

2/18/24

Jesus Is Superior To Moses
Heb. 3:1-6

Jesus has been declared to be superior to the prophets, the angels and superior to the First Adam by being crowned with glory and honor.

* Therefore, the author of Hebrews having established that Jesus is God as well as man, he proceeds to show that Jesus is superior to Moses and by implication Jesus is better than the Law in that it spoke of Him and He fulfilled it.

The reason being is that “Grace is better than the Law”, Jesus by the grace of God tasted death for everyone. Heb. 2:9e-f

Remember Moses was revered by every Jew for he was the one who received the law from God.

* Moses was so associated with the Law and the teacher of it, that they referred to the Law as “the Law of Moses”. Acts 15:5

The entire exposition of Moses is to expose their personal unbelief in the person of Jesus as Messiah.

1. The Holy Spirit warns them not to harden their hearts as in the wilderness rebellion. vs. 7

2. The problem is the “heart of unbelief”. vs. 7, 10, 12, 15

3. The warning is clear again, “Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called “Today, lest any of you be hardened through the deceitfulness of sin.” Heb. 3:12-13

4. The author confronts the sin of unbelief of these Hebrews regarding the Apostleship and High Priesthood of Jesus for their refusal to rest before God for their salvation, by demonstrating the superiority of Jesus over Moses, then moving to His superiority to Joshua. Heb. 3:1-4:13

5. The superiority is obvious, an earthly mediating High Priest to a heavenly High Priest and an earthly physical rest to a spiritual heavenly rest.

* The priesthood will be dealt with in chapters 5-7 in fulfillment of Melchizedek.

So we want to examine the superiority of Jesus to Moses, which is evident by three truths. Heb. 3:1-6

- I.** Jesus is superior to Moses by virtue of His post: Jesus is compared to Moses. vs. 1-2
- II.** Jesus is superior to Moses by virtue of His person: Jesus is contrasted to Moses. vs. 3-4
- III.** Jesus is superior to Moses by virtue of His position: Jesus is contra-distinguished from Moses. vs. 5-6

I. Jesus is superior to Moses by virtue of His post: Jesus is compared to Moses. vs. 1-2

* “Therefore”.

- A.** The call to these Hebrew Christians is to examine their past confession of Jesus. vs. 1a
- 1.** The believers are confronted with an inescapable conclusion in view of all that has been said about Jesus, this is the basis for the oratorical imperative once again.
 - * The word therefore once again looks back to the previous section.
 - a.** In view of the humiliation and exaltation of Jesus through His human Incarnation as the Last Adam, who is the Captain of salvation, a merciful and faithful High Priest pertaining to the things of God. Heb. 2:5-18
 - * This is the progressive and logical conclusion based on the previous progressive and logical arguments about Jesus.
 - b.** In view that Jesus is superior to the prophets. Heb. 1:1-3
 - c.** In view that Jesus is superior to the angels. Heb. 1:4-14
 - 2.** These believers are identified by three terms. vs. 1b-c
 - a.** They were called holy brethren “hagios adelphos” identifying their relation to God.
 - 1) Their position, sanctified and set apart by God and Jesus. Heb. 2:11
 - 2) Their person, related to God’s family, not only as Jews but now “in Christ”,

literally of the same womb. Heb. 2:11, 12, 13, 17

* This phrase appears only one other time in the New Testament. 1Thess. 5:27

- b.** They were partakers “metochoi” indicating their privilege, partners and sharers.
 - * The word appears six times in the New Testament, five appear in Hebrews and everyone deals with an actual partaking not hypothetical as some teach. Lk. 5:7; Heb. 3:1, 14; 6:4; 12:8
- c.** They were shares of “the heavenly calling”, in contrast to the earthly reign for Israel. Heb. 2:10
 - 1) The word calling “klesis” of the eleven times it appears in the New Testament it always refers not to the invitation to go to heaven, but the fact of their state and manner of being.
 - 2) The Old Testament saint had an earthly calling to an earthly temple and to reign in an earthly Kingdom, “the Age to come”.
 - 3) But the New Testament saint is called to a heavenly kingdom as “kings and priest” in the “heavenlies”. Eph. 1:3; Rev. 1:6
 - * Paul says, “I press toward the goal for the prize of the upward call of

God in Christ Jesus... For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ. Phil. 3:14, 20

