

Session 7 Consider Christ Jesus

Before the Silence: A Study of Hebrews

Session 7 | Hebrews 3:1-6

Christ Greater Than Moses (Hebrews 3:1-6)

Session 6 ended with Christ as the merciful and faithful High Priest who made reconciliation for the sins of the people. Hebrews 3 now calls the Hebrews to think deeply about Him. The argument does not dishonor Moses. It honors Moses as faithful, then shows that Christ is greater because He is the Apostle, High Priest, Builder, and Son over the house.

The passage moves in three steps:

- **Hebrews 3:1** - The holy brethren are called to consider Christ Jesus.
- **Hebrews 3:2-5** - Moses was faithful in the house, but Christ is worthy of more glory.
- **Hebrews 3:6** - Christ is Son over His own house, and the Hebrews must hold fast their confidence and hope.

Hebrews 3:1 - Consider The Apostle And High Priest

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Exegesis

- **“Wherefore”** ties this command to chapter 2. Since the Son entered flesh and blood, defeated death’s dominion, laid hold of Abraham’s seed, and became High Priest, the Hebrews must now consider Him.
- **“Holy brethren”** can responsibly be read as another way of speaking to the Hebrews as a set-apart covenant nation. Paul uses lofty language for what the nation was called to be before God.
- **“Partakers of the heavenly calling”** speaks of Israel’s present covenant calling under God. The nation already had a heavenly calling to be set apart, chosen, and peculiar.
- **“Consider”** is stronger than a passing glance. The verse calls for serious thought about who Christ Jesus is and what offices He holds.
- **“The Apostle”** means the One Sent. Christ is God’s sent representative to Israel.
- **“High Priest”** continues 2:17. Christ is sent from God to the people and represents the people before God.
- **“Our profession”** is the confession the Hebrew nation ought openly to hold.

Closely Relevant Cross-References

- **Hebrews 2:17-18** - Christ was made like His brethren to be a merciful and faithful High Priest.

- **Deuteronomy 18:15-19** - Moses foretold a Prophet like unto him whom Israel must hear.
- **Acts 3:22-26** - Peter applies the prophet-like-Moses passage to Jesus and warns Israel about refusal.
- **Hebrews 4:14** - Hebrews later returns to Jesus as the great High Priest and commands the Hebrews to hold fast their profession.

Text And Translation Notes

- **“Apostle”** is not here a member of the Twelve. It is a title of Christ as the sent One.
- **“Profession”** means confession or acknowledged commitment. It is not merely private belief.
- The KJV keeps both titles together: **“the Apostle and High Priest.”** Both offices matter to the argument.

Theological Insights

- Hebrews demands thoughtful Christology. The Hebrews must reason from Scripture and from Christ’s revealed identity.
- Christ’s apostleship and priesthood answer both sides of Israel’s need: God has sent the final spokesman, and God has provided the priestly representative.

What The Passage Does Not Say

- It does **not** make **“holy brethren”** a proof that Hebrews is addressed to the present body of Christ.
- It does **not** turn **“consider”** into a shallow devotional slogan.
- It does **not** separate Christ’s priesthood from His suffering and reconciliation in chapter 2.

Hebrews 3:2 - Faithful As Moses Was Faithful

Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Exegesis

- **“Who”** refers to Christ Jesus from verse 1.
- **“Faithful to him that appointed him”** points to Christ’s faithfulness to God who sent and appointed Him.
- **“As also Moses was faithful”** honors Moses. Hebrews does

not diminish Moses to exalt Christ.

- **“In all his house”** prepares the house argument through verse 6.
- The comparison with Moses prepares a greater-than-Moses argument. The issue is not that Moses failed and Christ succeeded, but that Christ occupies a higher rank.

Closely Relevant Cross-References

- **Numbers 12:6-8** - God says Moses was faithful in all His house.
- **Exodus 32:30-32** - Moses intercedes for sinful Israel after the golden calf.
- **Deuteronomy 34:10-12** - Moses remains unique among Israel’s prophets.
- **John 4:34** - Jesus describes His work as doing the will of Him that sent Him.

Text And Translation Notes

- **“Appointed”** has the sense of making or constituting for an office or task. It does not imply Christ began to exist.
- **“Faithful”** means dependable in the entrusted office, not merely emotionally loyal.

Theological Insights

- Moses functions as an honored type. The argument depends on the greatness of Moses because the Son is being shown greater.
- God dealt with Israel through Moses, and now He deals with Israel climactically through His Son.

What The Passage Does Not Say

- It does **not** imply Moses was unfaithful.
- It does **not** make **“appointed”** a denial of Christ’s deity.
- It does **not** force **“house”** to mean the church.

Hebrews 3:3-4 - More Glory Than Moses

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

For every house is builded by some man; but he that built all things is God.

