
- For sinners. The good news. Is that there's a way back. For people. Who have fallen into sin. Just like. We were talking to the young people. It's true for you and I too.
- We are sinners. And the Bible. Tells us. That we have fallen short. Of the glory of God. But Jesus comes. As the great prophet.
- As the great apostle. And he tells us. Of this good news. That there's a way back. That those who come to Jesus. He will in no wise. Cast out.
- [ 11 : 39 ] That in Jesus. There is. Life. Abundant life. Everlasting life. And a way. To come back.
- To God the Father. For everyone. Who has sinned. Before him. And so Jesus. Is this. Apostle. But he's also.
- The high priest. The writer to the Hebrews. Tells us. Now. We know that that's a different role. That's a different office. That Jesus holds. He is a prophet. He is an apostle.

Yes. But the writer to the Hebrews. Says he's also. A high priest. Now. In the Old Testament. You know that. The high priest. Was the person. Who went. Once a year.

Into the most holy. Of holies. The most holy place. And he went in. Before God. And. In going in. He would bring. A sacrifice. And that sacrifice.

[ 12 : 35 ] Was to make. Atonement. For the sins. Of all the people. And this. Going in. Once a year. Was the prescribed means. That God had given him.

As to how they were defying. Forgiveness. For their sins. What's interesting. Is that there was never doubt. That they were sinners. You know. Sometimes. In our 21st century world.

We sometimes dismiss. The fact that we're sinners. We dismiss the fact. That we've done anything wrong. No. The Bible. Makes it clear. We have all.

Fallen short. You. Me. This world. Are sinners. We're sinners. From our very first. Beginning. Because Adam sinned. And we enter this world. In sin. But we're sinners.

Every day. Because of the sin. That we actually do. There is no getting away. From that fact. And in the Old Testament. The way that the Lord. Had described.

[ 13 : 32 ] Was for this man. To enter in. Once a year. Into the most holy place. Into God's presence. With the offering. That God had given.

To them to bring. And therefore. Make atonement. For the people's sins. And the question. Is this. What happened. If he didn't go.

Well. If he didn't go. The people. Had to have their sins. Punished. You see. The Bible. Is clear on that too. God cannot. Brush away sin.

God cannot. Punish. Sin. He has. To act. In his justice. And he has. To punish. Sin. And so. If their sin. Was not atoned for.

By the means. That he set out. Then it would be. Punished. And each. And every. One of them. Would be liable. To God's. Perfect.

[ 14 : 26 ] Judgment. On their sins. And the people. Knew that. God. And here. In Hebrews 3. The writer. Says. Jesus. Is.

Our. High Priest. And he will go on. In this. Great letter. To describe this. In much. Greater detail. But. It is sufficient. For us.

To know. That Jesus. Is. Our. High Priest. He goes in. Before God. With a sacrifice. Not. Once a year. But as the writer.

To the Hebrews. Will go on. To say. He will go in. He went in. Once. For. All. And at Calvary's cross. You have there.

The sacrifice. Of the great. High Priest. Who goes there. Once. For all. Never to be repeated. But there. He makes. Atonement.

[ 15 : 19 ] For your sins. And for mine. If we come. And we believe. On. Him. That is the means. God has. Prescribed. For us. That is how.

We know. Atonement. For sin. By trusting. Our all. Upon that. Sacrifice. He is both. The priest. And. The offering.

But so. There is this question. That arises. And that has to be answered. We all know. That we are sinners. There is no getting away.

From that. But I want to ask you. This question. Very personally. And very solemnly. This morning. Who. Is carrying.

The punishment. For your sin. We are sinners. And God. In his perfect. Justice. And judgment. Has to punish.

