



Fix Your Gaze on Jesus

Hebrews 3:1-6

Last week, I was talking with a friend about Bible reading and application, and I said that one interesting thing that I've found as a pastor is that many times it seems like people hear me talk about Jesus and when I continually go back to Jesus as the source and sustenance of our hope, there are times where it seems like people feel lacking. It's almost like people are saying to me, "Ok, I know that about Jesus; but what's the application?" And so, I told my friend, "Sometimes I think the application is simply this: Worship God! Be amazed with him." I believe if we have our focus on the Lord, gazing at him, then our lives are bound to be affected for our good.

Think of it this way. Years ago, I was driving through a winter storm. I think Tracy and I had one or two kids at the time. We were coming back to Michigan from Illinois, and as we were in Indiana the snow was coming down in buckets. It was coming down so quickly that cars were getting stuck on the exit ramps. I could barely see ahead of me, but then there was this vehicle directly in front of me. All I could do was stare at the rear lights of the vehicle in front of me. For what felt like a very long time, I followed that car. If that car was going off the road, I was going to do that, too. But thankfully it didn't. And, amazingly, immediately when the storm let up, that vehicle exited onto a connecting highway! I still praise the Lord for his providence in having that vehicle in front of us. Those rear lights saved us in that storm.

Now, in that storm, my focus was on the lights. I wasn't thinking of all the principles of driving. Tracy wasn't sitting next to me saying, "Is the rear view mirror in the right placement?" I wasn't thinking, "Ok, I have to step my foot down on the pedal, but not too hard. And, every once in a while I'll need to apply the brake." I wasn't concerned about how much heat was blasting through the vents. I was focused on the lights. Why? Because making it through, persevering with success, was my goal.

Am I saying rules about rear view mirrors and putting on the brake are unimportant? No. They're absolutely important, but we have to keep the main thing the main thing. Braking, lights, heat are all a part of a bigger picture – driving from one location to another and staying alive! If I would have taken my eyes off of that car in front of me, I'm convinced something much worse would have happened.

Let me give a different illustration. Think of a boat. It's coming in late at night. It doesn't want to run into the rocks. What does it need? A lighthouse and lights! The captain could be great at steering, but if he doesn't stare at the lights, he'll wreck the ship.

But I think for many Christians in these United States of America, we really don't think we're in any type of danger spiritually; so, instead of gazing at Jesus and longing to worship him, we simply want to know

applications to see how Jesus might be useful to us. It's like we're focusing on the rear-view mirror or the ship's flooring instead of gazing at the light. But what if this life is full of spiritual warfare? if there's danger simply in drifting at sea and taking your eyes off of Jesus? What if God is leading us home in the bleakness of the night of this world and we need a Lighthouse to gaze at?

You see, the author of Hebrews had a concern for his brothers and sisters in Rome. These Christians had already experienced difficulty in the past. They endured faithfully, but now it's getting to be too much. And now they're drifting. Instead of gazing at Jesus and holding to their confession, they're playing around with going back to the old system of thought. If the Old Testament was mediated by angels and it's God's Word, why is Jesus essential? If they would simply hold their Judaism and diminish Jesus, they wouldn't experience persecution and they'll be ok, right?

The author of Hebrews senses this drift away from Jesus and he shows them that they're in a dark world and God is leading them home and they must stare at Jesus, their Lighthouse, or else they will drift! They must concentrate on Jesus or else they will crash. So, in Hebrews 2:1, the author says, "Therefore we must pay much closer attention to what we have heard, lest we drift away from it."¹ In an attempt to help them pay much closer attention, the author highlights just how glorious Jesus is, and then he moves into showing us that Jesus is even more glorious in how he cares for God's children. He *really* does care for God's children. Nothing else and nobody else cares for us like he does. And so, at the end of chapter 2, the author states, "he is able to help those who are being tempted."²

Who is able to help? Jesus is. Why? Because he's superior to anything and everything in creation: angels, prophets, circumstances. He, and only he, gives us eternal freedom and therefore, he gives us eternal *help*. So, pay much closer attention to him. When you do, you will make it to your destination safely.

