

I. Review

- A. The Perfect Captain of our Salvation - The writer gives a three-fold argument as to why God the Son became a man and is the perfect author and finisher of our salvation.
- B. The book of Hebrews points out that on multiple occasions the prophetic scriptures pointed out salvation would come through the seed of David and at the same time be accomplished personally by God. The writer starts out with a strong argument proving that Jesus was and is God, and then gives an equally strong case that He also is the seed of David, who suffered and died and is destined to be ruler over the earth and accomplish the restoration of all things.
 - 1. Human Dominion - The purpose and promise of creation was to have humanity ruling and reigning over it. The promise demanded that the ruler of the earth be a man.
 - 2. Suffering - The pinnacle of love is to suffer on behalf of another. We love with all our hearts, because he loved us first with all His.
 - 3. Brother - In His humanity Jesus shares our family and frame. He was tested in the very same fires of sanctification as we were and He stands alongside us awaiting the fullness of the promise of the Father.
 - 4. Lamb - His substitutionary death on our behalf freed us from the tyranny of sin and death and brought us near to God.

II. Verse by Verse (Heb. 2:16-3:6)

- A. He does not give aid to angels but to the seed of Abraham - There is no mistaking that the aid being spoken of here is in the context of the work of Jesus as the captain of our salvation, which the writer just laid out. It is my deep conviction that He is not speaking about ethnic children but rather the spiritual children of the faith of Abraham that He gives aid to. This is based upon where the writer is going to take the rest of this letter and also upon other clear scriptural references. (Jn. 8:39; Rom. 2:28-29, 4:11-16; Gal. 3:7; Heb. 10-12)
- B. In all things He had to be made like His brethren - In our last session we looked at the scriptural evidence and the application of Jesus being one with us in His humanity and not being ashamed to call us His brethren. "All things" in this context means in every way that we are human in family, frame, process, and destiny and so is He. (Phil. 2:7-8; Heb. 2:14)

- C. As partakers of the heavenly calling consider Him - The heavenly calling or destiny that is being spoken of here is that of inheriting salvation. Jesus is committed to bring many sons to glory and we must stir ourselves up to press on by considering Jesus' heart, work, and mission concerning our heavenly calling. (2 Tim. 1:9; 1 Pet. 2:9; 2 Pet. 1:3-10)
- D. Merciful and faithful High Priest - He shared in "all things" with us in our humanity so that He could be a merciful and faithful high priest. The high priest wore a breastplate with stones engraved with the names of the tribes of Israel on both his chest and his shoulders. The high priest was therefore in constant sympathy with his brethren, carrying them on his heart and on his shoulders. Our high priest carried the cross on His shoulders and in His chest a spear was driven. Blood and water flowed as our great high priest made intercession for us and continues to make intercession day and night for His brethren.
1. Merciful - Biblical mercy is catalytic compassion that produces immediate action to relieve those who are afflicted. (Mt. 5:7, 14:14, 15:32, 18:17, 20:34)
 2. Faithful - Therefore, consider the apostle and high priest of our confession. Jesus is the apostle; the messenger sent forth to reveal and establish the foundation of all truth as it pertains to God and salvation. He is also the high priest to represent and carry human beings on their behalf before God as the intercessor and intermediary. He is eternal and unfailing in His faithfulness as the apostle and high priest.
- E. He Himself suffered and was tempted - He suffered and was tempted to the depths of human suffering and temptation for one reason. In His deep love and passion for us, He wanted to experience it and overcome it for our sake, positioning Himself to be the perfect captain of our salvation. He wanted to be able to give real and true aid with all of His heart to those who suffer and are tempted. (Mt. 27:36-39; Mk. 4:1-3; Lk. 22:53; Heb. 5:7)

We can even say that Jesus' temptation was more real and difficult than any we could face. When the pressure of temptation builds, we all find relief by giving into the temptation thus relieving our flesh from the temptation and reaping the rewards of death – but Jesus never did this. The pressure of temptation only built and built upon Him. But good men suffer when they are tempted, and the better they are the more they suffer under temptation. - Spurgeon

1. Able to give aid - This is a reference back to the earlier theme of humanity inheriting salvation. He does not give aid to angels but rather to the seed of Abraham. He gives endless compassionate aid to those who are tempted and suffer as the author and finisher of their salvation. (Heb. 2:16)
- F. The Faithful One - Now the author is going to encourage us in the faithfulness of our Apostle and High Priest to stir up faith in us of the surety of Jesus' care and activity in our lives when we are tempted and when we suffer. He does this by comparing Jesus to Moses. Moses is the pinnacle of faithfulness and righteousness in the eyes of the old testament and in the eyes of the Jews of that day. This comparison is the question of who is the most faithful over the house of God? In other words, who should be trusted the most, who should be looked to and followed based upon faithfulness to the people of God. (In light of the purpose of this letter)
1. Jesus was Faithful - What is in view here is the faithfulness of Jesus to His mission to bring many sons to glory or salvation through the incarnation and his flawlessness in walking out the will of God. He was unwavering in His personal endurance to overcome temptation and to suffer on our behalf. (2 Cor. 5:21; 1 Jn. 3:5)
 2. Moses was Faithful - Moses was well faithful to God in all his house. When it came to the building and institution of the temple, and his leadership over God's people, he did all that he was instructed. He stayed faithful to it all and saw it completed (Num. 12:6-8)
 3. Consider the House - The writer tells us to consider these two (Jesus and Moses) in their faithfulness to care for the house (family or people and realms of dominion) God gave them to care for. Consider the owner of the house versus the steward of the house. Stewards come and go but the owner always owns and remains faithful to the house as long as he owns it.
 4. For Moses was a steward for a testimony - Moses was raised up as a faithful servant or steward for a season in the timeline of the house that God built and owns. He gave a testimony or a witness through his faithfulness in building and instituting the temple, and the giving of the law, and the journey to the promised land. These are all shadows or point to the greater things to come. Moses' faithfulness pointed to the One who has always been and will always be faithful to His own House.

5. Jesus is the builder and owner of the house - God the Son is the one who owns (created and built) the house of God and has been faithful to it from its inception to its current state. As God the Son, He is not a steward with delegated authority and access to the house. He is the owner and has unlimited authority and access to the house. (1 Pet. 2:4-5)

G. The surety of His Faithfulness - We are of the House of Jesus if we hold fast to our confession of faith in Him which is fueled by the joyful hope of our confidence in His ability and faithfulness to all those in His house to glory and salvation. His past faithfulness to His house has been proven through His leadership through His people's history and the types and shadows of the Torah or law He gave them. The depths of His love and faithfulness becomes unquestionable and unthinkably demonstrated through His life of humility, temptation, suffering, death, and resurrection on our behalf. We can have absolute confidence and full assurance of His heart and activity as our merciful and faithful High Priest and Captain of our salvation. (Phil. 1:3-6; 2 Thes. 2:15-17; Heb. 6:13-20)