- [ 16 : 15 ] Sin. Either. He is punishing. Christ. As your substitute. And as. Your sacrifice. On your behalf. And either.
- Either you come. To him. And you place. Your all. Upon what. He has done. As your. High priest. And as mine. Or.
- We are to endure. The punishment. Of God. For our sins. There is no. Escaping it. There is no. Getting away from it.
- It is either. One. Or the other. If you think. That at the end. Of the day. That God. Is just going. To sweep away. The punishment. He isn't. The wages. Of sin.
- Is death. And there has. To be punishment. For sin. And either. It is that. We place. Our all. Upon Jesus. Who takes.
- [ 17 : 08 ] Away our sin. As we were teaching. To the children. Or it is that. For an endless. Eternity. We endure. The punishment.
- Of God's sin. In time. Without end. It is as solemn. As that. This morning. And it is as clear. As the Bible.
- Puts it. Either Christ. Is your high priest. Or you are willing. To take the punishment. For your sins. Your sin. May we all.
- Know him. As the apostle. And as the high priest. The one who brings us. The good news. And the one. In whom. We can know forgiveness.
- And atonement. For our sins. Secondly. I want us to see him. In his action. The high priest. As the writer. To the Hebrews. As he is making. This argument.
- [ 18 : 02 ] This. This courtroom. Like argument. He says. Jesus. Acts. He has an action. And he. He puts it like this. Verse 2. Jesus. Was faithful.
- To him. That appointed him. So in describing. This Jesus. This apostle. And high priest. He uses this word. He was. Faithful.
- And when it comes. To anyone. Who is sent out. With a task. To do. Or a. As an apostle. Or as a prophet. One of the key. Characteristics. Is faithfulness.
- If I could use. A very simple illustration. To describe this. If you. Think back. To your days. In school. And the teacher. Has a message. To send.
- To. The office. Or. Or another classroom. Or another member of staff. And they are busy teaching. And so they select. A pupil. To go. With the message.
- [ 18 : 58 ] Now. In that selection process. There is thought put in. The teacher. Will not just choose. Anybody. To go. With the message. Because then. They are liable.
- Of choosing. Someone who. Will take the scenic route. Around the school. Who will go to. Every nook and cranny. And buy every other place. And see everybody. On their way.
- And probably take the best part. Of the class. In delivering the message. And the teacher. Is wise to that. And so the teacher. Chooses someone. Who they know. Is faithful.
- Who will go straight. To the place. That they are being sent. And straight back. I know that. All too well. And so here. When we are assessing. Someone who goes out.
- With a message. One of the key characteristics. Is faithfulness. They have to be trusted. With. They have to be committed. A trust. And they have to be able.
- [ 19 : 52 ] To carry out. That trust. That has been committed. To them. And that is what we find. True of Jesus. In his role. Before the foundations. Of the earth.
- Were laid. Ephesians tells us. Jesus was committed. With this great trust. And it is a thought. That goes beyond. Our wildest imagination. But in the councils.

Of eternity. God the father. Said to God the son. Will you go. With this message. Will you go. And do this task. That I am sending you on.

And in. What we call. Covenant theology. God the son. Said. I will go. And may I say this too. It was long. Before. Adam ever. Sinned. You see.

The plan of salvation. Is not a plan B. God. In his foreknowledge. Of all things. Knew that Adam. Would sin. He didn't affect Adam's sin. He didn't make Adam's sin.

[ 20 : 48 ] But he knew that Adam. Would sin. And so. In the councils. Of eternity. God the father. Said. I want. Them to be saved. This select.

Number. And so. God the son. Will you go. On this mission. That I am sending you on. And Jesus said. I will go. And then. In the fullness.

Of time. At the right time. Jesus. Became a man. And so. He said. About mission. On which. God. Had sent him on. And you know.

We know that. Is it not interesting. To see the moments. In Jesus. His life. Where he links back. To that. When he was. A child. And he's lost. And his mother.

Finds him. In the temple. And she says to him. Where were you. We were worried. And then he says. Do you not know. I have to be about. My father's business.

[ 21 : 43 ] I am on a mission. And I have to do. My father's will. And then you come. To the garden. Of Gethsemane. And the task. For which he came. Is drawing closer.

And the burden. Of it. Is upon him. And he says. These great words. Is not my will. But thine. Be done. It's all about. What you have. For me to do.

And then on the cross. Of Calvary. You find him. After these words. Towards the end. It. Is. Finished. What's finished? The work.

That God. The father. Had given him. To do. And so. This morning. If you're thinking. About trusting. This Jesus. Let me tell you.

He is completely. Faithful. And he has never. Let anyone down. Who has come. To trust him. He has completed. The work.

[ 22 : 37 ] Set to him. So you can come. To him. And you can place. Your trust. In him. Because he is. Faithful. And I tell you. This too. Of everyone.

Who has. Believed in him. Whether for. Five minutes. Or fifty years. They tell you. The same thing. He's never once. Let me down.

