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## The Superiority of Messiah to Moshe in His Person and Work **3: 1-4**

The superiority of Messiah to Moshe in his person and work DIG: What is the main reason that the Jewish people hold Moses in such high regard? Read Exodus 3:1-13 and John 14:6-14. List some differences between the ways Yeshua and Moshe accepted their calls. What are some of the practical applications of what has been written about Jesus in Chapters 1 and 2? What is the significance of Christ being God's messenger as High Priest?

**REFLECT:** To reduce temptation, keep your mind occupied with God's Word and other good thoughts. You defeat bad thoughts by thinking of something better. This is the principle of replacement. You overcome evil with good (Romans 12:21). The Adversary can't get your attention when your mind is preoccupied with something else. That's why the Bible repeatedly tells us to always think about Jesus. Fill your mind with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honorable (Philippians 4:8 GNT).

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 to the **Hebrews** were greatly tempted to do just that. It was important that the writer convince his readers the **Yeshua Messiah** is greater than **Moshe**, for the entire Levitical system came through **Moses**. In this file, we learn that **Jesus Christ** was superior to **Moshe** in three respects; **He** was an **apostle**, a **high priest**, and a **builder**.<sup>78</sup>



Therefore, brothers and sisters whom God has set apart, who share in the call from heaven, always think about Yeshua, whom we acknowledge publically as God's **Apostle and High Priest of our confession (3:1)**. These two titles are not used of Jesus anywhere else in the New Covenant. The writer implored his readers to **always think about Yeshua**. Most of **them** had already made **their confession** that **Jesus** was **their Savior**, the next step, was to make **Christ their Lord** and **to learn from Him (Mt 11:29)**. This was no quick glance at **Yeshua**. It is a careful consideration of who **He** is and what **He** has done. It was as if the writer was saying to them, "You don't need anything else. **He** is sufficient. Now that you have the supreme **Reality**, keep your attention on **Him**." The little embattled Messianic community needed to **always think about Messiah** and not angels, not **Moshe**, or the Levitical system that was trying to lure them back.<sup>79</sup>

**Messiah the Apostle** (Greek: *apostolon*): Although **Moses** was never called an **apostle** in the Bible, **he** could be considered one in the sense of conveying **God's** truth and wishes to the people of Isra'el. Therefore, the writer is not using the term **Apostle** in the same sense as the twelve apostles (see the commentary on **The Life of Christ, to see link click Cy - These are the Names of the Twelve Apostles**), but simply as a messenger. It was through **Him** that a new dispensation came into being and by whom a new covenant was made. Through **Moshe**, the First Covenant was made (see the commentary on **Exodus Dd - The Mosaic Covenant**) and the Dispensation of Torah was brought in. Through **Yeshua** the B'rit Chadashah was made (see the commentary on **Jeremiah Eo - I Will Make a New Covenant with the People of Isra'el**) and the Dispensation of Grace was brought in. As a result, **Jesus** was superior because **He** brought a better covenant and because **He Himself** was a better sacrifice. **Yeshua Messiah** is the supreme **Apostle, the One** sent as **God's** "last Word" to sinful mankind (**John 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; and 17:3**).

**Messiah the High Priest** (Hebrew: *cohen gadol*): Although **Moshe** could be considered a type of **apostle**, **he** was not a priest at all, much less a **high priest**. That title belonged to his brother Aaron. But **Jesus** was not only an **Apostle**, **He** was a **High Priest**. **Yeshua** fulfills this role by interceding for **the people (2:17)**, just as **Moses** did when the people worshiped **the golden calf (Exodus 32)**. These two titles were given to **Jesus: Apostle**, which makes **Him** like **Moshe**; and **High Priest**, which makes **Him** like **Aaron**. The apostolic theme will be developed in **3:1** to **4:13** and **the High Priest** theme will be developed in **4:14** to **7:28**. Therefore, **Messiah** is superior to **Moses** because **He** held two offices, whereas **Moshe** held only one. **He is the High Priest of our confession**, meaning the readers have publicly confessed their faith. The content of their confession was that **Jesus is the Messiah (4:14 and 10:23)**. Now they need to consider who **He** is as **the Apostle** and **High Priest** of **their** faith.<sup>80</sup> **He is the Supreme Priest, the supreme Mediator**, between **God** and mankind. **He** is not only **the Sent-One** from **God** with all **God's** power, speaking **God's** voice, but **He is the One** who brings mankind and **God** together. Consequently, **He** brings **God** to mankind and mankind to **God**.

