

Jesus: Better than Moses (The Faithful Son)
Hebrews 3:1-6

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^B Hebrews 1:1-2, 2:9

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^D Numbers 12:1-8

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^G John 1:17, Galatians 3:24-25

—{1}. **Hebrews 3:1-6. Jesus: Better than Moses
(The Faithful Son)**

A. Introduction

1. Considering Jesus

- a. last week we spent a few moments after communion, to take to heart the admonition in verse 1 of this chapter: consider Jesus, the Apostle – “**Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;**” (Hebrews 3:1)
- b. in this verse Jesus holds two spiritual offices:
 - (A) the second is that of High Priest – the One given among men and who lived among men in order to be man’s representative before God – the Sacrifice and the Sacrificer for our sin
 - (B) but our focus was on the first, that He is the Apostle – the sent One from God – God’s representative to man – showing in His life and words what God is like; revealing God’s nature to man
 - (C) but these two offices – being from God, being to God – coming to men, coming from men – are closely entwined – so that Paul would write, ‘**For there is one God, and one mediator also between God and men, the man Christ Jesus,**’ (1 Timothy 2:5)
- c. today as we look at Hebrews 3:2-6
 - (A) let us take note of the faithfulness, both of Moses and Jesus
 - (B) that though Moses was indeed faithful
 - (C) yet we find Jesus to be better than Moses; faithful in all things
 - (D) as Jesus Himself said, “**For I have come down from heaven, not to do My own will, but the will of Him who sent Me.**” (John 6:38)

2. Mankind’s Greatest Needs

- a. it has been said by more than one person that mankind has two great needs, but Pastor John Piper expresses it as well as anyone
- b. **Human beings need two things:**
 - (A) **we need to hear from God and we need to go to God.**
 - (B) **We need a word from God and we need a way to God.**

- (C) We need to hear from God so that we know what he is like and what his purposes are for the world and what he requires of us.
 - (D) And we need a way to God because to be cut off from God in death would be darkness and misery and torment for ever.
 - (E) So we have these two great needs: to hear from God and to go to God.
 - (F) We need revelation from him and reconciliation with him. ^{-(2)}}.
- c. Hebrews 1 tells us that in Jesus, that first need has been met: "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, ..." (Hebrews 1:1-2)
- d. Hebrews 2 tells us that second need has also been met in Jesus: "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honour, so that by the grace of God He might taste death for everyone." (Hebrews 2:9)

3. The Jewish Objection

- a. it is very apparent that this book, by its contents and emphasis, was written to the Christian church with particular attention to the Jews, and perhaps Jewish proselytes, who then predominated the church
- b. as Jews they were raised to know God had revealed Himself to them, and had made a way of approach to Himself through the sacrifices
- c. it was Moses, the most revered and respected Moses, the great giver of the Law who had made known that revelation and those sacrifices
 - (A) Moses was the great prophet
 - (B) Moses was the deliverer of Israel from bondage in Egypt
 - (C) Moses fulfilled the office of priest before Aaron was appointed
 - (1) it was Moses who offered the sacrifices
 - (2) it was Moses who anointed Aaron & sons as future priests
 - (3) it was Moses who supplicated God on Israel's behalf: "Then Moses entreated the Lord his God, and said, 'O Lord, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? ... Turn from Your burning anger and change Your mind about doing harm to Your people.' So the Lord changed His mind

about the harm which He said He would do to His people.” (Exodus 32:11-14)

- (D) who, thought the Jews, did they need beyond Moses?
- d. so the point must be made to these ‘holy brethren’, these Christians
 - (A) these who had shared in the same spiritual experience
 - (B) who had heard the calling of God to salvation and had believed
 - (C) even to them, this point had to be made: that in Jesus Christ there is found one better – greater – than Moses
 - (D) and, in this truth, there are lessons for us here today