This point is helpful for Hebrew Christians who are facing suffering, and it's wonderful for those of us who are experiencing much less suffering. Whether going through pain or pleasure, we can be distracted by the things around us, and while we may be driving our car and taking care of the rear view mirror. Or, maybe we're in a ship and steering it. But if we're not focused on the Light ahead of us, we'll run aground and shipwreck our faith. So, it is vitally important that we embrace the message to gaze excessively at Jesus. It is gloriously good when applications are "Worship Jesus." As Paul wrote in 2 Corinthians 3:18: ". . . **we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.**"³

Now, why do I emphasize this so much right now? Because the author of Hebrews is going to emphasize this again. If you haven't turned in your Bibles to Hebrews 3 yet, please go there and I want to first read the first part of verse 1: Therefore, holy brothers, you who share in a heavenly calling, consider Jesus.⁴ The author essentially restates what he said in 2:1. He says we are to consider Jesus. But he couches this command in a couple of important statements. He says "Therefore." In other words, on the basis of Jesus' extravagant care and sympathy for God's children. In light of Jesus' superiority to angels and prophets, therefore, consider Jesus! Because of who he is, worship him!

¹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:1.

² *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:18.

³ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 2 Co 3:18.

⁴ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 3:1.

But there's more here. He addresses the people he's writing to as brothers. Well, he already commented on how Jesus' sacrificial death purchased children to be adopted into God's family. Now all who have trusted Jesus for forgiveness and eternal life are God's children! That's why the author adds the word "holy" to the word "brothers." Here the word "holy" isn't referring to perfection. It's referring to being set apart. If you are a Christian, you are set apart for God's purposes. You aren't just any child. You are a child of God. You are a part of his family, set apart for his familial purposes! And what are his purposes? His heavenly calling.

What is the heavenly calling? This word for calling refers to a vocation. Vocation calls to mind a job, a task. Many of us here have had a job outside of the home, and with that job came responsibilities that if you didn't follow through, you would be reprimanded. If you consistently didn't follow through, you could have been fired. Why? Because a vocation includes responsibility. Do you realize that being in God's family means you have a holy vocation? It's heavenly. In other words, you are to live with eternity in view. You don't just like *for* the here and now. Instead, while living *in* the here and now, you're living for the eternity. So, Jesus says that we are to seek first the Kingdom of God and his righteousness and all these *things* shall be added. However, what saddens me is how often I (and probably we) can lose sight of the Kingdom. Our earthly vocations take precedence. Some of us get excited about a job promotion and we don't even think about how that will diminish our ability to do other things God calls us to do as part of the heavenly calling.

These words that the author gives are weighty words that provide a context to what he's about to say. The reality is that these Hebrew Christians have not been considering Jesus as they ought to have been. They've not been living as holy siblings nor have they been considering their heavenly calling. This is because they've not been considering Jesus. They've simply been drifting – not thinking on Christ. But you could say, "How does 'considering' Jesus actually change my life?" This word for "**consider**" **actually expresses 'attention and continuous observation and regard'**" (as quot. in R.K. Hughes, p. 94). When the author says that we are to gaze, we are to gaze in such a way that we learn and recognize how our lives much change as a result. When we understand *who* Jesus is and *what* he has done, we will be impelled to change our lives. So, never stop gazing at Jesus. Consider him always. Contemplate him. Ponder what Jesus and what he's done changes your life.

By the way, "considering" Jesus can't happen quickly or easily. Some people might say, "I've already contemplated Jesus and it didn't work against my sin." My response: you didn't contemplate him enough then! As one pastor wrote of this verse, **contemplating requires desire, concentration, discipline and time** (see R.K. Hughes, pp. 94-95). The apostle Paul said in Philippians 3 that his whole life was wrapped up in knowing Jesus: "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish. . ."⁵ The Psalmist says his ultimate desire is to "gaze upon the beauty of the Lord. . ."⁶ If that's our goal, then it makes sense what Paul wrote in Colossians 3. We must have the discipline, by the Spirit's power, to set our minds on things above. Ventura, this takes time, discipline and concentration. Do you have the desire for it?

