

Just Give Me Jesus!
Hebrews 3:1-6

Intro: On March 23, 1775 at St Johns Church in Richmond, Virginia a man stood up and gave a speech to the Virginia House of Burgesses trying to convince them that they should commit their troops to the Revolutionary War effort. He ended his speech by saying, **“Gentlemen may cry, Peace, Peace—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!**” When he finished it is reported that every man present stood up and cried, “To Arms, To Arms.” That man was Patrick Henry. Many centuries before this in a place far, far from Virginia another man makes a similar speech and at the end of that speech he said a very similar thing, **“...choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD”** (Joshua 24:15). When Joshua finishes his speech the people say, **“And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; 17For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage...”** (V. 16)

Down through the ages ordinary men have been called upon to do extraordinary things; how were they able to do it? For one thing they realized that there was something to life that was more important than life itself. In Patrick Henry's case it was freedom and liberty. In Joshua's case it was which god to serve. He realized that surrender and service to God was more important than life itself. People who do these great things don't set out to become immortalized for their acts they understand that the here and now; the daily grind isn't what life is all about. They see life for what it really is—a testing ground for eternity. By understanding this they then understand that they, in and of themselves, cannot do anything; they understand that it is only through, as Patrick Henry says an **“Almighty God”** that they can accomplish whatever it is they are about to do.

In our text today the author of Hebrews tells us what it is that we need to win the battles of life—**“Consider Jesus”**. Is Jesus all we need? Does He meet your every need; not just physical but spiritual, emotional? When you need someone to talk to is His ear sufficient? When you get passed over for a promotion is He all you need to remain joyful? When you come home to a messy house and it appears that everything is left to you to take care of is He the only helper you need? When you are lonely, can Jesus fill the need for a friend? **Listen to this....**

Have you ever taken the time to consider Jesus in that way? That is what our text today says, consider Jesus...

[Read text, pray, dismiss Jr. Church]

Why do we need to keep considering Christ, when as Christians we are already in Him and identified with Him? Simply because all of us are far from fully discovering all of His glories, all of His beauties, all that He is. So the Spirit says to us, as to those early believers, “Gaze on Jesus. Keep gazing on Him and don't look around at all the rituals and all the problems and all the persecutions. Keep considering Jesus. You don't need anything else. He is sufficient for everything. Now that you have the supreme Reality, keep your attention on Him.”

Arguably, Paul may have been the greatest Christian every, yet this great apostle said that his greatest desire was to **“know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;... Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus”** (Phil. 3:10, 12). Even Paul had not searched and found the full depths of Christ.

The reason so many Christians are weak and worried is that they do not keep considering Christ, and so His full strength and comfort and guidance are not theirs. The Holy Spirit continually says to every believer, **“Consider Jesus.”** When life gets rough and problems seem to have no solution and everything goes bad and disappointment and depression become “normal” and temptations seem impossible to resist—put your gaze on Jesus and keep it there intently until He begins to unfold before your very eyes in all His glorious power.

Jesus said, "**Learn of Me**" (Matt. 11:29). He did not say, "Learn **about** Me" but "**Learn Of [from] Me.**" Do you really enjoy your Christian life? Do you get up in the morning and say, "**Lord, I just can't wait to see what You're going to do today?**" Do you go through the day and say, "**Lord, Your fellowship and Your presence are thrilling?**" Do you enjoy Jesus Christ? Do you sometimes want to stand up and shout? You ought to enjoy Him like that. But many Christians don't enjoy Jesus. They appear to be miserable and unhappy, and they don't know anything about His joy. They may think the only thing the Lord does for us is to give an occasional rebuke. They see Him this way because they do not walk with Him day by day. They do not know Him richly and deeply and intimately. They need to consider Jesus and learn from Him.

Why could Ann Graham Lotz say, "**Just Give me Jesus?**" Why did the writer of Hebrews say "**Consider...Jesus?**" What is it about his charter that causes true believers to be able to face life's troubles with joy? Our text today gives us ___ reasons:

1. Because He is a Supreme Apostle V. 1a

A Jesus is to be considered as **the Apostle and High Priest of our profession.**

- 1) *Apostolos* means "**sent one**" and was a title often used for official ambassadors.
- 2) In this sense Moses was God's apostle, His sent-one to bring His people the law and the covenant.
 - (a) But Jesus was both **Apostle and High Priest.**
 - (b) Though Moses could he considered a type of apostle, he was not a priest at all, much less high priest.
 - (c) Jesus is superior to Moses in office because He has two offices, whereas Moses had only one.
- 3) Even in the office of apostle, Jesus is superior—
 - (a) First because He brought a better covenant,
 - (b) Second, because He was Himself the sacrifice that made the better covenant effective.
 - (c) Jesus is the supreme **Apostle**, the supreme **Sent-One** from God.

