

HEBREWS 3:1-6

Hebrews 3:1 (NOTES)

- "Therefore" - Since Jesus is God incarnate, conquered death and Satan, made propitiation for our sin, and is able to help those tempted with sin, then ...
- "holy brethren, partakers of a heavenly calling" - The writer is speaking now directly to converted Jews. He is speaking to believers. When the biblical writers reference "brethren," context determines whether the reference is to unbelieving Jews or to fellow believers. Peter and Paul both referred to unbelieving Jews as "brethren." But, "Holy brethren, partakers of a heavenly calling" are those set apart for God's purposes. Acts 2:29, 13:38
- "consider Jesus, the Apostle and High Priest" - The word "consider" (Gr. - katanoeo) in this context means that Jesus should be seen and accepted (viewed) as *Apostle* and *High Priest*. Jesus is the One to whom all should look, in whom all should trust, through whom all should seek God.
- "Apostle and High Priest" - These are two different offices. An apostle is one "sent forth with a mission or message." Jesus was sent forth from God the Father with the Gospel message, and He was sent to die for the sins of humanity (His mission). Apostle is the highest office in the New Testament Church. High Priest was the highest office in Judaism. As High Priest, Jesus is able to mediate between God and us. Jesus is the perfect mediator between God and man because He is both God and Man. In mediating on our behalf, He is continually defending us before the Father as Satan is continually accusing us. Ephesians 4:11, John 3:16-17, 1Timothy 2:5, Revelation 12:10, Hebrews 7:25, Revelation 19:13
- "of our confession" - *of our beliefs*. To "confess" is to *agree with the facts*. Jesus is the Apostle and High Priest of our faith. When we think of confession, we normally think of an admission of guilt, perhaps in a legal matter. A person's confession could also mean an admission of his/her sin. But, in this context, it refers to the Christian faith, that which we hold in common with Christ - the facts of God, Jesus, and the only true religion. James 5:16, John 14:6
- Significant statements of doctrine in the Reformation of the Church have been referred to as "confessions":
 - Early Christian Creeds
 - Apostles' Creed Nicene Creed (A.D. 325)
 - Athanasian Creed (A.D. 500)
 - Chalcedonian Creed (A.D. 451)

- Canons on the Council of Orange (A.D. 529)
- Statement of faith of the 3rd Council of Constantinople (A.D. 681)

- Reformation Confessions
 - Luther's 95 Theses (A.D. 1517)
 - Augsburg Confession (A.D. 1530)
 - Belgic Confession (A.D. 1561)
 - Heidelberg Catechism (A.D. 1576)
 - Canons of Dort (A.D. 1619)
 - Westminster Confession (A.D. 1647)
 - Westminster Shorter Catechism (A.D. 1647)
 - Waldensian Confession (A.D. 1655)
 - Second London Baptist Confession (A.D. 1689)

- Contemporary Statements
 - Chicago Statement on Biblical Inerrancy

Hebrews 3:2 (NOTES)

- Jesus is superior to Moses. Hebrews began with the superiority of Christ over the prophets, then over the angels, now over Moses. Jews held Moses in the highest esteem, and for good reason. The entire Jewish religious system came through Moses when God gave him the law on Mt. Sinai. Moses and the Law were synonymous. Everything the Jews did each day was governed by the Law of Moses. He was the Legislator of Israel. Luke 2:22, Acts 13:39

- Moses received the Ten Commandments from God out of a burning bush that was not consumed by its fire. God wrote the commandments in stone with a finger of fire. Jesus was that God. Exodus 20, John 8:58

- Moses himself wrote the Pentateuch (first five books of the Bible). God gave Moses the plans for the tabernacle, which included the Ark of the Covenant. Exodus 25-27; Exodus 25:10-22

- He was miraculously protected when Pharaoh ordered the death of all male children born among the Hebrews, who had grown large enough (2 million) to launch a slave revolt. As a child, Moses was placed in a small basket (straw and pitch - ark? manger?) and left on the edge of the Nile. He was found by Pharaoh's daughter, who commanded the child be raised by one of her maids, Moses actual mother. So, Moses was raised as a prince in Pharaoh's family. Exodus 2:1-10

- Moses led Israel out of two centuries of slavery in Egypt (four centuries of life).