This is the concern of the author of Hebrews. They're losing their desire, and therefore, they're drifting. So, again, the author reiterates the necessity of gazing at Jesus, and shows why it is so important to continually apply your mind and life to Christ. And this is something we all need. Pastor Kent Hughes

⁵ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Php 3:8.

⁶ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Ps 27:4.

wrote, “Lack of this is why so many Christians are sick and useless and are falling by the way. They need to cultivate desire, concentration, discipline and time to fix their eyes upon Jesus” (R.K. Hughes, p. 95).

And so, the author of Hebrews gives us yet another reason why Jesus is worthy of our contemplation. **Because of who Jesus is and because of who Jesus made them to be, they must always contemplate Jesus.** With this in mind, let’s pray and then read Hebrews 3:1-6 together:

3 Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, ² who was faithful to him who appointed him, just as Moses also was faithful in all God’s house. ³ For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. ⁴ (For every house is built by someone, but the builder of all things is God.) ⁵ Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, ⁶ but Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope. ⁷

Why should we contemplate Jesus? The author gives three main reasons why we should grow in our knowledge of Jesus and “consider” him. The first is:

1. He is the faithful apostle and high priest (vv. 1-2).

Jesus is the apostle and high priest of our confession, who was faithful to him who appointed him. The author gives Jesus a dual title here: apostle and high priest. The author of Hebrews is the only one who refers to Jesus by either of these terms. However, they’re fairly easy to understand. The word “apostle” simply refers to one who is sent. In Jesus’ conversations with his disciples, he tells them who sent him. In John 20, Jesus says, “As the Father has sent me, even so I am sending you.”⁸ In Jesus’ prayer for the disciples, he states, “As you sent me into the world, so I have sent them into the world.”⁹ The authority of the apostles comes from Jesus, *the* apostle!

Then we have the phrase “high priest.” The high priest was *the* priest who was necessary to make the annual sacrifice which represented the atonement of the sins for the nation of Israel. When the author says that Jesus is the high priest, he’s saying that all high priests find their fulfillment in Jesus. This is going to be further detailed in the weeks and months to come, so I won’t comment much on this point except to say that when you put apostle and high priest together, I think we find a similar thought process in 1 John 4:10, where John writes, **“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.”**¹⁰ Look at the verse. God sent Jesus. Jesus is the premiere apostle. And why did the Father send Jesus? Answer: to be the propitiation for our sins. This is what the author writes of the high priest in chapter 2. The high priest was to make a sacrifice that appeased the wrath of God. But Jesus is *the* High Priest who actually did appease the wrath of God against sin. He became sin. Sin clothed him, and he took the just punishment that sinfulness deserved.

⁷ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 3:1–6.

⁸ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Jn 20:21.

⁹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Jn 17:18.

¹⁰ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 1 Jn 4:10.

And through his sacrifice, he satisfied God's wrath and made God favorable to those who would trust in Jesus! No other high priest could offer this sacrifice. So, Jesus is *the faithful* apostle. In other words, Jesus did everything exactly how it needed to happen. He himself was perfect. The One who appointed him was the Father, and Jesus was faithful to him. He declared the message of salvation, and he lived it out. Therefore, this message of salvation, the message of the gospel, is the confession over which Jesus is the apostle and High Priest.

Are you gazing at him? Do you see his faithfulness, his perfection? In order to emphasize this, the author compares Jesus to Moses. Why does he do this? Well, there's actually various theories as to why he does this. All sound really good to me, but I think I need to boil it down. Moses is the representative of the Law. Moses was revered by the Israelite people. Through Moses came the Exodus. Through Moses, people were led to the promised Land. **There were even Jewish sects that believed that Moses "had been granted a higher rank and privilege than the ministering angels. . .** (as quote in Lane, *Hebrews*, p. 58). If Jews held this in the first century, the argument of the author of Hebrews makes sense. He's talked about how Jesus is superior to prophets and angels. But what about the greatest man ever to have stepped foot on the earth: Moses?