Because Jesus. Is faithful. To carry out. Exactly. What you trust him. To do. We've seen him. In his roles. In his actions. Finally.

I want us. To see him. In his glory. The writer. Goes on. To say. For this man. Jesus. Was counted. Verse three.

Worthy. Of more glory. Than Moses. And here. Is when the. Comparison. Really comes. To the final. Climax point. The writer.

[ 23 : 33 ] Is saying. That Jesus. Is worthy. Of more glory. Than Moses. Why? Well. First of all. In their persons. Who they are. The writer.

To the Hebrews. Says. That Moses. Was a servant. But Jesus. Is the son. Of God. God. You see. Moses. Was a great man.

But he was still. A man. Moses. Was the one. Who brought them. Out of Egypt. By God's help. But he was just. A man. Whereas.

The writer. To the Hebrews. Says. The one. Who we believe in. As being greater. Than Moses. Is the son. Of God. He is God. Himself. And then he goes on.

And he says. It's like a building. Project. The building. Of a house. He says. Moses. Is just. One part. Of that building. Process. And when we assess. The life of Moses.

[ 24 : 28 ] And we see him. As the one. Who delivers. The people. From Egypt. With God's help. And leads them. Into the wilderness. That's where the story ends. Moses.

Doesn't take them. Into the promised land. He is. But. One piece. Of the puzzle. But then Jesus. Comes. And Jesus.

Is the one. Who takes his people. From spiritual bondage. From a spiritual Egypt. Lost in our sins. As we were. And he leads us. Out of there.

And he does. Lead us. Into. Glory. Itself. Why? Because Jesus. Is the building. Itself. Moses.

Is like a builder. But Jesus. Is. The building. He is. The cornerstone. And in order. To describe this. The writer. To the Hebrew. Uses the word.

[ 25 : 23 ] Glory. And I want us. To really look at that. Just by way of conclusion. This morning. And to see how that is true. You see. The glory of Moses. Moses' best moment.

If you like. We read it. Perhaps. Exodus chapter 33. When it tells us. That. God's glory. Shone upon Moses. So that the face.

Of Moses. Shone. But when we come to ask. About the glory. Of Moses. And we ask. Where did it come from? We have to come.

To this conclusion. That the glory. Of Moses. Was not his own. It was a glory. That shone. From God. On him. And at best.

Moses. Was just. Reflecting. That glory. God. The glory. Of Jesus. But when we come to Jesus. And we come to a moment. Like the mount.

[ 26 : 18 ] Of transfiguration. You know that story well. Where Jesus takes up. Peter, James and John. To this mountain. And then it tells us. The face of Jesus.

Shone like the sun. And we ask the question. Where did the glory. Of Jesus. Come from. It wasn't that. God. Was shining.

Outside of Jesus. On him. And reflecting. From him. The glory. Of Jesus. Was of the glory. Of the only begotten. In other words.

It was his own glory. To put it like this. For Moses. The glory. Of God. Shone from. Out with him.

On him. But with Jesus. The glory. Of God. Shone from. Within him. Out of him. Why?

[ 27 : 13 ] Because. Jesus. Is God. And that glory. Belongs to him. As belonging. To the only begotten. That's how John. Begins his gospel.

The glory. Of the only begotten. Son of the father. Full of grace. And truth. And we. Beheld. His. Glory.

That's the difference. Between Moses. And Jesus. Moses. Is a servant. But Jesus. Is the son. Moses. Is a builder.

Of God's work. And a great builder. Of that. But Jesus. Is the building. Itself. He is the one. In whom. All this work. Would find.

Its final completion. Why is it. That Moses. Is on the mount. Of transfiguration. It's because. Everything that Moses. Did. Pointed.

[ 28 : 06 ] Towards. This. Jesus. The one. Who has. All. The glory. Because. He is. God. Himself. And Moses. Could do a little.

But he couldn't. Bring us home. Jesus. Hebrews 10. Goes on. To say this. That he is the one. For it became. Verse 10.

For it became him. For whom all. For whom are all things. And by whom. Are all things. In bringing. Many sons. Unto.

Glory. That is the work. That Jesus. Alone. Could do. And so. In our courtroom. This morning. We've seen. As we consider.

