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The Superiority of Messiah to Moshe in His Position

3: 5-6

The superiority of Messiah to Moshe in His position DIG: Who made up the household of God in the Dispensation of the Torah? What is Christ's household? In what ways are Jesus and Moses similar? What quality did Jesus and Moses have in common? In what ways is Messiah greater? Why is that important? How would you explain someone who once professed faith in Christ, but fell back into the world? What are two important things we learn from Hebrews 3:1-6?

REFLECT Are you serving the Lord with a heart of love and affection, or out of a sense of obligation? How can you examine yourself and change that? What is your ministry in the house of God where you worship? In what sense does ADONAI live in you? When your heart doesn't feel like you are the temple of the living God, what does your head say? What does Scripture say? Which do you believe? Do you ever worry about your eternal salvation? Are you in Christ? Is He in you? What does that mean?

There is another factor in **Christ's** superiority over **Moses**: The prophet **Moshe** spoke about things to come, but **Yeshua Messiah** brought the fulfillment of these things. **Moses**, as it were, ministered "in the shadows" (**8:5** and **10:1**), while **Jesus Christ** brought the full and final light of the gospel of the grace of **God**.



To accept Moses is to accept Jesus: Also “Moshe was faithful in all God’s house” (Hebrews 3:2 CJB quoting Numbers 12:7 CJB), as a servant giving witness to things God would divulge later, meaning in reference to the Messiah (3:5 CJB). The word **servant** (Greek *therapon*) is not the usual word used in the B’rit Chadashah used for servant or bondsman (Greek: *doulos*). *Therapon* has an ethical character attached to it, and speaks of a voluntary **servant** who acts because of love and affection. In the New Covenant, it is used only of Moshe. At the beginning of his ministry, **Moses** was hesitant and resisted the call of **YHVH**. But once **he** surrendered, **he** obeyed out of a heart of love and affection.⁸⁵ **Moshe** ministered to Isra’el, the people of **God** in the Dispensation of the Torah (see the commentary on **Exodus**, **to see link click Da - The Dispensation of the Torah**), and **Christ** ministers to **His** Church, the people of **God**, under the Dispensation of Grace (see **Bp - The Dispensation of Grace**).

If this is what believers are - **God’s house** - then we should ask, “For what reason does one build a **house**?” We might conclude - “To live in it.” What a marvelous truth this is, that **ADONAI** has redeemed us so that **He** might **dwell among His people (Revelation 21:3)**. This is true of believers individually. If you have come to **YHVH** through **faith** in **Messiah**, then **He** is living **in you**, working **in you** to will and to **act according to His good purpose (Philippians 2:13)**, by means of **the Ruach ha-Kodesh**. **Jesus** said of **the Spirit He** would send to those who believed in **Him: He lives with you and will be in you (John 14:17)**.

But this is also true of believers corporately. We are together **God’s house**. **He** dwells among us as well as in us. Rabbi Sha’ul says: **We are the temple of the living God. As God has said, “I will live with them and walk among them,**

and I will be their God, and they will be My people” (2 Corinthians 6:16). He used this point to argue that the universal, invisible Church, made up of Jewish and Gentile believers (**Ephesians 2:14**), is called to be holy, because **ADONAI** is holy. Kefa also said: **You yourselves, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ (First Peter 2:5).** The Church is the holy temple where the holy **God dwells in Spirit**, is worshiped and served.

When you build a **house**, you first lay the cornerstone, which establishes the lines and angles for the whole **house**. Then comes the **foundation**, which will support the structure that is built upon it. Sha’ul tells us in **Ephesians 2:19-22** that the Church is such a **house**. **Yeshua Messiah Himself is the chief cornerstone**, and **the apostles and the prophets are the foundation**. Their teaching, as it is recorded in Bible, tells us how the Messianic Community was started (see the commentary on **Acts A1 - The Ruach ha-Kodesh Comes at Shavu’ot**) and how it grew into the universal, invisible Church today. Since **the apostles are the foundation** (see the commentary on **The Life of Christ Cy - These are the Names of the Twelve Apostles**), a believer is one who receives and believes the apostolic teaching in the B’rit Chadashah and builds his or her life on it, as that **foundation** rests on **Christ Himself**.