Well, in verse 2, the author doesn't simply start off saying Jesus is superior to Moses. Instead, he affirms the faithfulness of Moses. He says that Moses was faithful in God's house. Based on verse 6, I believe God's house includes all the followers of God, those who have entrusted themselves to his mercy and grace. So, in the Mosaic context, Moses was faithful in leading Israel and bringing forth the law and instituting the sacrificial system, pointing people to their need for the Lord. As such, Moses was faithful. The readers would have affirmed Moses' faithfulness. And so, if they affirm Moses' faithfulness, why wouldn't they also affirm Jesus' faithfulness? If you follow Moses because he was faithful, why would you not follow Jesus when he was faithful?

Jesus is the perfect Savior! This is what we are to see here. Can you imagine if we had an incomplete Savior? I wonder how many times in a given day we actually do practically believe that Jesus is insufficient. We hear this sermon and think, "Yea, yea, Jesus died for me; but I have bills to pay!" or "But what about that struggle over there?" Or maybe it's, "But I should be able to have nicer things." Hold on. Do you hear yourself, Christian? Jesus is eternally superior to all things. He's so superior that King David says that in his presence is fullness of joy and pleasures forevermore. And yet, you say that having certain things in this world is going to give you more satisfaction?

Oh, I pray that you would see that if Jesus can appease the cosmic wrath of the Father, then you know that you have *everything* you need. Jesus is the faithful apostle and High Priest. Because of him, you are rescued from Hell today, believer! Ponder that. And don't just ponder it now. Take time and exercise discipline to really contemplate this truth throughout your days. But don't only contemplate this about Jesus. Look at the next point we are to consider:

2. He is more glorious than Moses (vv. 3-4).

This point is alluded to in verse 2 actually. When you read that Jesus was faithful as Moses was faithful, you could think, "But wait, Moses wasn't perfect. How could it be said he was faithful?" Well, faithful doesn't *have* to mean perfect. In the sacrificial system of the Law, imperfection was assumed. That's why there were all the sacrifices. So, Moses instituted a system that even covered for his own sins. But think about Jesus' task. In order for Jesus to be faithful, he had to be perfect because as *the* high priest, he covered the sins of all others (and not himself).

Look at verses 3-4 again with me: ³For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. ⁴(For every house is built by someone, but the builder of all things is God.)¹¹

Jesus' faithfulness is superior to Moses' faithfulness. Here we are told he has been counted worthy of more glory than Moses. I believe this refers to the glory Jesus received when he ascended to Heaven. Hebrews 1:13 refers to that point in time when Jesus, with a resurrected body, ascended to reign over all in the flesh as the God-Man Messiah! So, here in verse 3, we see Jesus and what he accomplished is worthy of more glory than Moses!

He doesn't say this to say that Moses wasn't important. No. He was faithful. But Jesus' faithfulness is superior to Moses' faithfulness. By way of analogy, the author shows how much greater Jesus is to Moses. It's not merely that Jesus is superior in action, but he's superior in his very being. The difference between Jesus and Moses is the difference between the builder of a house and the house itself. Jesus is like a builder who has flesh and blood. Moses is like cement in a building. As we think on that, we can recognize that there can be beautiful homes, right? We can be amazed by their beauty, and rightly so. But if I see a uniquely beautiful home or building, I'd want to know who was the designer. I'm a person who likes architecture. When I was a child, I wanted to grow up to be an architectural engineer. I had a drawing table and graph paper to design buildings or floor design. I did quickly realize I wasn't gifted in it, but I still appreciate architecture. When I was a child, I toured different buildings and one home in Chicago that I toured increased my interest in a certain designer named Frank Lloyd-Wright. I am fascinated by his designs to this day. It may seem odd or strange for me to say this, but his use of right angles and circles and his ability to build a home in order to complement the surrounding scenery is magnificent to me. I imagine that if he were still alive and I were touring one of his buildings, I would be dumbstruck if he came up to me and talked to me. While it would be amazing to be in one of his homes, I'd be all the more amazed to be talking to the man and the mind behind the building. But he's not alive. And, as a result, many of his buildings have become museums. Why? Because there's no one like him. And there are no new Lloyd-Wright buildings being made. The existence of those buildings were dependent on him. So, the difference between Jesus and Moses is *that* different. The difference between flesh and blood and brick and mortar.

