

HEBREWS: THE INFINITE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST

III. Christ's Infinite Superiority To Moses

(Hebrews 3:1-6)

I. Introduction

- A. We live in an era of great need for an encouraging word amid man's discouraging spiritual failure, so a word from God on the infinite supremacy and sufficiency of His Son Jesus Christ is both desirable and fitting.
- B. The Epistle to the Hebrews provides it, and Hebrews 3:1-6 gives an encouragement in Christ's infinite superiority to Moses, the "covenant mediator between God and Israel" (Bible Know. Com., O. T., p. 228):

II. Christ's Infinite Superiority To Moses, Hebrews 3:1-6.

- A. Having established in Hebrews 2:5-18 that his readers were positionally holy brethren of God's spiritual family and partakers of a heavenly calling, the author of Hebrews stated that fact in Hebrews 3:1a to urge them to consider Jesus, the Apostle and High Priest of their "confession" (*homologia*, Arndt & Gingrich, A Grk.-Eng. Lex. of the N. T., 1967, p. 571-572) of the Christian faith, Hebrews 3:1b.
- B. Christ as God's "Apostle" (*apostolon*, U. B. S. Grk. N. T., 1966, p. 751) had been sent to earth as the Father's "messenger" (*apostolos*, Ibid., Arndt & Gingrich, p. 99) to man, and as a "High Priest," He atones for the sins of His people, which ministry was briefly mentioned in Hebrews 2:17-18; Bible Know. Com., N. T., p. 785.
- C. Jesus as Apostle and High Priest was faithful to God the Father Who had appointed Him to these offices just as Moses was also faithful "in all God's house" of ministry (Heb. 3:2 ESV, NIV), referring to Numbers 12:7.
- D. That reference to Moses being faithful "in all God's house" points to Numbers 12:7 where God extolled the ministry of Moses above the ministry of all other humans in Israel and hence in the human race in Moses' era:
 - 1. In the Numbers 12 context, Aaron and Miriam had criticized their brother Moses out of jealousy for God's using Him as His predominant messenger, Numbers 12:1-2; Ryrie Study Bible, KJV, ftn. to Numbers 12:1.
 - 2. God heard this criticism, so He suddenly verbally addressed Aaron and Miriam, calling them to come out to the tent of meeting along with Moses that He might address them there, Numbers 12:3-4.
 - 3. The Lord then descended in His pillar of cloud to the door of the tent and called Aaron and Miriam to come out to Him, so they exited the tent where He addressed them, Numbers 12:5-6a.
 - 4. God explained that He made His revelation known to the prophets in their midst by way of a vision or a dream, but not with Moses, for he was faithful in all God's house of ministry, Numbers 12:6b-7. With Moses, God spoke face to face with clarity because of his faithfulness, so Aaron and Miriam were not to speak against Moses out of jealousy for his predominance as God's messenger to Israel, Numbers 12:8-9.
 - 5. Miriam, likely the chief critic of Moses, was then struck with leprosy until Aaron asked Moses to intercede for them, confessing their sin, so Moses interceded and Miriam was cured of her leprosy, Num. 12:10-16.
- E. However, though God had elevated Moses above Miriam and Aaron who headed the Aaronic Priesthood, due to Moses' faithfulness, Jesus was counted worthy of more glory than Moses inasmuch as Christ Who built the house of ministry had more honor than the house or the ministry of which Moses was a part, Hebrews 3:3-4.
- F. Moses was certainly highly exalted in Israel for his role as a "covenant mediator between God and Israel" (Ibid., Bible Know. Com., O. T.), having God speak with him face-to-face unlike any other prophet in Israel, but Moses was still a human servant of God, and a servant to testify of those things that were to be spoken later with the coming of Jesus Christ, Hebrews 3:5.
- G. However, Christ is a Son over His own house of ministry in the Church era, Hebrews 3:6a.
- H. The author then gave a solemn warning that we are a part of that household ministry as believer-priests if we hold fast our confidence and our boasting in our hope in Christ [without reverting back into Judaism], Heb. 3:6b. The conditional "if" clause in the protasis uses the particle *ean* with the subjunctive form of the verb *katecho*, "hold fast" (Ibid., Arndt & Gingrich, p. 423-424; Ibid., U. B. S. Grk. N. T., p. 752), a third class condition that presents a probable future condition though not a sure one. (Dana & Mantey, A Man. Gram. of the Grk. N. T., 1955, p. 290) The author does not hint at a possible loss of salvation, but a loss of participating in the ministry Christ set up for the Church as Paul teaches in 1 Corinthians 9:27, Ibid., B. K. C., N. T., p. 786.

Lesson: *Though Moses was the greatest human messenger of God to Israel and thus to the world in his day, he was only a servant in God's ministry where Christ is the Son and builder of God's ministry for believers in the Church. We must thus cleave to Christ and not turn aside to another ministry lest we miss out on God's blessing.*

Application: *May we not turn from serving Christ to another ministry lest we suffer the loss of God's blessing.*