The comparison of **Moses** and **Jesus** was a most delicate one for the Messianic community. **Moshe** was the object of deep veneration to those Jewish readers. **He** carried out **God's** plan. **He** came out of Egypt into the wilderness. **Ha'Shem** refined **him**. It took forty years for **YHVH** to make **Moses** usable; then, for the next forty years **ADONAI** used **him**. **He** was **faithful** in the wilderness, and it is this **faithfulness** that **the Ruach** emphasizes.<sup>81</sup> So **Moses** was not sinless as was **Christ**, but **he** was **faithful** and obeyed **God's** will. This would be an encouragement to those first-century Messianic believers to remain faithful to **Messiah**; even in the midst of the trials they were experiencing. Instead of going back to **Moses**, the persecuted Messianic community should imitate **Moses** and be **faithful** to **their** new calling in **Christ**. The writer shows great tact by showing that both **Moshe** and **Messiah** were **faithful**, before declaring that while **Moses** was **faithful** as a **servant**, **Christ** was **faithful** as **the Son** (see **Aq - The Superiority of Messiah to Moshe in His Position**).

**Messiah is** (present tense) **faithful to God the Father, who appointed Him; just as "Moshe was** (past tense) **faithful in all God's house"** (Hebrews 3:2 CJB quoting **Numbers 12:7 CJB**). **The house is the house** of Isra'el. **Moses** was **faithful** in **his** work in **the house** of Isra'el. But **Jesus** was grater in **faithfulness** than **Moses** because even **Moshe** failed occasionally, **Yeshua**, however, never failed. **Jesus is faithful to God the Father who appointed Him**.

**Messiah the Builder:** **But** now, having prepared the ground, the writer comes out boldly

with the assertion that **Yeshua deserves more honor than Moshe, just as the builder of the house deserves more honor than the house itself (3:3 CJB). Messiah built the house of Isra'el; Moses was a member of that house.** Since **Jesus** has more honor than **the house** of **Isra'el**, it follows that **He** is worthy of more honor than **Moshe**, for **he** is a member of that **house**. Since **Christ** is better than **Moses**, the Covenant that **He** inaugurated must be better than the one **Moses** was instrumental in bringing in, and for that reason the superior **Workman** turns out a superior product.<sup>82</sup>

The writer now guards against any possible misunderstanding on the part of his readers by stating: **For every house is built by someone, but the One who built everything is God (3:4 CJB). Messiah** is not only viewed as **the Builder of the house of Isra'el**, but as **the Builder of everything. The Builder** is greater than any of **His** tools. **Moses** was part of **the house** of **Isra'el** and an instrument **ADONAI** used in building it. To hold on to the forms of Judaism or to its greatest leader would be to hold on to the symbol of the reality, or to an instrument of that reality. To hold onto **Yeshua** was to hold on to reality itself.<sup>83</sup> Therefore, in **His Person** and **His** work, **Yeshua** is viewed as superior to **Moses**.

**Moses** is commended in this passage for **his faithfulness** as a steward of what **God** gave **him**. Could it be said of you that you are a **faithful** steward? How well are you managing the resources **God** has entrusted to you, such as your time, money, spiritual gifts, children, or ministry? Are you holding back any of those areas and not acknowledging **God's** rightful ownership? Remember, a steward doesn't own anything; he or she merely manages it for the owner. Ask **the LORD** to help you to be a **faithful** steward of all **He** has given you and to show you if you are being unfaithful in managing any of **His** resources.<sup>84</sup>