

1. It is important for the writer to make it absolutely clear that in exalting Christ, believers are not taking anything away from Moses.
2. These first six verses provide the foundation for the remainder of this chapter or section of the letter.
3. It is also important to understand how the Jews felt about Moses at the time of this letter. Moses was held in a higher position – far above any other Jew who ever lived. (Matthew 17:1)
4. He was miraculously protected by God as a baby – and personally provided for at his burial.
5. Between these two points in his life are recorded miracle after miracle.
6. He had seen the very glory of God – to the extent that the people of Israel could not look on his face. (Exodus 34:29)
7. Moses and the Law were synonymous with each other. (Luke 2:22; Acts 13:39 and others)
8. Moses not only brought the 10 Commandments but he also wrote the entire Pentateuch (first five books of the Old Testament).
9. Moses also gave the plans for the constructing of the Tabernacle and the Ark of the Covenant.
10. Some even believed that Moses was greater than the angels.
11. For sure Moses was a man greatly used by God – but – Jesus is far greater. Greater in office, in work, and in person.
12. In His office – He is the Apostle and High Priest. In His work – He is the Builder of the House. In His person – He is the Only Begotten Son of God.
13. Verses 2-4 contains a comparison of the work of Moses and Jesus.
14. The writer begins first with the similarities between Jesus and Moses. Moses was faithful – it is confirmed by the Old Testament. (Numbers 12:7-8)
15. And as Moses was faithful to the One who appointed him – Jesus was so much more.
16. Jesus was completely faithful to the Father. There was no stumbling or failure to be obedient to all the Father had placed in His hand. (John 7:18; 8:29; 17:4-5)
17. The word “house” in verse 2 comes from the Greek word “oikos” which can mean “house (building)” or “household (people).”

The same word for *house* is used six times in the Greek in five verses. The difficulty for the interpretation is that the meaning varies between (a) building and (b) a household, family, or nation. Both of these meanings are possible in Greek as they are in Hebrew, depending on the context. The first meaning is clearest in verse 4 (*built*), the second in verse 6 (*We are his house*).

And the relative clause includes far more than Moses. He was not “the house”; Israel was that. Moses was only “in” this house, a part of it, although, an important part.

18. The first two verses show a similarity between Jesus and Moses. Now - verses 3-4 presents a contrast between them: God had chosen to give greater honor to Jesus than to Moses. Why?
19. Because the “builder of a house has greater honor than the house itself.”
20. Christ was the builder of the house. Moses had an important role in God’s plan, but he was only a part of the house. Moses was a person through whom God spoke, but Christ was the founder and heir of the household.
21. Verses 5-6 contains the climax. We see that Moses is by person a servant (v.5) – Jesus Christ is by person the Son (v.6).
22. In Exodus 35-40 there are 22 references to the faithfulness of Moses. In chapter 40 alone there are 8 references to Moses’ obedience to God.
23. Moses was a testimony to the things which were yet to come in Christ.
24. It was the shadow of the substance that was to come – the Son! (John 5:46)
25. The Son’s house is the body of believers. (Ephesians 2:22)
26. The last part of verse 6 does not mean that we are saved if we hang on to the end.
27. We can neither save ourselves nor keep ourselves saved.
28. It simply means that continuance is the proof of reality. (2 Corinthians 13:5)