

1. While He was here on earth, Jesus was “made like unto His brethren” in that He experienced the infirmities of human nature – yet without sin. (2:17-18)
2. He knew the experiences of weariness, hunger, and thirst (John 4:6–8). He knew what it was to be despised and rejected, to be lied about and falsely accused. He experienced physical suffering and death.
3. It might be good at this point to explain the difference between our Lord’s ministry as High Priest and His ministry as Advocate (1 John 2:1).
4. As our High Priest, our Lord is able to give us grace to help keep us from sinning when we are tempted. If we do sin, then He as our Advocate represents us before the throne of God and forgives us when we sincerely confess our sins to Him (1 John 1:5–2:2).
5. Both of these ministries are involved in His present work of intercession; and it is this intercessory ministry that is the promise/earnest of our eternal salvation.
6. From a human point of view, it would seem foolish for God to become Man; yet it was this very act of grace that made possible our salvation and all that goes with it.
7. When Jesus Christ became Man, He did not become inferior to the angels, for in His human body He accomplished something that angels could never accomplish.
8. At the beginning of chapter 2 the writer urged the readers to give their careful obedience to the gospel of God and now he pleads with them to give their submissive attention to Jesus.
9. Why? He was the “Apostle and High Priest” of their confession. The writer urges these Jewish Christians to reflect on all that Christ has done for them.
10. The writer begins with their relationship. They are brothers (3:1). Christ is not ashamed to acknowledge them (2:11). He was made like them in every respect (2:17) in order to meet their spiritual and moral needs.
11. Next - they are described in terms of their nature. They are holy brothers. If ‘brothers’ describes their union with Christ, ‘holy’ defines their most important characteristic.
12. They have been made ‘holy’ or sanctified by Christ’s atoning work (2:11).
13. Then they are described in terms of their privilege. They are not only holy brothers, but heavenly partners; they have rich privileges, having become partakers or sharers in a heavenly call.
14. The word ‘partakers’ is used several times in this letter. It is used later in the letter when Christians are described as partakers in Christ (3:14), partakers of the Holy Spirit (6:4) and participators in discipline (12:8).
15. It is interesting that these terms are used in a section that is about to describe the work of Christ in relation to that of Moses.

16. Clearly God called to Moses out of the bush. Moses was sent by God to the work which had been prepared for him and this passage describes Jesus as the One who has been sent by God.
17. He is the Apostle of our confession. We too have been made ‘partakers’ in a heavenly call. We have been called from heaven.
18. He has ‘spoken to us by His Son’ (1:2). But we are not only called from heaven; we are called to heaven.
19. We are partakers with other believers in the call which Paul mentioned when he wrote to the Philippians, ‘the upward call of God in Christ Jesus’.
20. He is calling us on to glory and to the great future He has prepared for us.
21. These Jewish believers are urged to consider Jesus or fix their attention continuously on Him. In more than one place in this letter believers are given similar advice. They are to ‘consider’ Jesus and ‘look closely’ to the One who has done so much for them (12:2–3).
22. The writer of this letter exhorts the believers to look to Christ. The words used to describe the Lord are rich in spiritual significance. They are to consider the human Jesus, the Apostle and the High Priest.
23. They are urged to turn away for a moment from their persecutors to the Jesus Christ Himself. In looking to Him they are giving their best thoughts and highest love to the One who has Himself been through testing, adversity and bitter opposition.
24. It is only then that they can hope to cope with their own trials and be brought to the place of abiding peace and victory.
25. He lived among us, suffered alongside us, died for us, prays for us, as one who fully and completely understands our needs.
26. Consider Jesus for He constantly considers you and enters deeply and sympathetically into your needs. This is one of the writer’s most compelling themes.