B What are the characteristics of an **apostle** or an **ambassador**?

- 1) **First**, he has the rights and the power and the authority of the ruler who sends him.
 - (a) Jesus came in the power of God, with all of God's grace, all of God's love, all of God's mercy, all of God's justice, and all of God's power.
- 2) Second, an ambassador speaks completely on behalf of the one who sent him.
 - (a) Jesus said, "**For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**" (John 12:49; cf. 8:28, 38).
 - (b) Jesus was the perfect Ambassador, the perfect Apostle sent from God.

2. Because He is a Supreme High Priest V. 1b

A Jesus is also our great **High Priest.**

- 1) We will deal much more extensively with his role as High Priest Chapters 4 and 5, today I simply want you to know that we can say with Ms. Lotz just give me Jesus because He is our great High Priest.
 - (a) He is the supreme Priest, the supreme Mediator, between God and man.
- 2) He not only is the Sent-One from God with all God's power, speaking with God's voice, but He is the One who brings man and God together.

B As **Apostle** He represented God to man...

- 1) All that we know of God in a human sense we know because of the Characteristics we see in Jesus.
- 2) Jesus said, "**...he that hath seen me hath seen the Father...**"

C As **High Priest** He represents man before God.

- 1) Paul says to Timothy in his first letter, "**For there is one God, and one mediator between God and men, the man Christ Jesus...**" V. 5.
 - (a) **Mediator** - refers to one who intervenes between two individuals to restore peace, or ratify a covenant.
 - (b) The concept of a mediator is seen in Job's lament, "**Neither is there any daysman [umpire] betwixt us, that might lay his hand upon us both. There is no between us, who may lay his hand upon us both**" (Job 9:33).
 - (c) Because Christ is the only mediator, all must come to God through Him (Acts 4:12).
 - (d) There isn't an endless series of aeons, or subgods, as the Gnostics taught.
 - (e) We do not approach God through the intercession of angels, saints, or Mary.
 - (f) Only through **the man Christ Jesus** can men draw near to God.
- 2) As the perfect God-man, he brings God and man together.

- (a) Hebrews 8:6 calls Him **“the mediator of a better covenant...”**
- (b) Hebrews 9:15 and 12:24 describe Him as the mediator of the new covenant.
- (c) All men who come to God must come through Him.

3. Because He is a Supreme Builder Vv. 2-4

A A comparison of the work of Jesus with that of Moses [**Keep in mind that it is hard for Gentiles to understand the affection Jews have always had for Moses**]

- 1) Moses was a great man, a man of God who stood head and shoulders above all other men.
- 2) Almost everything of importance connected with God is, in the Jew's mind, connected with Moses.
- 3) So the Holy Spirit is careful in dealing with Jesus' superiority to Moses.
- 4) Before talking about their differences the Holy Spirit speaks of their similarities.

B **Moses was faithful.**

- (a) The Old Testament confirms that testimony. **“My servant Moses ... who is faithful in all mine house. ⁸With him will I speak mouth to mouth”** (Num. 12:7-8).
- (b) He carried out God's plan.
- (c) He came out of Egypt into the wilderness.
- (d) God refined him.
- (e) It took forty years for God to make Moses usable; then, for forty more years, God used him.
- (f) God's servant faithfully took the children of Israel out of Egypt.
- (g) When he got to the Red Sea he believed God's promise of deliverance and faithfully led his people through the parted waters.
- (h) He was faithful in the wilderness.
- (i) But he wasn't perfect, several times he faltered,
 - (1) Egypt when he killed the Egyptian.
 - (2) In the wilderness when he struck the rock instead of speaking to it as God had commanded.
- (j) But for the most part Moses was faithful.

