

# Ponderings in Hebrews

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The following is a Messianic Study on

## Hebrews 3

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The following *Pondering* studies were published in the Brit Chadashah Newsletter.

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If you don't know Yeshua as your Messiah, we encourage you to search out the Scriptures for yourself. God promised in the book of Jeremiah, “*You will seek Me and find Me when you search for Me with all your heart.*” (Jeremiah 29:13)

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## Pondering Hebrews 3

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*“<sup>1</sup> Therefore, holy brothers and sisters, partakers of a heavenly calling, consider Yeshua, the Apostle and High Priest of our confession; <sup>2</sup> He was faithful to Him who appointed Him, as Moses also was in all His house. <sup>3</sup> 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. <sup>4</sup> For every house is built by someone, but the builder of all things is God. <sup>5</sup> Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; <sup>6</sup> but Messiah 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.”*

Within the first two chapters of Hebrews we noted that Yeshua is greater than the angels. This was significant as angels, who are God’s supernatural envoys, are ‘mere’ messengers from God. Angels had started to be worshipped again by some, even though this was explicitly forbidden (Deuteronomy 4:19). This however was not without precedent, for two of Israel’s kings, Ahab and Manasseh, had worshipped the ‘Host of Heaven,’ which are the angels (2 Kings 17:16, 21:3). The holy angels continue to worship the Lord (Nehemiah 9:6), but fallen angels want to be worship and some people had started to worship them (Colossians 2:18). It is interesting to me, that angels are very popular today in TV programs and movies. There is an explosion of interest in angelic beings, both good and bad (Matthew 24:37; 1 Peter 3:20). Yeshua, in contrast, has a better Name and all creation, including the angels, are to be in subjection to Him, for He is crowned with glory and honour (Hebrews 2:7). The good angels will worship Him (Hebrews 1:6).

Now in chapter 3 the author of Hebrews instructs us by comparing Moses and Yeshua. Moses has been regarded as the most significant Biblical Jewish prophet of all times. In chapter 3 of Hebrews we get to understand that Yeshua is even greater than Moses! It was Moses who received the Torah (Exodus 34), it was Moses who spoke with God face to face (Exodus 33:11), it was Moses that led the people out of bondage (Exodus 33:1). And in all these things Moses was a servant in God’s house (Numbers 12:7-8). He was even called “*Moses the man of God*” (Deuteronomy 33:1).

All of these high accolades are suddenly passed over when we are introduced to the Son, for God the Father spoke about Messiah and said: “*This is My beloved Son, with whom I am well pleased*” (Matthew 3:16-17). This was repeated at His transfiguration (Mark 9:7), and at His resurrection where He was being exalted to sit at the right hand of God (Acts 2:33). Contrast Moses in Exodus 34:29-35, where we read that when he spent time with the LORD his face became radiant. However, it was a glory which faded away (2 Corinthians 3:13). Not so with the Son, who had that glory in Him as part of His nature (Isaiah 6:1-8), but He veiled it with flesh (John 1:14). He has only revealed His glory a few times (Matthew 17:1-7) but when He comes to set up His kingdom “He will sit on His throne in heavenly glory” (Matthew 25:31). As such the writer of Hebrews can indeed say one greater than Moses is here.

The term *apostle* means *sent one*. Yeshua is the ultimate sent one from the Father; Hebrews 3:1 is the only reference to Yeshua being called an apostle. Secondly, He is called a high priest. This is in the order of Melchizedek, for Yeshua is of the tribe of Judah, not of Levi. He could not have served in the Levitical order, because the Torah prohibited this, but we will

ponder this another time. As the God-Man, He is a high priest who serves in the heavenly tabernacle, bringing in the *Brit Chadashah* (New Covenant).

The New Covenant announced in Jeremiah (Jeremiah 31:31-34) was proclaimed at the last Passover (Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20 & 1 Corinthians 11:23-26). It was inaugurated after the death of Messiah, when He applied His blood in the heavenly tabernacle (Hebrews 10:19). The New Covenant has been partly fulfilled already, but there are aspects which have not yet been fulfilled. The fullness of the New Covenant indicates that all Israel will be in a right relationship with the Lord (Jeremiah 31:31-34). This has not happened yet. But each person, Jew or Gentile, who accepts the atonement of Yeshua, through the New Covenant, can become a child of God (John 1:12). This new unity of Jew and Gentile was a mystery in the Tanach (Older Testament) but was revealed to the apostle Paul (Ephesians 2-3).

Friends, we are to be *partakers of the heavenly calling*: Since Yeshua is steadfast and able to *bring many sons and daughters to glory* (Hebrews 2:10). As such we are to be partners with Yeshua in His heavenly calling.

What does it mean to be *partakers of the heavenly calling*? This calling is for those in Messiah (Hebrews 3:14), who are in the Holy Spirit (Hebrews 6:4), for then we can be His ambassadors. He can then make His appeal through us (2 Corinthians 5:20) as we partner together with Him in the ministry of reconciliation.

*Hope this illuminated your understanding  
Blessings in Messiah Yeshua  
Paul & Sue Cohen*