

At the end of Chapter 2, especially in verses 17 and 18, Hebrews shows us why Jesus, the Son of God became the Son of Man, a fully human being. It is to help us with our ultimate problem in life, namely our separation from God Almighty.

Thus we see:

1. The purpose and consequence of the Incarnation: 2:17–18.
 - a. To be like us in every respect.
 - b. To be a merciful and faithful high priest in service to God.
 - i. To make propitiation for the sins of the people.
2. Verse 18: Why He is able to help us:
 - a. He has been made like us in every respect as a fully human man.
 - b. He has been tempted like we are.
 - c. He suffered when He was tempted like we do.

Then, as we enter Chapter 3, Hebrews begins the next round of comparisons:

3. Christ is shown to be superior to Moses (3:1–4:13).
 - a. Christ is described as:
 - i. The Apostle of our confession
 - ii. The high priest of our faith
 - b. Moses and Christ compared: 3:1–6a.
 - i. Moses described as a faithful servant to God, working in God's house..
 - ii. Jesus is worthy of more honor than Moses by virtue of being the Creator and as the Son.
 - iii. Hebrews 3:6 describes us as God's house and that Christ is the builder of God's house.

4. Second warning: the peril of copying the bad example of the Israelites in the wilderness:

3:6b–4:2.

- a. Exhortation to hold fast our confidence in God through Christ.
- b. Warning from the History of God's chosen people. Psalm 95:7-11
- c. Warning against an evil, unbelieving heart.
 - i. Exhortation to help one another every day to keep faith in God.
- d. Warning against the deceitfulness of sin.
- e. Promise of eternal life through faith in Christ.
 - i. If we hold on!
- f. Further remarks about the unbelieving Israelites coming out of Egypt.
- g. CONCLUSION: They fell and failed because they did not have faith in God, therefore God did not reward their unbelief.

Next week: Hebrews continues this thought and warning against unbelief into Chapter 4:1-13. We will examine a couple items from what is written there, then turn our attention to the shift in the argument in the letter to the consideration of Christ as our Great High Priest and what that means.