C **Just as Moses was faithful to the One who appointed him, so was Jesus—only much more so.**

- 1) As God's supreme Apostle, God's supreme Sent-One, Jesus was completely faithful to the Father.
- 2) **“He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”** (John 7:18).
- 3) In other words, Jesus was saying, **“You can tell I am a true Apostle because I do not seek My own glory. I seek only the glory of the One who sent Me.”**
- 4) From childhood He had always been about His Father's business. **“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him... and again in John 17:4-5, “I have glorified thee on the earth: I have finished the work which thou gavest me to do. ⁵And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”** (John 8:29; 17:4-5).
- 5) Jesus always did the Father's will.
- 6) He was **faithful**.
 - (a) *Faithful* is such a wonderful word.
 - (b) The chief qualification for an apostle, as with a disciple, is faithfulness. **“If I do not the works of My Father,”** Jesus said, **“believe Me not”** (John 10:37).
 - (c) The Father had said to Jesus, **“I am sending You to earth as a man and here is the work you are to do.”**
 - (d) Jesus came to earth and He accomplished the work, without question and without hesitation.

4. Because He is a Supreme Steward Vv. 5-6

A **House** in verse 5 is from the Greek meaning **“household,”** and refers to people, not a building or dwelling.

- 1) Old Testament believers—Israelites in particular, but also proselytes—were God's household.
- 2) Moses was a trustworthy **Servant** in that household.
 - (a) The word servant here actually means = a caretaker or steward.
 - (b) 1 Cor 4:2 says, **“it is required in stewards, that a man be found faithful [trustworthy]”**.
 - (c) A steward does not own the house, he simply manages it for the owner.
 - (d) God owned the house of Israel; Moses was simply its manager for a while.
 - (e) He was in charge of dispensing to the people of Israel the truths, commandments, requirements, and promises God had committed to his trust.
 - (f) In this he proved trustworthy.

B Christ was also **faithful** in *His house*, the church.

Settle For Nothing Less than God's Very Best!

A study in the book of Hebrews

Part 5 of 13

- 1) ***“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ”*** (Eph. 2:19).
- 2) ***“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*** (1 Pet. 2:4-5).
- 3) We are the new household and Jesus is the One who cares for us.
 - (a) Just as believers under the Old Testament are called the house of Moses, believers under the New Testament are called the house of Christ.
 - (b) As Moses was faithful to an earthly household, Jesus is faithful to the heavenly household.
 - (c) Jesus could say to His Father near the end of His life, ***“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*** (John 17:4).
 - (d) He said, in effect, ***“I told the household all that You instructed Me to tell them and did for them all that you instructed Me to do.”***
 - (e) He was perfectly **faithful to Him who appointed Him.**
- C **All Christians are stewards in God's house**, though in a lesser sense, of course.
 - 1) We all, for example, have spiritual gifts.
 - (a) We have them as sacred trusts; they are not ours.
 - (b) If we are unfaithful in administering our spiritual gifts, we are unfaithful stewards.
 - (c) Some of us have been given special responsibilities to witness, specifically to the people in our community that God has placed around us.
 - (d) Some have been unfaithful stewards of this trust.
 - (e) Others of us have been given positions of teaching or instructing and have been unfaithful in studying diligently, faithfully, and sacrificially.
 - (f) These, too, are unfaithful stewards.
 - 2) The Christian life is a sacred trust given to us by God, and it demands our faithfulness.
 - (a) One of the greatest thrills a Christian can hope for is that of hearing his Lord say at the end of his life, ***“As I was faithful to the Father, so you have been faithful to Me.”***
 - (b) We have not begun to discover what God can do through us if we are willing to be faithful.
- D Moses was faithful, but he was a part of the house.
- E Jesus made the house.
- F That is the difference, the great difference.
 - 1) Jesus created Israel. ***“All things came into being by Him, and apart from Him nothing came into being that has come into being”*** (John 1:3).
 - 2) Moses was only a member of the household which Jesus built.
 - 3) Jesus created Israel; Jesus created the church.
 - 4) Since God built, or created, all things, Jesus obviously is God.
- G Before any of us became Christians, and thereby parts of Christ's house, the church, someone introduced us to the gospel.
 - 1) That person was responsible in a human sense for part of God's house—just as we are responsible for part of the house when we lead others to Christ.
 - 2) But on the divine side, God alone creates the house and continues building it as new believers are added.
 - 3) Human witnesses are but the instruments He uses.
 - 4) He is the Builder.
 - 5) The Builder is greater than any of His tools.
 - 6) Moses was part of the house of Israel and an instrument God used in building it.
 - 7) To hold on to Jesus is to hold on to reality itself.

Conclusion: When life gets rough and problems seem to have no solution and everything goes bad and disappointment and depression become “normal” and temptations seem impossible to resist—the writer of Hebrews is telling you put your gaze on Jesus and keep it there intently until He begins to unfold before your very eyes in all His glorious power. When Ms Lotz says ***“Just Give me Jesus!”*** She is telling the same message.

Play Song,