4) No Jew or Gentile, but one in Christ. Gal. 3:28; 6:15; Col. 3:11

3. These believers are asked to “consider the Apostle and High Priest of our confession, Christ Jesus.” vs. 1d-e
 - a. The exhortation is introduced by the word consider “katanoeo” which means to fix one’s attention with eyes and mind, to gaze, so as to learn and comprehend.
 - * The same word is used by Jesus when he says, “Consider the lilies”, “consider the raven”. Lk. 12:24, 27
 - b. The contemplation is regarding the commission of Christ Jesus.
 - 1) The word apostle “apostolo” means one sent forth, an ambassador, one who speaks and acts in full authority and power of his country.
 - * The verb is used in the LXX of God sending Moses. Ex. 3:7
 - 2) Being man, He was sent by God to man to speak and act for God the Father.
 - * Jesus is better than the prophets by virtue of being the “ultimate prophet” prophesied by Moses. Deut. 18:15, 18

3) John tells us in His gospel 28 times that Jesus was sent by the Father.
* Jesus prayed, “O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.” Jn. 17:25

- c. The contemplation is regarding the position granted to Jesus.
 - 1) The High Priest represented man to God and God to the people.
 - a) Jesus by Himself purged our sins and sat down at the right hand of the Majesty on high. Heb. 1:3c-d
 - b)) Jesus tasted death for everyone. Heb. 2:9
 - 2) The High Priest was one to go between, the mediator.
 - * “Pontifex” in Latin is the word for priest, it means a bridge builder, the Pope’s title is “Pontifex Maximus”.
 - a)) Jesus had been made like unto His brethren. Heb. 2:17a
 - b)) Jesus was a merciful High Priest in the things of God. Heb. 2:17b
 - c)) Jesus made propitiation for the sins of the people. Heb. 2:17c
- d. This was the understanding of their past confession.
 - 1) The word confession “homologia” means to say the same thing by agreement, three of the six times it

appears in the New Testament are found in Hebrews. Heb. 4:14; 10:23

* They had confessed “their faith” saying the same thing about Jesus, agreeing with the Father, that Jesus was the One sent from heaven and their High Priest, according to the Scriptures!

- 2) They were to consider what they had said in the past about their perception and conviction as to the person and ability of Jesus to provide salvation for them.
* This is called a subjective genitive!
a)) Christ is identified as the anointed, Messiah.
b)) Jesus identifies His humanity through the Incarnation.
- 3) Man is unable to approach God, Job knew this. Job 9:32-33; 19:25-27

B. These Hebrew Christians are told of the compared faithfulness of Jesus to Moses. vs. 2

1. Jesus, “who was faithful to Him Who appointed Him” refers to being faithful to the Father as Apostle and High Priest. vs. 2a
 - a. The word faithful “pistos” means one who is trustworthy, reliable and is in the present tense, an established fact denoting character.

- 1) Jesus emptied Himself, conceived by the Holy Spirit and born through the Incarnation.
- 2) Jesus was crucified for the sins of the world and did not draw back from the cup at Gethsemane and was raised and exalted to the Majesty on High.
* Jesus said, “I have glorified You on the earth: I have finished the work which You gave Me to do.” Jn. 17:4
- b. The context of the quote declares the distinction between Moses and other prophets, as to how God reveals Himself to them, Moses being the ultimate prophet of the Old Testament. Num. 12:7
 - 1) This was when Miriam and Aaron spoke against Moses and God stuck Miriam with leprosy!
 - 2) Moses being faithful, interceded for Miriam that God would forgive her!
 - 3) The parallel is unmistakable, very vital to the context of the High Priesthood of Jesus to intercede for man’s sins!
2. The comparison, “As Moses also was faithful in all his house.” vs. 2b
 - a. The house “oikos” refers to Israel, the house or family of God, which existed before Moses.
 - b. Moses did what God called him to do, to redeem them from Egypt, be their

intercessor and give them the Law at Mount Sinai.

- 1) Moses interceded for Aaron when he made the golden calf, for Yahweh was going to kill him.
- 2) Moses interceded for the people when they had broken the Law before it was given to them.

Illustration

One day Jesus took Peter, James and John up to a mountain and was transfigured, Moses and Elijah appeared with Jesus, “Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!”

* God the Father declared by comparison that Jesus is greater than the Law and the prophets represented by Moses and Elijah!