Jesus. We've seen him. As the great apostle. Who brings us. The great news. Of the gospel. We've seen him. As the high priest. Who carries out. The sacrifice.

[ 29 : 00 ] To make atonement. For sins. We've seen. That he is. Faithful. To that work. And faithful. In every work. That he carries out. And we've seen him.

In his glory. As the only. Begotten. Son. Of God. The one. Who has glory. Because he is. God. But you know. In every courtroom.

You must come. To a verdict. And to do that. This morning. I want to share with you. A story. Just in conclusion. A story. Of two friends. Who went. To visit.

An art gallery. In France. I'm not going to try. And pronounce. What the art gallery. Is called. But they. Went to this art gallery. And one had been. Many times before. And so he was showing.

His friend around. And at the end. Of. The experience. The friend. Who had been. Many times. Before. Turned to his friend. Who had come. For the first time.

[ 29 : 55 ] And he said to him. What do you think. Of that? And his friend. Who had come. For the first time. Said. I suppose. They're not bad.

To which the friend. The friend replied. Gobsmacked. I didn't ask you. To comment. On their equality. He said. That has already. Been guaranteed.

By the fact. That they're hanging. In this gallery. What I'm asking you. Is. What do they mean. To you. And you know. When we come. To our verdict.

This morning. As we consider. Jesus. I'm not asking you. To comment. On his quality. I'm not asking you. To tell me. That he's an apostle. And a high priest.

And that he's faithful. That he carried out. The work. Of going to Calvary. And that he has glory. Because he's God. I'm not asking you. To comment on that. Because the writer. To the Hebrews. Qualifies it.

[ 30 : 51 ] And guarantees us. And the Bible. Speaks. As true today. As it ever has. That this is who Jesus is. There's no doubt. About that. What I'm asking us all.

To comment on. Is what does he mean. To you. Because that's the verdict. That matters. When we consider. This Jesus. Personally.

And in your own heart. This morning. What does he mean. To you. Is he your apostle. Is he your high priest. Is he the one.

Who has been faithful. For you. Is he the one. Whom you have beheld. His glory. And his word. As the only. Begotten son. Of the father. Because he can be. If only you come.

And you trust. You're all upon him. And as we were speaking. To the children. It's as simple. As that. Come. And know Jesus.

[ 31 : 49 ] As your friend. And as your saviour. And I tell you. He has never once. Let anyone down. May we all come.

And consider. Jesus. This morning. And come. To that verdict. For ourselves. May God bless these thoughts. Let us bow in prayer. Amen. Amen.

Amen. Amen. Amen. Amen. Our gracious God. We give you thanks for your word this morning. And we give you thanks that in it there is so much truth.



But we acknowledge that our minds are so finite. And at times we merely scratch the surface of the truth that is found therein. and yet we pray that you would bring it home with the effect of your spirit to our hearts this morning and that this morning it would leave each and every one of us without doubt in acknowledging and coming to the verdict that Jesus is the one whom we need and the one whom we cannot do without.

Help each and every one of us to come to that verdict. Help each and every one of us to know that Jesus is mine and that I am his not only for time but for the endless ages of eternity.

[ 33 : 06 ] All for your glory's sake. Amen. We're going to conclude our worship this morning by singing from Psalm 24. Psalm 24.

And we'll sing from verse 7 to the end of the psalm. The psalm is a beautiful picture of the resurrection glory of Jesus. Jesus as he goes back to heaven and the gatekeepers of heaven are asking the question who is this that is coming?

And the answer is that it's the Lord of hosts and the King of glory. Verse 7 May we sing these words in acknowledging that Jesus enters into glory but that he has also entered into our hearts.

We'll sing these words to God's praise. God 10 He gathers lifted up He fil Brookhead He goes etwire He nosot that last for it Be lifted up That soul the king Of glory enter me But who of glory is a king The mighty Lord is this In that same Lord that great in might

And strong in battle is Ye gates lift up your hands The mighty doors, doors that do not fall Be lifted up, that so the king Of glory enter me But who is he that is the king Of glory, who is this The Lord of hosts and and but he

[ 36 : 12 ] The king of glory is Welcome food and care Our gracious God enable us all to acknowledge you As the Lord of hosts, the king of glory But also as the king of our hearts this morning Take us to our homes in safety And to your name be all the glory Now and forevermore Amen Amen Amen Amen Amen Amen Amen