- Moses asks God His Name, and God responds with (the tetragrammaton) YHWH - Yahweh. Exodus 3:13-14
- God spoke to Moses face to face. Exodus 33:11, 34:29
- Moses saw God's glory. Exodus 33:18-23
- God personally buried him. Deuteronomy 34:5-8
- Given all these facts, superiority over Moses could not be accomplished by any mere man. Only the Son of God could be seen as higher than Moses in the eyes of first century Jews in Israel. Consider these factors in comparison:
- Moses was a Man of God; Christ was God Himself.
- Moses was a fallen descendant of Adam; Jesus was the sinless Second Adam.
- Moses was a prophet through whom God spoke; Christ was The Truth.
- Moses brought the Old Covenant (The Law); Jesus fulfilled the Old Covenant and brought in the New Covenant. Matthew 5:17-20
- Moses occasionally performed priestly functions (though his brother, Aaron, was High Priest); Jesus is our Great High Priest. Exodus 24:6, 32:11
- Moses was "King in Jeshrun"; Jesus is King of Kings. Deuteronomy 33:5, 17:14, 19:16
- Moses delivered Israel; Jesus delivers His people from every kindred, nation, tribe, and tongue. Revelation 7:9
- Moses built the Tabernacle; Jesus is the Tabernacle of God. John 2:19-21, Revelation 21:3
- "He was faithful to Him who appointed Him" - Jesus the Son of God was faithful to God the Father, who appointed Him to be the Savior of the world. He did everything God sent Him to do. He did each thing with absolute perfection. Isaiah 61:1-2
- "as Moses also was in all His house" - Moses was faithful as a minister of God among the Jews of his day, but he was not the savior of mankind. Numbers 12:1-16

Hebrews 3:3 (NOTES)

- "counted worthy of more glory" - The writer is well handling this issue by not discrediting Moses, but by alluding to the righteous glory afforded to Moses, while explaining the Christ is worthy of even more, because of who He is and what He has done. The writer is wise and careful to give Moses his due, as the audience has been under the authority of Moses' Law and fought fierce persecution to hold on to it. Now, they're being told to let go and embrace the Messiah in his place. A tough sell, and impossible, if it weren't for the Holy Spirit.
- "the builder of the house has more honor than the house" - The Builder is Christ, while the house is the family of God, which includes Moses as a member. Thus, the house and the Builder are both worthy of honor, but the Builder more so. Hebrews 2:6
- Moses, like all fallen men, was not without sin. He was a murderer. He was a fugitive from justice when he fled to the land of Midian and lived in hiding. He was slow to accept God's calling. He denied God His due glory at Meribah, when he struck the rock. He was in need of forgiveness and a savior. Moses looked forward to the coming Messiah (Christ) and trusted Him for his salvation. Jesus is that Savior. Numbers 20:2-13, Hebrews 11:24-26, Deuteronomy 18:18-19, John 1:45, Acts 3:22-23

Hebrews 3:5 (NOTES)

- Moses was a faithful **servant** in God's house; Jesus was a faithful **Son** over God's house. Hebrews 2:6
- "a testimony of those things which were to be spoken later" - Moses was a prophet of God and of His Son, the Messiah. John 5:46, Luke 24:27

Hebrews 3:6 (NOTES)

- "whose house we are" - We are of the household of God. A house is a family, a household. Joshua 24:15, Ephesians 2:19
- "if we hold fast our ... firm until the end." - Our salvation is not based upon our ability to persevere, for that would be works about which we could boast. It is rather based on our election, by which He will cause us to persevere. To persevere to the end of our lives is merely the evidence of our conversion. Ephesians 2:8-9, Romans 8:28-30, Jude 1:24-25