B. Jesus and Moses Alike Were Faithful 3:2

1. The Same Faithfulness

- a. “He was faithful to Him who appointed Him, as Moses also was in all His house.” (Hebrews 3:2)
- b. let us expand that verse, making the pronouns “He” and “His’ clear: “Jesus (the Apostle and High Priest of our confession of verse 1) was faithful to God who appointed Him, even as Moses also was, faithful and appointed, in all God’s house”
- c. both of these men were appointed by God
- d. both of them were faithful to the tasks to which they were appointed
 - (A) Jesus was appointed as God’s Apostle and man’s High Priest
 - (B) Moses was appointed likewise
 - (1) as an apostle – sent by God from being a shepherd in Midian to lead God’s flock out of Egypt
 - (2) and as a priest, representing a rebellious people before their holy God
- e. in speaking of Moses being faithful, the writer of Hebrews is quoting from God’s words in Numbers 12:7, “Not so, with My servant Moses, He is faithful in all My household”
 - (A) the occasion for this commendation of Moses from God is notable
 - (B) it arose because of Miriam and Aaron’s antagonism towards their sister-in-law, Moses’ Cushite wife, whom I understand to be called Zipporah, the daughter of Jethro the Midianite priest
 - (C) (Numbers 12:2, 4) “and they said, ‘Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?’ And the Lord heard it. ... Suddenly the Lord said to Moses and Aaron and to Miriam, ‘You three come out to the tent of meeting.’ So the three of them came out.” – now

there was a fearful summons!

- (D) God had not appointed Miriam nor Aaron but Moses, to lead His people; God declares this in very certain terms: (Numbers 12:6-8) "He said, 'Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream. Not so, with My servant Moses, He is faithful in all My household; With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the Lord. Why then were you not afraid To speak against My servant, against Moses?'" – you see the special, faithful role of Moses

2. Moses Faithful in the House of God

- a. the house of God is not the tent of meeting; it is not the tabernacle
- b. it is not the house of Israel – that is, the family and descendants of Jacob (also named 'Israel') – it is not this family which is meant
- c. it is God's own house; it is the family of God; it is those having a relationship with God through faith
- d. the household meant here, the family of God by faith of which we shall, Lord willing, speak more particularly later from Hebrews 11, which included such distinguished examples as Abel, Enoch, Noah, Abraham, Isaac, and Jacob
- e. Moses, appointed by God, stood as a faithful a member of that family
- f. so also Jesus, appointed by God, stands faithful in like manner
- g. but now let us consider the difference between Jesus and Moses

C. Jesus Greater as the Builder than the House. 3:3-4

1. "For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honour than the house. For every house is built by someone, but the builder of all things is God."

2. Moses Was Worthy of Glory

- a. we have just recounted Moses' faithfulness – the pronouncement of which was not made by man, but by God Himself
- b. but it is to be noted that in respect to God's house – that is the family of God – Moses was neither its founder nor originator

- c. Moses was but a member within that house, a part of the household
- d. but, on the other hand ...

3. Jesus Is Builder of God's House

- a. there is a unity and community of the people of God
 - (A) God's OT people by obedient faith looked forward to Christ
 - (B) God's NT people by obedient faith accept Christ's finished work
 - (C) the interdependence of these two groups is brought out by the concluding verse of Hebrews 11:40, "because God had provided something better for us {God's NT people}, so that apart from us they (God's OT people) would not be made perfect."
 - (D) God's people of the OT were to be found primarily, though not exclusively, in one nation, Israel; a privileged, chosen nation
 - (1) to them belonged the Messiah, the Christ – even when they were yet in the wilderness; 1 Corinthians 10:4 says this, "and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ."
 - (2) to them belonged God's word, Romans 3:1-2, "Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God."
 - (E) the Gentiles, on the other hand, in those times, could only find such privilege by joining themselves to Israel as proselytes, for they "were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world." Ephesians 2:12 but Jesus brought that to an end; He made, "the two into one new man, thus establishing peace," to "reconcile them both in one body to God", that is, God's people, "through the cross, by it having put to death the enmity." (Ephesians 2:15-16)
- b. in this we then see that Christ, as the Son of God, is the builder of the OT people of God, and in the same fashion, the builder of the NT people of God
- c. Moses was a part of the house, one of God's people; Jesus was the builder of the house and so indeed worthy of more glory and honour

