

Christ is Superior to Moses
Hebrews 3:1-6
Part One

As you know we are presently studying the Book of Hebrews where an unknown author, in an attempt to strengthen the faith of a group of struggling Hebrew Christians living in Rome, wrote to them about the superiority of Christ.

So how did the author see Christ as superior? First of all, the author of the Book of Hebrews saw Christ as superior to the Old Testament prophets in Hebrew 1:1-4.

Secondly, the author of Hebrews saw Christ as superior to the angels in Hebrews 1:5-2:18. This is the section we finally completed last week, which took us many months to complete.

We are now ready to begin our examination of a third way the author of Hebrews saw Christ as superior. So, what is this third way?

The author of Hebrews saw Christ as superior to Moses (Hebrews 3:1-4:13). And this superiority of Christ to Moses will be highlighted for us beginning in **Hebrews 3:1** all the way through **Hebrews 4:13.**

But before we begin our examination of this particular section of Scripture, it will be important for us to consider Moses and his importance to the Jewish people at the time of the writing of this epistle. So how was Moses viewed? Moses was viewed at that particular time as the greatest of all Hebrews. So how did this come about?

First of all, let us consider how God's choice of Moses was monumentally displayed. We see God's choice of Moses monumentally displayed, first of all, when he was miraculously preserved and nurtured from birth, which is all detailed for us in **Exodus 2:1-10** when, under the sentence of death, Moses was plucked from the bulrushes by Pharaoh's daughter and then raised in Pharaoh's household. Then beyond all this we again see God's choice of Moses monumentally displayed in **Exodus 3** when God, the great "I am," called and ordained Moses at the burning bush, truly an extraordinary event.

So was God's choice of Moses monumentally displayed in a way different from others who had been chosen by God for special tasks? Yes, I believe this could very well be argued! But this was not the only reason why the Jewish people at the time of the writing of this epistle would have considered Moses to be the greatest of all Hebrews. So, what would have been another reason?

A second reason would have been that Moses became to the Jewish people an incomparable deliverer, who through an unparalleled display of power had delivered them from Egyptian bondage. This unparalleled display of power that God unleashed through Moses in order to deliver the Jewish people from Egyptian bondage is detailed for us in **Exodus 7-12** where we are told the following: that God through Moses turned the Nile River into a river of blood, that God through Moses unleashed plagues of frogs, gnats and flies, that God through Moses brought upon the livestock of Egypt a very severe and fatal pestilence, that God through Moses inflicted boils on both man and beast, that God through Moses rained down upon Egypt an unprecedented great hailstorm and finally, after all this had failed to achieve the end that God had intended, we are then told how God, through Moses, gave instruction to the Jewish people so that might escape the coming judgment of death that was about to come upon the first-born throughout Egypt.

Now obviously all of this that had occurred through Moses in order to deliver the Jewish people from Egyptian bondage as recorded for us in **Exodus 7-12** was a great display of unparalleled power, but this was only the beginning of God's display of power through Moses as recorded in other Old testament passages.

And this brings us to the display of God's power when God through Moses parted the Red Sea so that the Jewish people would be able to escape the pursuing Egyptian army. We can read about this in **Exodus 14**. And obviously this had to be mind blowing for the Jewish people to have witnessed and then subsequently to have read about.

But even beyond this, what else happened as recorded for us in **Exodus 17:1-7**? God's power, as expressed through Moses, was also put on display when Moses struck a rock with his staff and the rock produced sufficient water at that particular time and at particular place to satisfy the thirst of all

those who had followed Moses out of Egypt into the desert wilderness, which would have been comparable in number to a very large city.

Wow! What power! For the people of Israel the power displayed through Moses in delivering them from Egyptian bondage when compared to their other deliverers would have been unparalleled.

But let me go on to give you a further reason why Moses would have been considered the greatest Hebrew of all time. And what would this reason be? Moses would have been considered to be the greatest of their prophets. And why would this have been? Let me read for you what God Himself said about Moses in **Numbers 12:6-8**. **“Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream. (7) Not so, with My servant Moses. He is a faithful in all My household; (8) With him I speak mouth to mouth, even openly, and not in dark sayings, and he beholds the form of the Lord.”**

And not only this but Moses was the lawgiver. And for the Jews, the Law was the greatest thing in the world. And who gave them that Law? Moses!

So in the eyes of the Jews, at the time of the writing of this epistle, who was the greatest of all Hebrews? It was Moses, whose choice by God was monumentally displayed, whose manifestation of power as a deliverer unparalleled, whose face to face interactions with God were unprecedented, and whose privileged position as being the conduit through whom God gave them the Law was mind-boggling.