Application

1. Some men and women have considered Jesus and have confessed that He is just one of many prophets.
 - a. Some change their minds and heart through the conviction of the Holy Spirit and are saved. Eph. 2:8-9

- b. Many do not change their minds and their hearts become hardened and die in their sins. Jn. 3:36
2. Others have considered Jesus and confess that He is a good and moral teacher.
 - a. If Jesus is not who He said He is, then He can not be a good person, let alone a moral person, He has to be a liar. Jn. 14:6
 - b. Being moral or good does not save you or guarantee heaven, for there will be many of good moral people in hell. Rom. 3:23
 - c. Social activism is not what the Kingdom of God is about, God transforms people from the inside out, one at a time! 2Cor. 5:17
3. The only thing God the Father expects to be a valid and honorable confession about Jesus is that He is the Father's sent Apostle and High Priest for sinners.
 - a. That Jesus came and was sent by the Father from heaven to earth through the Incarnation to suffer and die for the sins of the world. 2Cor. 5:21
 - b. That Jesus was completely obedient to all the will of the Father, thereby faithful unto perfection above any man in the service of God. Jn. 8:29c
 - c. That Jesus is a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. Heb. 2:17c-d

Jesus is superior to Moses by virtue of His post as Jesus is compared to Moses, for Moses was the

mediator for Israel to God, but Jesus is the mediator for all of mankind!

II. Jesus is superior to Moses by virtue of His person: Jesus is contrasted to Moses. vs. 3-4

A. These Hebrew Christians are told of the distinction of Jesus from Moses. vs. 3

1. The phrase “For this One” is in reference to Jesus who “has been counted worthy of more glory than Moses.” vs. 3a

a. Due to the fact that Jesus is Apostle and High Priest appointed by the Father, equal to God. Heb. 3:1d, 2a

b. Jesus was crowned with honor and glory, Moses only saw God’s glory. Heb. 2:9

c. Jesus is the off-shinning of the Father, while the face of Moses reflected the shinning glory of Yahweh and then faded. Heb. 1:3

d. Jesus fulfilled the Law, while Moses only gave them the Law.

1) Moses was rejected by Pharaoh, “I will send you to Pharaoh that you may bring forth my people the children of Israel out of Egypt.” Ex. 3:10

2) Jesus was rejected by the Jews, “He that receives you receives Me, and he that receives Me receives Him that sent Me”. Matt. 10:40

2. The reason, “inasmuch as He who built the house has more honor than the house.” vs. 3b

* The teaching is from the lesser to the greater once again!

a. Jesus is greater than Moses because He who built the house is greater than the house.

* The house again represents the house of Israel.

b. Jesus is greater than Moses by virtue of the fact that Moses was one of the many in the house of Israel, while Jesus built the house of Israel.

1) Moses did not make Israel the people of God, he was only entrusted to lead them, but Jesus make us children of God. Heb. 2:10

2) Moses could not look upon God and live, Jesus had been with the Father since eternity past.

3) Jesus is God and is the exact representation of the Father who created all things. vs. 4, 1:2

B. These Hebrew Christians are given an illustration of the superiority of Jesus to Moses. vs. 4

1. Every house has a human builder, “For every house is built by someone.” vs. 4a

- a. In this case Moses had been chosen by God the Father to do a work for God in His house, Israel. vs. 2b
- b. The Jews honored Moses so much, that even though they knew God gave them the Law, they referred to it as “the Law of Moses”.
 - 1) His name appears 711 times in the Old Testament, 596 times in four books of the Pentateuch, Exodus, Leviticus, Numbers and Deuteronomy and 115 times in the rest of the Old Testament.
 - 2) His name appears 78 times in the New Testament, 11 are in Hebrews.
- c. The Jews rebuked the man that was born blind that Jesus had healed, “We are Moses’ disciples.” Jn. 9:28
 - 1) They became so afraid of breaking the Law again after the Babylonian captivity, so they built a fence around the Law with their oral traditions and interpretations of the Law.
 - 2) The problem was in time they revered their traditions and interpretations more than the word of God.
 - 3) That is why Jesus said on the sermon on the Mount, “You have heard it said” but “I say unto you”, He was correcting their wrong interpretations of the Law and declaring His authority was greater than Moses.

- 4) Jesus often told the Pharisees they made the word of God of no effect by their traditions and were blind guides, who stung at a gnat and swallowed a camel. Mk. 7:13; Matt. 23:24
- 2. The contrast is the result of a progressive understanding, “but He who built all things is God.” vs. 4b
 - a. The word “but” marks the contrast.
 - b. The One who builds all things is God.
 - 1) Jesus is faithful like Moses in that He fulfilled His commission from the Father.
 - 2) Jesus is counted worthy of more glory because He built the house of Israel.
 - 3) Jesus is greater than Moses because He being God builds all things and was the agent of creation, the nation of Israel and anything else existing. Heb. 12:2a-b

Illustration

John the Baptist demonstrated the contrast between him, and the One Moses and the prophets prophesied about, “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.” Matt. 3:11

* John declared Jesus who came from heaven stands in contrast to all men, even one's who wrote about Him!

