
Words of Truth

Hebrews 3:3-4

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While writing about Jesus (Hebrews 3:1-2), the Hebrew writer penned these words: *“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”* (Hebrews 3:3-4). As we have discussed in our study of this epistle already, the Jews trusted in Moses (John 5:45). They were openly willing to confess that they were disciples of Moses (John 9:28). When comparing Moses with Jesus, the mindset of many Jews was this: *“We know that God spake unto Moses: as for this fellow, we know not from whence he is”* (John 9:29).

The saints, whom were formerly rooted in the Law of Moses, needed to come to the realization that Jesus was counted worthy of more glory than Moses. In this letter, we have already read about Jesus being crowned with glory and honor (Hebrews 2:9). Later in this epistle we will read this: *“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen”* (Hebrews 13:20-21).

In looking back to those whom had initially obeyed the Gospel of Christ, they had to confess Jesus as Lord prior to and after their initial obedience (Romans 10:9-10 and I John 2:23). We can see this in the written account in the conversion of the Ethiopian Eunuch (Acts 8:25-40). To be saints, those to whom this epistle is addressed would had to have done that. These are people who were not denying Jesus as the Lord. Their struggle, through what is implied here and in other texts, is in not giving Jesus greater glory than what they gave Moses. For us, it is as simple as these words penned by Peter: *“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen”* (II Peter 3:18). For the first century Jew who had just converted from the Law of Moses, they still esteemed Moses highly. By implication here, they esteemed him too highly.

In tackling this problem, the inspired penman of this letter reasons that the one who builds the house is to be honored more than the house. The house, contextually speaking, was/is the people of Christ; the church (Hebrews 3:6). This is made really clear in what Paul wrote to Timothy: *“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the*

truth” (I Timothy 3:15). Any faithful Christian knows that the church is the people of our Lord Jesus Christ (I Corinthians 12:27). Any faithful Christian also knows that the church was built by our Lord Jesus Christ (Matthew 16:13-18). This context will go on to point out that Moses was a servant in his house (Hebrews 3:5). Jesus on the other hand is the builder of His house. They [we] are His house. For a faithful follower of our Lord this puts things in perspective.

When you think of Christ as the builder and head of His own house, the church, that should correlate into understanding why He should be glorified. Think on these words: *“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence”* (Colossians 1:12-18). The word translated “preeminence” means: “to be first (in rank or influence)” (Strong’s # 4409).

When honestly thinking about giving honor to Moses or Jesus the two should not be comparable. In John’s revelation, He looked into Heaven in a vision and recorded this that he heard and saw: *“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing”* (Revelation 5:11-12). This was not said anywhere concerning Moses. Our Father did not exalt Moses to such a place of glory. He did however, place Jesus in a position to receive such honor. Notice: *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth”* (Philippians 2:9-10).

To further the point, the penman of this letter stated that every house has a builder. This should draw the mind of those reading that letter to Creation both of the physical and spiritual things discussed thus far in this letter. Could it be said of Moses that the Father made all things by Moses (Hebrews 1:1-2)? The obvious answer to that is no! So, why would anyone glorify the servant of a house above the builder? Logically, one should deduce that the servant obeys the master. That was even taught to those involved in slavery in the first century (Ephesians 6:5 and Colossians 3:22). The servant who obeyed his master was not worthy of greater glorification for doing what was his duty to do (Luke 17:7-10). It was not Moses who was Master and Lord. That designation belongs to Jesus (John 13:13). The Father created all things by Jesus Christ (Ephesians 3:9). Moses doesn’t measure up to that!