But then the author takes this one step further. In verse 4, the author makes an important parenthetical argument. He actually shows that the difference between Moses and Jesus is infinite. It's not just that Jesus is a superior human to Moses, but that Jesus is God himself. This point has already been emphasized earlier, but it needs to be emphasized here again. If the Christians wanted to go back to the Mosaic system because Moses was faithful, the author now says that if they leave the faith, they're leaving the faithful God who came in the flesh. Verse 4 says that ". . . every house is built by someone, but the builder of all things is God." We recognize that if a house exists, someone had to build it. The same is true in the spiritual realm. Moses and the Law and the people of God were formed together as a building because of one builder: God. If Jesus is superior to Moses as the builder and the builder of all things is God, then Jesus is God. With a seamless transition, the author of Hebrews emphasizes that before Moses was, Jesus was. In fact, Moses was placed where he was by Jesus, the builder of all things.

Jesus, as God, constructed God's house. Contemplate that. Ponder that. This should lead us to worship the Lord and trust him! And I say trust for a specific reason. Think again of the context of Hebrews.

¹¹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 3:3–4.

These people are going through persecution. The temptation is to believe that Jesus doesn't care about them. Why trust someone who would allow you to go through persecution? Maybe they should go back to only Moses! Wait, don't do that. Jesus was in charge in Moses' day and he's in control today. He's the same yesterday, today and forever and he reigns! While you may not understand what's happening and why it's happening, Jesus is the master-builder and he's building a glorious building! First Peter 2:5 says, **“you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.”**¹² Think on this! In every circumstance of life, we are able to live how we were intended. We are now set free to glorify God and savor him. And in every circumstance of life, Jesus is in charge of it, lovingly forcing all things to submit to his good plan for God's children so that we can mature and grow. All things are under Jesus' sovereign reign, and as living stones, we can trust that Jesus is placing us in the exact spot we need to be.

So, don't turn back. Don't turn away. Jesus has always been in charge – before you were born. And Jesus always will be in charge. He's God. And he's redeemed you. Will he let you go? This leads us to the final point:

3. He is the faithful Son over God's house (vv. 5-6).

He is God, but he is also man. We learned this all the more last week with the author of Hebrew's emphasis that Jesus really does sympathize with us. But the point is made again here. Look at verses 5-6 again with me: ⁵ Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, ⁶ but Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope. ¹³

We're given another reason why Jesus is superior to Moses. Moses and Jesus were faithful, but Moses was faithful as a servant. Jesus was faithful as a son. But notice that Moses, as a servant, was commanded to testify of the things that were to be spoken later. In other words, all the people should have known that the covenant with Moses wasn't going to last. It was a fading covenant. Even in Moses' day, God prophesied of a greater prophet than Moses which is going to come and bring salvation. In 2 Corinthians 3, we read this: **“7 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, ⁸ will not the ministry of the Spirit have even more glory? ⁹ For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory.”**¹⁴

Jesus' glory far exceeds. **Moses' glory pointed to Jesus' glory. The Law was intended to drive people to see their need for God's mercy at the cross of Christ.**

At the cross, as we learned the last couple of weeks, Jesus (the Son of God) died in order to adopt sons and daughters. So now, when we read that Jesus, God the Son, not only built the house but also is over the house as the Son, we should have hope. There's comfort for us because Jesus isn't uncaring in growing us. This is what was emphasized in the last couple sermons. Jesus really does care about us. And as *the* Son, Jesus cares for all of God's sons and daughters – all the people who have entrusted themselves to Jesus and laid themselves before him for forgiveness and reconciliation with God.