Application

1. The Bible teaches Jesus is distinct from all men.
 - a. Jesus is God who became man by the Incarnation to die for the sins of the world and through Him the world might be saved. Jn. 3:17
 - b. Jesus is the God-Man making intercession for the believer, at the right hand of God.
 - * "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make **intercession** for them." Heb. 7:25
2. The Bible teaches Jesus is the One who calls, anoints and uses people for His glory and purposes.
 - a. No one has anything to boast about.
 - * Paul says, "For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not **received** it?" 1Cor. 4:7
 - b. Every person will give an account to God for their stewardship, be it faithful or unfaithful.
 - * Jesus said, "So when evening had come, the owner of the vineyard said to his **steward**, 'Call the laborers and give them their wages, beginning with the last to the first.'" Matt. 20:8

Jesus is superior to Moses by virtue of His person as Jesus is contrasted to Moses, for Moses was one in God's house, but Jesus is the One who builds the house!

- III. **Jesus is superior to Moses by virtue of His position: Jesus is contra-distinguished from Moses. vs. 5-6**
 - A. These Hebrew Christians are told that Moses was inferior to Jesus due to His relation to the Father. vs. 5
 1. The faithful character of Moses, "And Moses indeed was faithful in all His house as a servant." vs. 5a
 - a. The word servant "therapon" appear one time in the New Testament and means service of affectionate nature and hearty character, not duty literally an attendant.
 - 1) The word is used of angels and prophets in the LXX and used of a physician's care for the sick.
 - 2) The quote of the faithfulness of Moses remember was when Miriam and Aaron spoke against Moses for marrying an Ethiopian woman and God said there was no one like Moses, for He spoke to him face to face. Num. 12:7
 - 3) Jesus is being contra-distinguished from Moses, just as Moses was from all the other prophets.

- b.** Moses had been faithful “pistos” as a servant leader in the calling on his life regarding his stewardship to lead and guide Israel for forty years, as stated earlier in verse two.
- 1) Not as a “diakonos” one who runs errands for God.
 - 2) Not as a “doulos” bond servant by choice for life.
 - 3) Not “oiketes” a household servant.
 - 4) But as one who loved God and the people
 - * Remember the word for servant “therapon” appear only this time in the New Testament and means service of affectionate nature and hearty character, no duty but like a physician caring for the sick.
- 2.** The faithful witness of Moses about Messiah, “for a testimony of those things which would be spoken afterward.” vs. 5b
- a.** This certainly refers to all God told Moses to impart and teach to the people, the ten commandments, the judgment, statutes and ordinances, both civil and religious, the pattern of the Tabernacle.
 - b.** The context is the apostleship and High Priesthood of Jesus, therefore it has to refer to the fact that namely Moses was speaking and pointing them to the coming of Jesus!

- c.** In direct prophecies of the prophet like himself, in types and in shadows of things to come, the entire Old Testament. Deut. 18:15, 18; Heb. 1:2; 8:5-6; 10:7
 - d.** Jesus said, “Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me.” Jn. 5:45-47
- B.** These Hebrew Christians were told that the superiority of Jesus is in His relation to the Father. vs. 6
- 1.** The faithful character of Jesus, “but Christ as a Son over His own house.” vs. 6a
 - a.** The contrast once again cannot be missed, Moses was faithful servant in all his house, Israel, but Christ is faithful Son over His own house.
 - 1) Jesus is greater than Moses by virtue of His relationship to God the Father, He is His Son, therefore God.
 - * Jesus once again is ascribed deity. Heb. 1:2-3, 6, 8, 11-12; 2:9, 10, 17
 - 2) Jesus is greater than Moses also by His rightful office of Messiah, Christ means anointed equivalent to Messiah in the Hebrew.
 - 3) Jesus is greater than Moses by virtue of the fact that He is the head of all

- leaders, including Moses due to the fact that he was one of and in the house of the nation of Israel.
2. The house is identified for us, we are not left to our own interpretation, “Whose house we are.” vs. 6b
 - a. The church, the people of God, the community of God’s redeemed, comprising both Jew and Gentile as one body, the church the bride of Christ.
 - b. We the church are God’s building. 1Cor. 3:9
 - c. We the church are living stones as a spiritual house through Christ. 1Pet. 2:5
 - d. We the church are the house of God. 1Tim. 3:15; 1Pet. 4:17
 - 1) Jesus said, “I will build My church...” Matt. 16:18
 - 2) Unless the Lord builds the house, they that build it labor in vain. Ps. 127:1
 - 3) The Law came by Moses, grace and truth by Jesus Christ. Jn. 1:17
 3. The explanation of one who is part of the house of God and Christ the Son is given, “If we hold fast the confidence and the rejoicing of the hope firm to the end.”
 - * This is one of the most accurate definitions of the Christian faith, holding fast the confidence, and rejoicing of the hope in Jesus being our Apostle and High Priest before God!

