

Sermon Notes & References

Consider Jesus, the Apostle

Hebrews 3:1

April 6, 2014

A. Introduction

1. Remembering the Lord <sup>A.</sup>

2. Our Text Today

B. Think on These Things

1. “Therefore”

2. “Holy Brethren”

3. “Partakers of a Heavenly Calling” <sup>B.</sup>

4. “Consider” <sup>C.</sup>

5. “The Apostle and High Priest”

6. “Of Our Confession”

7. “Jesus”

a. He Is Our High Priest

b. He Is God’s Apostle <sup>D.</sup>

C. Conclusion <sup>E.</sup>

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<sup>A</sup> Matthew 26:29, 1 Corinthians 11:24-26

<sup>B</sup> Matthew 11:28, Revelation 22:17, John 14:2-3

<sup>C</sup> Philippians 3:14

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<sup>D</sup> John 3:17; 1 John 4:10; John 4:34, 5:23-25, 30; 6:38-40

<sup>E</sup> John 20:21

A. Introduction

1. Remembering the Lord

- a. a few minutes ago we joined together in a communion service
- b. we had a small piece of bread which represents the body of Jesus Christ which was nailed to the cross for our sake
- c. we drank the cup of juice which represent the blood of Jesus Christ that was shed on that same cross: a life given up so that we could live
- d. we read concerning the bread ... *'this do in remembrance of me'*
- e. of the cup ... *'this do ye, as oft as ye drink it, in remembrance of me.'*
- f. we read, as we usually do, those words in the Authorised Version of the Scriptures, because in their sonorous beauty, they especially lend themselves to the dignity and the solemnity of this service
- g. it is a memorial service; a time of remembering the Lord's dying on the cross in our place; of bearing our punishment
  - (A) for some it is a special time of confession of sin; of repentance
  - (B) for others a time of renewal of commitment to Christ
  - (C) but always for all a time to focus our thoughts upon our Saviour
- h. but it is a memorial service of hope
  - (A) of hope, because Christ rose from the dead
  - (B) of hope, because at its institution Jesus said, *"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."* (Matthew 26:29)
  - (C) of hope, even as we often close this time of remembrance with the words, *"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."* (1 Corinthians 11:26)
- i. it is a time to meditate upon our Saviour: past, present and future

## 2. Our Text Today

- a. is likewise a call to remembrance, to meditation upon Jesus Christ
- b. but from a different, broader perspective
- c. of His entire ministry of which the cross is the central point
- d. "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession" (Hebrews 3:1)
- e. or, putting it in the more climactic order of the original language, "Therefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus."

## B. Think on These Things

### 1. "Therefore"

- a. differs from the other common translation, 'wherefore' only in that the latter implies a spoken or unspoken question, while the former is more generally a statement of fact
- b. in either case, what follows this word is in some form an explanation or conclusion to be drawn from what has gone before
- c. what has gone before?
  - (A) Hebrews 1 tells us that the Son of God is the final and fullest word of revelation from God and about God
  - (B) Hebrews 2 tells us that this same Son of God became the Son of Man – namely, the man Jesus – bring final and full salvation from sin to mankind, eternal deliverance from its guilt and power
- d. what is about to be said, then, rests upon these two momentous facts
  - (A) who Jesus is ... that is, the Person of God Incarnate
  - (B) what Jesus did ... His work and ministry

### 2. "Holy Brethren"

- a. in this title, by which we the readers are addressed, are combined the two most common NT terms for Christians
- b. holy ones – 'saints'
  - (A) those set apart by God for Himself – separated out of the world

- (B) certainly not on account of any merit in their lives
- (C) nor by the religious strides made since being saved
- (D) but by God's unquestionable grace and love towards them
- c. and brethren
  - (A) a term the dictionary says is archaic, used now only for those who are have been received into a society or religious order
  - (B) but what a beautiful name for those who belong to Jesus Christ
  - (C) by this form of address, these are told that
    - (1) they are part of God's society, of His family. of His people
    - (2) in spiritual terms, they have arrived at home at last
- d. only to God's people, set apart for Himself, then, is this verse given

### 3. "Partakers of a Heavenly Calling"

- a. what do these 'holy brethren', these Christians all share? In what common experience have they partaken to be brought together?
- b. they have heard Jesus' invitation, "Come to Me, all who are weary and heavy-laden, and I will give you rest." (Matthew 11:28)
- c. and that invitation echoed by the Holy Spirit and the Church: "The Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who wishes take the water of life without cost." (Revelation 22:17)
- d. so that good seed of the gospel has fallen upon their ears and they have received it and it has grown up in their lives unto life eternal
- e. it is a calling – a summons or invitation – which comes from heaven and most particularly from the Person of Jesus Himself
- f. it is a calling – a summons or invitation – which leads to heaven, to Jesus Himself, who said, "2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also." (John 14:2-3)

#### 4. "Consider"

- a. if this is who you are; if this is your common heritage
- b. then it behoves you to pause in your life, stop for a while, and think
- c. consider: think deeply so as to discern, to look to accurately observe
- d. the One responsible for
  - (A) your being part of God's special people
  - (B) your being part of those pressing "... on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:14)
- e. He is ...

