

“JESUS IS SUPERIOR TO...” SERIES

SUPERIOR TO MOSES

HEBREWS 3:1-6

1 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.

Introduction

If you were to ask a Jew, who they would select as the most important figure in their history, you would probably get one of three answers: 1) Abraham, 2) Moses and 3) David. Abraham was the founder of the nation of Israel. Moses was the deliverer and writer of the Law. David was the greatest King followed closely by Solomon.

As we have discussed, this letter is written to the Hebrews, who have become believers in Jesus Christ. Therefore, the author continues his argument that Jesus is superior to all things by tackling the next project: Moses.

For the Jew, when it came to “how to live”, the Law held all the answers, and Moses was the one God chose to deliver the Law and the children of Israel. Therefore the Law was taught and adhered to. For the Jewish converts to Christianity, that meant brining what they know into the realm of how to life under the idea of Christianity. And that is where the conflict begins.

The writer of the book of Hebrews must draw the relationship between the “Law and the Prophets” and the word of the Apostles to an understanding.

Today we will see that Jesus Christ is superior to Moses in two ways:

“He is greater in His Person (3:1-2) and greater in His Ministry (3:3-6).”¹

JESUS; APOSTLE & HIGH PRIEST

I Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

“*Therefore*” – Since Jesus was born in the flesh, shared in the same bodies as the brethren, his sacrificial death granted eternal life for the brethren and victory of the Devil. Jesus now stands as the High Priest. He became the propitiation for the sins of the world as he overcame all the temptations of Satan.

“*...holy brothers, you who share in a heavenly calling*” – This refers to those who are in the family of God. For it is only the redeemed that share in the heavenly calling.

“*...consider Jesus, the apostle and high priest of our confession*” – The writer does not want the hearers of this epistle to consider Moses. They already were well acquainted with Moses. The writer is asking for the hearers to “consider”, to consider carefully, Jesus.

He then identifies Jesus as fulfilling two important positions: 1) Apostle and 2) High Priest. Paul identifies Jesus as an “Apostle.” That message may have been shocking to the readers of this book. It is important to understand that all Apostles are disciples of Jesus, but not all disciples were Apostles. Generally the office of an Apostle is “one sent with a commission”. There are three necessary qualifications for a person to be considered an Apostle:

(1) An apostle must have been an eyewitness of the resurrected Christ (Acts 1:22; 10:39–41; 1 Corinthians 9:1; 15:7–8);

(2) An apostle must have been directly appointed by Jesus Christ (Mark 3:14; Luke 6:13; Acts 1:2, 24; 10:41; Galatians 1:1); and

(3) An apostle was able to confirm his mission and message with miraculous signs (Matthew 10:1–2; Acts 1:5–8; 2:43; 4:33; 5:12; 8:14; 2 Corinthians 12:12; Hebrews 2:3–4).

We might also note that, in choosing Matthias as a replacement for Judas, the eleven also looked for someone who had accompanied Jesus throughout His entire earthly ministry (Acts 1:21–22; 10:39–41).

¹ Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 285). Wheaton, IL: Victor Books.

Looking at Jesus in the office of Apostle, He was “sent with a commission” from God. He fulfilled the next four qualifications as He is the centerpiece of each qualification.

Looking as Jesus in the office of High Priest – we covered that in the last segment, but basically Jesus is man’s direct intercessor with God.

While Moses was a prophet of God, he was not an Apostle. While Moses was the leader of the Children of Israel, and many miracles were performed by God through Moses, he was not the high priest. That was given to Aaron and his children.

2 who was faithful to him who appointed him, just as Moses also was faithful in all God’s house.

“...who was faithful to him who appointed him, just as Moses also was faithful in all God’s house.” Both Moses and Jesus were faithful unto God who appointed them. They did everything that God called them to do.

JESUS; BUILDER OF THE 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.

“*For Jesus has been counted worthy of more glory than Moses*” – As both Moses and Jesus were faithful to God, Jesus is “*counted worthy of more glory than Moses.*” Once again this is an important statement, one not to be taken lightly.

“...*as much more glory as the builder of a house has more honor than the house itself.*” – Jesus, as one who was active in the creation, has more honor than Moses as he is part of the house and the servant in the house.

4 (For every house is built by someone, but the builder of all things is God.)

“(For every house is built by someone, but the builder of all things is God.)” – The Triune God is the builder; God the Father, God the Son, God the Holy Spirit.

5 Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later,

“Now Moses was faithful in all God’s house as a servant,” – Moses place in the higher scheme of things is as a servant of the house of God. After all, it is not Moses house, it is God’s house.

There is something interesting in the word “servant” as used of Moses in this verse. The Greek word *“therapon”* means “a waiting-man, doing the job for free.” This is in stark contrast to those that are bondage. Moses then discharged his duties in the house of God, willingly and of free service as given to him by God.

“...to testify to the things that were to be spoken later” - Moses spoke of things to come, but Jesus was the fulfillment of all of these things.

JESUS; FAITHFUL SON

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.

“...but Christ is faithful over God’s house as a son.” – Jesus is a faithful Son, accomplishing everything He was sent do do, but at the end of the day, Jesus is the Christ, the Messiah, and as such is faithful over all things concerning the house of God. He is the inheritance of all of God’s promises.

“And we are his house if indeed we hold fast our confidence and our boasting in our hope.” – the brethren are of the house that Jesus built. And if they hold fast their confidence, meaning a cheerful confidence in the Christ, and we keep our boldness of speech concerning the faith in the Word of God, the Life of the Christ, and the Promises of the Creator, then we too will be of the house that Jesus died for.

Conclusion

The writer builds a strong case that deserves careful consideration about Jesus being superior to both the Law and Moses.

The writer’s argument was that Jesus is

An Apostle and the High Priest

The Builder of the House of God

The Faithful Son

Bob Crowder