- a. The phrase “if we hold fast” “katecho” is a nautical term, to hold one’s course towards, to retain from going away, appearing three times in Hebrews and translated “made towards shore”. Acts 27:40; Heb. 3:6, 14; 10:23
 - 1) The tense is a subjective aorist active, literally “we should hold” Vincent says, “a warning against unbelief”. The Complete Biblical, Library
 - 2) In fact the word is used of restraining the appearance of the Antichrist. 2Thess. 2:6, 7
 - 3) We mentioned the cognate to take heed “prosecho” and that it means to pay close attention, implying danger of drifting. Heb. 2:1
 - * “To the end” is said to be omitted in the better manuscripts, they are talking about the Westcott and Hort text, but they do not tell you that it is found in over 5,000 other ones, yet it appears again in verse fourteen.
 - 3) He in no way is drifting or thinking Jesus is less than Moses, they are the ones drifting, yet he includes himself.
 - * Again the author identifies himself with these Hebrew Christians “we”.
- b. Two things we are to do to hold our course, that we might enjoy our life in Christ, not simply to endure!.

- 1) The confidence “perrhesia” all speech, freedom of speech, boldness with freedom of speech as to Who Jesus is, The Apostle and High Priest, the Godman, the Messiah of God, having no confidence in the flesh or Law. Phil. 3:3, 20
* The word appears four times in Hebrews. Heb. 3:6; 4:16; 10:19, 35
- 2) The rejoicing “kauchema” means boasting of the hope firm “bebaios” steadfast and stable to the end, appearing five times in Hebrews! Heb. 2:2; 3:6, 14; 6:19; 9:17
* There those who say the warnings do not apply to us today because it was written to Hebrews under the law.
 - a)) First these are Hebrew-Christians who had excepted Christ, this is indisputable.
 - b)) Second there is no mention of law in chapter three and four only “the Holy Spirit says”, “His voice”. Heb. 3:7, 15; 4:7
* Jesus is the blessed hope and hope of glory. Titus 2:13; Col. 1:27
- 3) You have a seeming paradox of divine work and human responsibility. Phil. 2:12-13
 - a)) We must be oh so careful not to ignore these warning as Calvinists do,

- leaning so much to the sovereignty of God that there are no conditions to the “elect”!
- b)) The other mistake is to lean so much on human will that the sovereignty of God is ignored!
 - c)) “To him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy!” Jude 24

Illustration

One day Jesus went to Gadara and a demon possessed man was there, “When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” Lk. 8:28

* This man declared the contra-distinction of Jesus from all servants of God!

Application

1. All men and women are to be servants of God.
 - a. The most common conversation of the disciples was “Who is the greatest in the Kingdom?”
* They had this conversation on the way to Capernaum, “And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and **servant** of all.” Mk. 9:35
 - b. On another occasion James and John asked Jesus if He would grant them to sit on His right and left hand in His glory, thinking they were

going to Jerusalem to set up the kingdom. Mk. 10:35-45

* “And when the ten heard it, they began to be greatly displeased with James and John. But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your **servant**. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

- 1) After three and a half year, all twelve disciples failed the test of a servant, they did not want to serve, but to be served!
- 2) Jesus said, “I am among you as one who serves”, “If you want to be great, be the servant of all”. Lk. 22:27; Mk. 10:43

2. Listen closely at what Jesus says about how we are to view ourselves before Him.

* “So likewise you, when you have done all those things which you are commanded, say, `We are **unprofitable** servants. We have done what was our duty to do.” Lk. 17:10

- a. Today there are too many puffed up Pastors and proudfull ministers.
- b. Today there is too much Pastor worship.

- c. Today there is much self authority and power being exercised under the guise of God’s stewardship in an unrighteous and dishonorable way and God’s people are the victims.

Jesus is superior to Moses by virtue of His position as Jesus is contra-distinguished from Moses, for Moses was a servant of God but Jesus is the Son of God!

Conclusion

The superiority of Jesus to Moses.

- I. Jesus is superior to Moses by virtue of His post as Jesus is compared to Moses!
- II. Jesus is superior to Moses by virtue of His person as Jesus is contrasted to Moses!
- III. Jesus is superior to Moses by virtue of His position: Jesus is contra-distinguished from Moses!