#### 5. "The Apostle and High Priest"

- a. He is the Apostle: this is the only place in Scripture where he is called by this term – apostolos – one who is sent – apostellein
  - (A) that is the subject of Hebrews 1
  - (B) the Son who left heaven's glory in order to reveal God to man
  - (C) the One sent to be God's representative to mankind
- b. He is the High Priest
  - (A) that is the subject of Hebrews 2
  - (B) the one who effected salvation both as Sacrificer and Sacrifice at the cross, paying the penalty of sin: its guilt; its shame
  - (C) beyond that helping and delivering Christians from its power
  - (D) the perfect embodiment of man's obedient response to God: God's chosen One to be mankind's representative to Himself
- c. this One with these offices, is the one on whom we are to think deeply

#### 6. "Of Our Confession"

- a. the word 'confession', also translated 'profession' is a simple word, and it simply means to 'speak alike' or to 'agree in speech'
- b. this is something else which all Christians have in common: upon which they have the same thing to say

- c. what is in view here is not a creed, nor a dogma, nor a statement of faith – all quite important things in which we attempt to express the details of our understanding of the Scriptures
  - (A) certainly on these there is very little in common between churches
  - (B) and, unfortunately, they have sometimes been the source of division rather than union of Christians on some of the smallest and most abstract items of interpretation
- d. for the 'of' in 'of our confession' points back not to such a document
- e. but to a Person and to His work – The Apostle and High Priest – in the Greek those two offices are tightly bound together
- f. and this brings us to the climax for those offices are united in ...

## 7. "Jesus"

- a. He Is Our High Priest
  - (A) that we shall leave without further comment this morning
  - (B) the coming chapters will have much to say on this subject
- b. He Is God's Apostle
  - (A) while this is the only place where Jesus is so called, the Apostle – the One who was sent – that truth is echoed in the gospels
    - (1) last week our brother, Gord Struve, spoke from John 3, and there we read these words: "For God did not send the Son into the world to judge the world, but that the world might be saved through Him." (John 3:17)
    - (2) and a few weeks ago, in looking at the word 'propitiation' we read "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." (1 John 4:10)
  - (B) but Jesus Himself was ever conscious that He is the sent One and reminded His disciples – and warned His opponents – of this and also of its importance
    - (1) at the meeting with the woman of Samaria, to His disciples: "Jesus said to them, 'My food is to do the will of Him who sent Me and to accomplish His work.'" (John 4:34)
    - (2) to the opposition: "23 so that all will honour the Son even as they honour the Father. He who does not honour the Son does not honour the Father who sent Him. 24 Truly, truly, I say to you,

he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life." (John 5:23-24)

(3) and again, "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me." (John 5:30)

(4) and, "38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. 40 For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." (John 6:38-40)

(5) and many more such: Jesus is God's Apostle to us!

### C. Conclusion

1. surely as we consider – think deeply upon – Jesus; we should respond

a. in love:

There is a name I love to hear, I love to sing its worth;

It sounds like music in mine ear, The sweetest name on earth.

O how I love Jesus, ... Because He first loved me. <sup>-{2}</sup>.

b. in obedience – "So Jesus said to them again, 'Peace be with you; as the Father has sent Me, I also send you.'" (John 20:21)

(A) we are His apostles (in its broadest sense) sent to tell our world in which we live about this, our great Saviour

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ASV American Standard Version of 1901  
AV Authorized (King James) Version of 1769  
NAS New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)  
NIV New International Version © 1984 by the International Bible Society  
NKJV New King James Version © 1979 Thomas Nelson Inc., Publishers  
WEY The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes – *Notes on the New Testament, et alia*, by Rev Albert Barnes, Gall & Inglis, Edinburgh  
BM – *Biblical Museum*, Editor James Comper Gray, ca 1870  
EBC – *The Expositor’s Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, Michigan  
*Hebrews*, by Leon Morris  
EGT – *The Expositor’s Greek Testament*, Hodder & Stoughton  
*Hebrews*, by Marcus Dods  
Gill – *Exposition of the Old Testament, Exposition of the New Testament*, by John Gill, D.D.  
Kerux – The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).  
NICNT – *The New International Commentary on the New Testament*  
*The Epistle to the Hebrew*, by F. F. Bruce  
RWP – *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson  
TYN – *The Tyndale New Testament Commentaries*  
*Hebrews*, by Donald Guthrie

## 2. *O How I Love Jesus*, by Frederick Whitfield (1829-1904)