¹² *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 1 Pe 2:5.

¹³ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 3:5–6.

¹⁴ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 2 Co 3:7–9.

Ponder all of these truths, Ventura. Ponder Jesus. Gaze at how glorious he is. He is God. He is the Son. He is Superior to Moses. He is the I AM. And if you are a Christian, he is your older brother. He is your Savior. And he has given you eternal hope and eternal life.

As a result, the author of Hebrews says, “And we are his house.” Not only were people in the Old Testament time periods to be considered God’s house. The author and the recipients of the letter are God’s house. They are God’s people that he is building up for his glory and our good. Think more about this. As I think again about Frank Lloyd-Wright, I like to look at his buildings and learn about them because they’re masterpieces. Do you realize that we are God’s masterpiece? You might think you’re too broken to fix, but Jesus’ conquering of death means he can conquer and redeem and renew and revive anyone whom he wills! Praise God. We are his house. I wouldn’t want to be anyone else’s house. I want to be his.

But then the author says something almost shocking at this point: if indeed we hold fast our confidence and our boasting in our hope.¹⁵ The ESV says “if indeed,” but the indeed is not found in the Greek. I believe it should be more blunt. “if we hold fast our confidence and our boasting in our hope.” We are God’s house if we hold fast? This could sound like our salvation rests on us. But that’s not what he’s saying here. The confidence and boasting in their hope refers to their continuing faith and firmness in Jesus. This verse isn’t saying you can lose your salvation, but the Scriptures continually teach that those who have been saved by Jesus will continue in that salvation. Since God is building his house, he’s going to keep building it. He’s not going to stop. Therefore, those who trust him must continue to grow!

You know, we have an awful belief that creeps around in this world that people can believe at some point in the past and as long as they prayed some prayer in the past, then God has guaranteed they won’t go to Hell and that they get to go to Heaven. But is salvation merely a change of destination? Salvation is all-encompassing. Listen, if God saves someone from his wrath, why would he let them wallow in their sinfulness? And if we believe that he is going to save them someday, why would we not believe he can continue his saving work in the right now?

Listen, I think there are many people on the pathway to Hell because they believe some type of “Get out of Hell Free” card mentality, and I’m concerned that even we embrace this ourselves at times. We have family members wallowing in sin and maybe they’ve denied the faith, and we still say they’re saved? Now listen, I do believe that even God’s children can wallow in sin. But listen to God’s words here in Hebrews. A Christian should not be feeling assured of their salvation if their wallowing in sin – and you shouldn’t be feeling sure for them either. We are not doing our friends and family members any favors by saying to them, “Oh no, you’re a Christian! You prayed the prayer.” If they are not turning to Jesus and if they do not trust in Jesus as the apostle and High Priest, they’re denying the faith. Did God save his children in order to work in them unbelieving hearts?

And notice here, the focus of the words in verse 6 are related to belief. He hasn’t talked about action yet. The author is very concerned that we not shift our gaze from Jesus to lesser things. You can have all the application points, but it’s like the author of Hebrews says, “You’re driving through a storm and you’re focusing on the brakes and the rear-view mirror. Gaze at the lights!” Only the Light will save you. What does it matter if you gain all the right actions, but you don’t worship and love Jesus? You lose your soul. This is the most practical application we can get. Heaven and Hell are serious because Jesus and his gospel is serious!

¹⁵ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 3:6.

So, I will add this, if you are God's house, then you will take these words seriously. You will hear this warning and you will turn back to Christ. And, if you turn back to Christ, you give evidence that you are indeed part of God's house.

Oh, Ventura, Jesus is the faithful apostle and High Priest. He is more glorious than Moses and he is the Son over God's house. He truly cares for us, God's children. Will you daily and hourly contemplate Jesus or will you choose to drift?

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