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## The Superiority of Messiah to Moses

### 3: 1-6



After having shown that **Messiah** is better than **the angels**, the first pillar of Judaism of his day (**1:4** to **2:18**), the writer now demonstrates that **Jesus Christ** is better than **Moshe**, the second pillar of Judaism of his day (**3:1-6**). The background to this section is **Numbers 12:5-8**. The brother and sister of **Moses** challenged his authority and **the LORD** intervened, and pointed out **Moshe's** faithfulness and **his** uniqueness as a prophet with whom **He** had spoken face-to-face. Next, to Abraham, **Moshe** was undoubtedly the man most revered by the Jewish people. To go back to the Levitical system meant to go back to **Moses**, and the recipients of this letter were very tempted to do just that. It was vitally important that the writer convince his readers that **Yeshua Messiah** is greater than **Moses**.<sup>74</sup>

**Moses** was extremely esteemed by the Jewish people. **YHVH** had miraculously protected **him** as a baby and personally provided for **his** burial (see the commentary on **Jude**, to see **link click Ao - Michael Disputed with the Devil about the Body of Moses**). Between those to points in **his** life we see miracle after miracle after miracle. **He** was the man to whom **ADONAI** spoke face-to-face. **He** had seen the Sh'khinah glory of **God**, and, in fact, even had the Shechinah reflected in **his** own face for a brief while. After **he came down from Mount Sinai with the two tablets of the covenant in his hands, he was not aware that his face was radiant because He had spoken with the LORD (Exodus 34:29)**. **He** was the one who led Isra'el out of Egypt. As Rabbi Sha'ul stresses in **Romans 2**, the Israelites had great confidence in **the Torah**. The Israelites lived their lives by the 365 commandments and 248 prohibitions of **the Torah**, and to them **Moses** and **the Torah**

were synonymous. The B'rit Chadashah often refers to the commandments and prohibitions of YHVH as **the Torah of Moshe (Luke 2:22, 24:44; John 7:23; Acts 13:39, 15:5, 28:23; 1 Cor 9:9; Hebrews 10:28 CJB)**. **Moses** not only brought the Ten Commandments (see the commentary on **Exodus Dh - Moses and the Torah**), but he also wrote **the five books of Moshe (B'resheet or Genesis; Sh'mot or Exodus; Vayikra or Leviticus; B'midbar or Numbers; and D'varim or Deuteronomy)**.

**God** spoke to the prophets in visions, but **He** spoke face-to-face with **Moses**. **YHVH** spoke to **him** in the burning bush. **He** spoke to **Him** out of heaven and gave **him** the plans for the Tabernacle and the ark of the Covenant. **He** spoke to **him** on **Mount Sinai** and wrote the commandments with a finger of fire. **Moshe** was, above all others, **God's man**.<sup>75</sup>

Because of the great importance of **Moses** and **his** bringing the Torah to the Israelites, a comparison of **him** and **Jesus** would have been of great significance to the Messianic community of **Hebrews**.<sup>76</sup> The contrast here, however, is not to denigrate **Moses**, but to exalt **Jesus**. Nor does the book of **Hebrews** denigrate the TaNaKh; rather it seeks to exalt the B'rit Chadashah. More than that, rather than denigrating the access **Moses** had to **God**, **Hebrews** exalts the access believers now have to **ADONAI**. And instead of denigrating the faithfulness of **Moshe** as **God's** servant, **Hebrews** exalts the faithfulness of **Yeshua** as **God's** suffering **Servant (Isaiah 52:13 to 53:12)**. **Moshe was faithful in all God's house, but the Messiah was faithful over God's house (3:5a-6a CJB)**. **Moses' intimacy with the Torah, his face-to-face access to Ha'Shem, and his position as a faithful servant in all God's house, all point to the One who would be greater in all these areas.**<sup>77</sup>