Exegesis

- **“For”** explains why Christ must be considered beyond Moses.
- **“This man”** refers to Christ Jesus in His incarnate role, without reducing Him to mere humanity.
- **“More glory than Moses”** does not deny Moses’ glory. It says Christ’s glory exceeds it.
- The builder-house analogy shifts the comparison from faithful service to originating authority.
- **“He who hath builded the house”** has more honor because the builder is responsible for the existence and ordering of the house.
- **“He that built all things is God”** moves beyond the immediate house analogy to ultimate divine causation.

Closely Relevant Cross-References

- **Zechariah 6:12-13** - The Branch will build the temple of the LORD and bear the glory.
- **2 Samuel 7:12-16** - The Davidic covenant uses house lan-

guage for dynasty, sonship, and throne.

- **Hebrews 1:2-4** - The Son is heir, maker of the worlds, sin-purger, and enthroned.
- **Hebrews 11:10** - Abraham looked for a city whose builder and maker is God.

Text And Translation Notes

- **“Builded”** is older English for built.
- **“Glory”** and **“honour”** are rank and worth terms within the household argument.
- **“All things”** should not be limited to Israel’s house alone.

Theological Insights

- Christ is not simply a better Moses performing the same level of office. He is worthy of the honor belonging to the builder and Son.
- The house image invites the reader to think corporately about Israel and Messiah, not only individually about personal spirituality.

What The Passage Does Not Say

- It does **not** dishonor Moses.
- It does **not** make the house mean the body of Christ.
- It does **not** turn **“this man”** into a denial of the Son’s preexistence or deity.

Hebrews 3:5 - Moses A Servant For A Testimony

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

Exegesis

- **“Moses verily was faithful”** repeats the honor from verse 2.
- **“As a servant”** identifies Moses’ status. He is faithful, but he is not the Son.

- The servant word here is dignified. Moses is not presented as a failed or menial servant.
- **“For a testimony”** means Moses’ ministry pointed beyond itself.
- **“Those things which were to be spoken after”** makes Moses forward-looking. The Mosaic order testified to God’s final speech in the Son.

Closely Relevant Cross-References

- **Numbers 12:7** - The direct Old Testament background for Moses being faithful in God's house.
- **Deuteronomy 18:15-19** - Moses testified of a coming Prophet whom Israel must hear.
- **John 5:45-47** - Jesus says Moses wrote of Him.
- **Hebrews 1:1-2** - God spoke in time past by the prophets and has now spoken in the Son.

Text And Translation Notes

- **“Verily”** marks the truth and weight of the statement.
- **“Were to be spoken after”** points forward in revelation history. Moses is not the final word.

Theological Insights

- Moses is a witness, not the goal. A right reading of Moses leads to Christ.
- Earlier revelation is true and binding in its place, but it also testifies beyond itself.

What The Passage Does Not Say

- It does **not** make Moses a failed servant.
- It does **not** treat the Mosaic law as false because Christ is greater.
- It does **not** miss the forward-looking nature of Moses' ministry.

Hebrews 3:6 - Christ As Son Over His Own House

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Exegesis

- **“But Christ as a son”** gives the main contrast. Moses is servant; Christ is Son.
- **“Over his own house”** moves from service within the house to authority over the house.
- **“Whose house are we”** should be read with the Hebrew audience. The house is connected to Moses, Messiah, covenant, and the nation called to belong to Him.
- **“If we hold fast”** is a genuine contingency. The warning must not be softened as though the outcome is automatic.
- **“The confidence”** carries the idea of boldness or freedom of speech. The Hebrews must openly confess Messiah.
- **“The rejoicing of the hope”** is confident glorying in the hope set before Israel.
- **“Firm unto the end”** ties the warning to endurance.

Closely Relevant Cross-References

- **Matthew 23:39** - Jerusalem will not see Him until it says, “Blessed is he that cometh in the name of the Lord.”
- **Hebrews 4:14** - The later command to hold fast the profession repeats the same issue.

- **Hebrews 10:23** - “Let us hold fast the profession of our faith without wavering.”
- **Romans 9:4-5** - The covenants, promises, and fathers belong to Israel.

Text And Translation Notes

- The KJV **“if”** must be allowed to stand. It should not be paraphrased into **“since.”**
- **“Confidence”** is not merely inward feeling; it has to do with open profession.
- **“Rejoicing”** can carry the idea of boasting, here in the promised hope.

Theological Insights

- In the Hebrew kingdom setting, verse 6 functions as a warning to Israel concerning Messiah's house and hope.
- The Hebrews are being exhorted to be what the nation should be by confessing Jesus as Messiah.
- Christ's sonship is authority over the house and inheritance of what Moses only served.

What The Passage Does Not Say

- It does **not** teach that present-dispensation believers can lose salvation.
- It does **not** erase the contingency. The warning is real.
- It does **not** make **“we”** automatically mean the church.

Teaching Summary

- Hebrews 3:1-6 calls the set-apart Hebrew nation to consider Christ Jesus as Apostle and High Priest.
- Moses is honored as faithful, but his service points beyond itself to Christ.
- Christ is worthy of more glory because He is not merely in the house as a servant; He is Son over His own house.
- The house language remains in Israel's covenant frame, and the Hebrews must hold fast confidence and hope by openly confessing Messiah.