- D. Jesus Greater as the Son than the Servant. 3:5-6
1. "Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end."
 2. Moses' Faithfulness Was as a Servant
 - a. the contribution of Moses to God's house never minimised
 - b. 'Now Moses was faithful in all of God's house' – verse 6 makes very clear that the reference to God's house in this section
 - (A) is not to a building
 - (B) transcends the OT nation of Israel to encompass NT believers
 - (C) and so represents God's people of all ages
 - c. and to this house; this family of God's people
 - (A) Moses was faithful in it all – He was its prophet and Law-giver
 - (B) His work was preparatory for the Christ
 - (C) "For the Law was given through Moses; grace and truth were realized through Jesus Christ." (John 1:17 NAS95), and,
 - (D) "Therefore the Law has become our tutor [to lead us] to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor." (Galatians 3:24-25 NAS95)
 - (E) but, for all Moses' honour and glory in the Scriptures, for all his privileges and commendations, Moses was still just a servant in God's household; ... on the other hand ...
 3. Jesus Christ's Faithfulness Was as a Son
 - a. the servant serves in the house
 - b. the Son rules over and is Master of the house – and so is called Lord
 - c. but in His every responsibility as the Son Jesus was faithful
 - (A) He faithfully fulfilled every jot and tittle written in the Law
 - (B) He faithfully obeyed the will of the Father, all His life and unto death; even the death on the cross
 - d. consider Jesus, then, for it was His faithfulness that gave to us ...

4. Our Place in His House

a. 'whose house we are'

- (A) He is the one who has built this house, the household of faith
- (B) a household, a family of which we have been made a part
- (C) such a part, too! So that He even addresses us as brothers

b. but let us not skip negligently over the condition that is given for our membership in this household – the condition of perseverance: 'if we hold fast our confidence and the boast of our hope firm until the end.'

- (A) we have seen that faithfulness is the reason for Moses' honour
- (B) likewise the faithfulness of Jesus brought us into His family
- (C) and as a family members, it is imperative that we show the family likeness; resemblance in the matter of our faithfulness
- (D) 'the proof of the pudding is in the eating'
- (E) the proof of faithfulness is perseverance, is continuing in our trust in God and in our walking in His ways

c. this affirmation of the need for perseverance in no way negates the assurance that we are to have in our salvation

- (A) that assurance rests upon the fact that our salvation has been won by the faithfulness of Jesus Christ; it is His work, not ours
- (B) but throughout this book there are warnings to those who have made some steps of faith or of understanding, that they should not be lulled into a false sense of complacency, a false security

E. Conclusion

1. Consider Jesus

- a. 'Jesus was faithful as a Son over His house' – that is our example
- b. He is the only basis of our confidence]
- c. not some hero as Moses (or for Christians, as Wesley, as Calvin, as Luther, as Darby, as Billy Graham ...)

- d. not some denomination
- e. but in Christ alone

2. What Is Your Confidence?

- a. What are you hoping in this morning?
- b. Where are you looking for confidence.
- c. In yourself?
- d. In shrewd investing?
- e. In physical fitness programs?
- f. In hard work?
- g. In luck?
- h. The word of God to you this morning is, Consider Jesus. And hope in him. Then you will be part of his house and he will be your Maker, your Owner, your Ruler and your Provider. ³.

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes –	<i>Notes on the New Testament, et alia</i> , by Rev Albert Barnes, Gall & Inglis, Edinburgh
BM –	<i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
EBC –	<i>The Expositor’s Bible Commentary</i> , © 1986 Zondervan, Grand Rapids, 49530, Michigan <i>Hebrews</i> , by Leon Morris
EGT –	<i>The Expositor’s Greek Testament</i> , Hodder & Stoughton <i>Hebrews</i> , by Marcus Dods
Gill –	<i>Exposition of the Old Testament, Exposition of the New Testament</i> , by John Gill, D.D.
Kerux –	The sermon & illustration data base compiled by Rev. David Holwick at the web-site, www.holwick.com .
NICNT –	<i>The New International Commentary on the New Testament</i> <i>The Epistle to the Hebrew</i> , by F. F. Bruce
RWP –	<i>Robertson’s Word Pictures of the New Testament</i> , by Dr. A. T. Robertson
TYN –	<i>The Tyndale New Testament Commentaries</i> <i>Hebrews</i> , by Donald Guthrie

2. From '*Jesus Worthy Of More Glory Than Moses,*' by Rev'd John Piper, Bethlehem Baptist Church; Minneapolis, Minnesota – Kerux sermons #4080
3. Rev'd John Piper; *op cit*