So if this is so, then certainly I believe it would be very easy to understand why the author of Hebrews, in seeking to strengthen the faith of these struggling Hebrews Christians, would want to establish the fact that Christ was not only superior to the prophets and superior to the angels but that He was also superior to Moses, the most revered of all Hebrews.

Now with this in mind let us go back to back to that part of Hebrews that we will now begin to examine to see how the author of Hebrews went about showing his readers that Christ was indeed superior to Moses.

And where does the author begin? He begins with this thought: Christ, as an example of faithfulness, is superior to Moses (Hebrews 3:1-6). So let us now read **Hebrews 3:1-6** and see if this is not so. **“Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High priest of our confession; (2) He was faithful to Him who appointed Him, as Moses also was in all His house. (3) For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. (4) For every house is built by someone, but the builder of all things is God. (5) Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; (6) but Christ was faithful as a Son over His house – whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.”** So do these verses communicate to us that Christ, as a model of faithfulness, is superior to Moses? And I believe that the answer is yes!

So how did the author go about showing this? The author, in seeking to show that Christ was superior to Moses in faithfulness, started by acknowledging that both Christ and Moses were faithful to God (Hebrews 3:1-2). And where do we see this? We see this in **Hebrews 3:1-2**.

And so now let us begin to look at these verses more closely and see if this is not so, beginning with **verse 1**. And what is the first word? The first word is **“therefore.”** The word **“therefore”** provides us with a smooth transition from the previous statement made by this author in **Hebrews 2:17-18** concerning the high priestly work of Christ that provided access to God and continues to provide help for those who have gained access and his new thought about the superiority of Christ to Moses.

So after the transition that linked what he has said in **Hebrews 2:17-18** to what he is about to say in **Hebrews 3:1-6**, what did the author do next?

After the transition the author directly addressed his readers, which is the typical pattern that this author will use throughout this epistle, just prior to exhorting his readers. And this is exactly what this author is now preparing to do. He is preparing to exhort his readers, but before he exhorts them he is taking the time to personally address them.

So how did he personally address them? He addresses them as **“holy brethren, partakers of a heavenly calling.”** And how could this author do this? The author could address these individuals in this way because these individuals having exercised faith in Christ had according to **Hebrews 2:11** been sanctified or in other words set apart by Christ as Sons of God, thus rendering them what? Thus rendering them **“holy brethren, partakers of a heavenly calling.”**

So after having addressed his readers in this way, what did the author do next? After he addressed them in this way, he then exhorted them or in other words commanded them to do something?

So, what did he command them or in other words exhort them to do? Let us continue to read the verse. **“Consider Jesus, the Apostle and High Priest of our confession.”**

So, what is the author commanding or exhorting his readers, whom he had just addressed as **“holy brethren, partakers of a heavenly calling,”** to do? The author is commanding them or in other words exhorting them to **“consider Jesus, the Apostle and High priest of their confession.”**

The verb “to consider” (KATANOEO) means “to consider attentively.” We find the same word used in **Luke 12:27** where Christ, in seeking to communicate God’s ability to supply for the basic needs of His disciples, told his disciples to **“consider the lilies and how they grow.”** He wanted them to consider the lilies and how they grow so that they might understand that they do not have to worry or fret about having their basic needs provided.

But here in **Hebrews 3:1** the author is not exhorting or commanding his readers to consider lilies but rather he is exhorting or commanding his readers **“to consider Jesus, the author and High priest of their confession.”** So, what in essence is the author challenging them to do here?

From the context of Hebrews 3:1, the challenge of the author to his readers seems to be to consider carefully the example of Jesus whom they in the past had confessed.

And what have they in the past confessed Him to be? They have confessed Him to be “**The Apostle,**” or in other words the one sent from God to act as their “**High Priest**” in things pertaining to God as we saw last week in Hebrews 2:17-18, which certainly included the offering up of His body on the cross to make propitiation for sin.

And what did the author want them to particularly focus on as they as they considered the example of Jesus whom they in the past had confessed to be the apostle sent from God to act as their high priest? Let us now continue on and read **verse 2**. “**He** [referring to Christ] **was faithful to Him who appointed Him.**”

From the context of Hebrews 3:2, the specific area of Christ’s example that the author wanted his readers to focus on for special consideration was Christ’s faithfulness to the One who appointed Him.

Whereas Hebrews 3:2 draws a comparison between the faithfulness of Jesus and Moses, Hebrews 3:3 begins to draw a contrast between them. So where do we see this contrast?

Christ is the builder of the house, but Moses was a part of the house (Hebrews 3:3-4).

Christ is the Son over the house, but Moses was only a servant in the house (Hebrews 3:5-6).

May God give us the grace to consider Christ, the Apostle and High Priest of our confession, so that we might, in considering Him, find ourselves turning to Him knowing that He is faithful.