The TaNaKh reveals the geography of salvation – if you wanted to know **Ha’Shem**, you could not look just anywhere. Yes, **God** is everywhere, yet **He** specially revealed **Himself** in a particular place, among **His** people in the wilderness (see the commentary on **Exodus Ep - The Camp of the Twelve Tribes of Isra’el**), and especially at Jerusalem in the Temple (see the commentary on **the Life of Solomon Ax - Solomon’s Temple**). If you wanted to find **ADONAI**, you had to go there, where **God’s house** was, the way the queen of Sheba went to Yerushalayim in Solomon’s time. Today, if you want to learn about **God**, you should go to a messianic synagogue or church where **God’s** Word is taught. Though **YHVH** is everywhere, it is still in **His house** where **He** especially reveals **Himself** to those who come in **faith**.⁸⁶

Although **Moses** and **Jesus** were both **faithful**, there was a difference. **Yeshua deserves more honor than Moshe, just as the builder of the house deserves more honor than the house itself (3:3 CJB)**. While **Moses** was a **faithful servant in God’s house, the Messiah, as Son, was faithful over God’s house (3:6a CJB)**. **Moshe** was but a member of the spiritual **household** that **Jesus built**. **Messiah** created both Isra’el and the Church. That is the essence

of **His** deity: **For every house is built by someone, but the One who built everything is God (3:4 CJB)**. Since **through Him everything was made (John 1:3)**. **He is God**.

The mark of true believers: The closing statement shows the mark of a true believer: **And we are that house of His, provided we hold firmly to the courage and confidence inspired by what we hope for (3:6B CJB)**. This does not mean that believers are saved only if they just hold on to the end. We can neither save ourselves nor keep ourselves saved. That would mean salvation is attained by works, not by **faith**. The point here is that to continue, to persevere in the **faith** is the evidence that a person is actually saved. Those who hold fast to their **confidence** and **hope** are proving that they are truly born again. If someone professes **Christ** as **Savior** and **Lord**, but abandons their profession altogether, the Bible says they were never saved to begin with: **They out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us (First John 2:19)**.

Apparently there were some Jews in this persecuted Messianic community who had fallen away, and it was because of them that the writer to the **Hebrews** gives these words, which both warn and encourage. Some were at the edge of commitment, but hardened their hearts and fell away (see **As - Today, If You Hear His Voice, Do Not Harden Your Hearts**), proving that they were never saved. The true believers persevered, and their perseverance was evidence of their salvation: **If you hold to my teaching, you are really my disciples (John 8:31)**. One of the clearest truths of the B'rit Chadashah is that **the Lord** holds on to those who belong to **Him** (see the commentary on **The Life of Christ Ms - The Eternal Security of the Believer**). **Yeshua** has never lost anyone, and never will lose anyone, from **His household**.

This passage teaches us two important things. First, we should be sure we are true believers. **Examine yourselves to see whether you are in the faith; test yourselves (Second Corinthians 13:5)**. Secondly, when we know we are **in Christ (Ephesians 1:3, 7, 11-12)**, we should keep our eyes on **Him**. **He** is all we need. We are complete in **Him**.⁸⁷ Therefore, **Yeshua** is superior to **Moses** in **His** position.

The wandering of Isra'el in the wilderness is a major theme in the book of **Hebrews**. However, only two men in that nation - **Caleb** and **Joshua** - illustrate

the attitude described in **Hebrews 3:6b**. Everyone else in Isra'el over the age of twenty died in the wilderness and never saw the Promised Land (**Numbers 14:26-38**). Nevertheless **Caleb** and **Joshua** believed **ADONAI**, and **He** honored **their faith**. For forty years **Caleb** and **Joshua** watched **their** friends and relatives die, but those two men of **faith** had **confidence** in **God's** word that they would one day enter Canaan. While others were experiencing sorrow and death, **Caleb** and **Joshua** rejoiced in **confident hope**. As believers, we know that **God** is taking us to heaven, and we should reflect the same kind of joyful **confidence** and **hope**.⁸⁸

*Lord, you make it possible for me to answer a heavenly calling that is impossible to embrace on my own. Through **Your Holy Spirit**, give me the strength today to follow you to **the Father's** heart.*⁸⁹