

הִנֵּה יָמִים בָּאִים נְאֻם יְהוָה וְכָרְתִי

אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית

חֲדָשָׁה: **The Book of**

אֶת־אֲבוֹתֵם בַּיּוֹם הַחֲזִיקִי בְיָדְכֶם לְהוֹצִיאֵם

מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הָמָּה הִפְרוּ

Hebrews

יִשְׂרָאֵל אַחֲרַי הַיָּמִים הָהֵם נְאֻם יְהוָה

נָתַתִּי אֶת־תּוֹרָתִי בְּקֶרֶבְכֶם וְעַל־לִבְכֶם

אֶכְתַּבְנָה וְהִיִּיתִי לָהֶם לְאֱלֹהִים וְהָמָּה

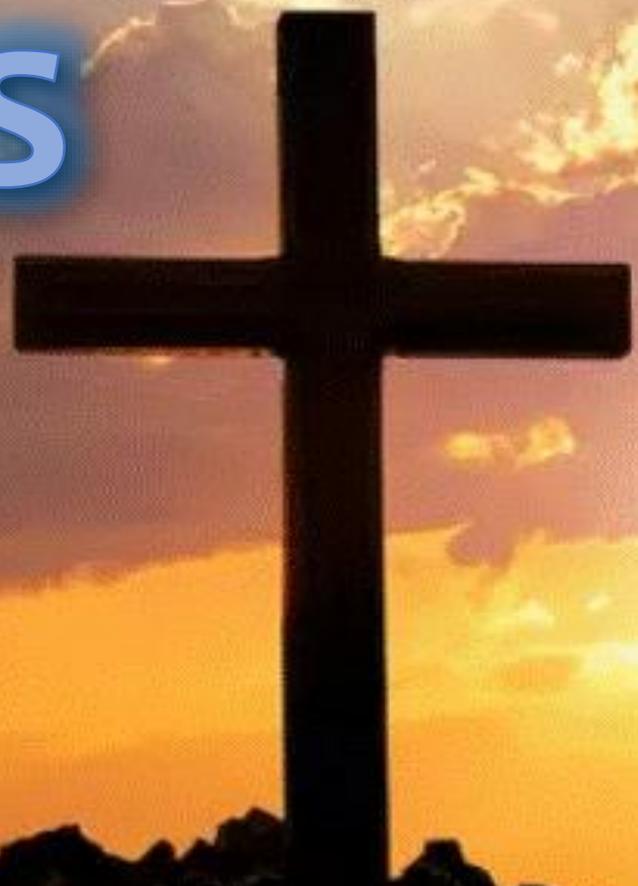
יְהִיוּ־לִי לְעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ

אֶת־רַעְתּוֹ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ

אֶת־יְהוָה כִּי־כֹלֵם יִדְעוּ אוֹתִי לְמַקְטָנִם

וְעַד־גְּדוֹלֵם נְאֻם יְהוָה כִּי אֶסְלַח לְעוֹנֵם

וְלֹחֲטָאֵתֶם לֹא אֶזְכֹּר־עוֹד: ס



Outline of Hebrews

- I. We Have a Definitive and Final Revelation in the Son (1:1-4)
- II. Don't Abandon the Son Since He is Greater Than the Angels (1:5-2:18)
 - A. The Son's Nature and Reign Show He Is Greater Than the Angels (1:5-14)
 - B. Warning: Don't Drift Away (2:1-4)
 - C. Jesus, Who is **Superior** to the Angels, Was, for a Little While, Made **Lower** Than the Angels in Order to Bring Many Sons to Glory (2:5-18)
 - 1. The **Big Picture** (2:5-9)
 - 2. The **Details** of Jesus Solidarity with Human Beings (2:10-18)

The Details of Jesus Solidarity with Human Beings (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. ¹¹ For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, ¹² saying,*

"I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." [Ps 22:22]

¹³ *And again,*

"I will put my trust in him." [Is 8:17b]

And again,

"Behold, I and the children God has given me." [Is 8:18]

The Details of Jesus Solidarity with Human Beings (2:10-18)

¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery. ¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.*

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*

- When it says “*it was fitting*” that God should do what he did, it does not mean that there is some **external standard** in which God is judged fit in what He does.
- Rather what it’s saying is that, given who God is, as the one “*for whom and by whom all things exist*” it is appropriate that God would be the one to do what he did. It is fitting for this God who is self-existent to take this kind of action.
- Jesus is described here as the “**founder of [our] salvation**” – some translations say “author” of our salvation.
- The word translated “*founder*” is not an easy word to render. The same word shows up later in Hebrews 12:2 – “*the founder and perfecter of our faith*”.

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*

- The Greek word translated “*founder*” means something like “***champion and pioneer***”.
- He’s not ***just*** a pioneer, though he goes first. And he is not a champion in the sense that we don’t have to do anything. He is a champion who opens the way. But he goes first.
- So, he is the first human being who fulfills the dream of Psalm 8.
- He’s a senior brother, and so we read later (in verse 11b) he’s not ashamed to call us brothers.

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*

- But he's **more** than a champion who does something on our behalf, he's a **pioneer**.
- He doesn't just go first – he's a champion that makes it possible for all the rest of us to go. **He's** the one who defeats death and the devil.
- So in we will see in verses 14-16 that he's not only the hero, the **champion** who comes to the rescue of his people and saves them even from death, but he is the **pioneer** who goes ahead of them – their older brother opening the way so that they become fully human, ultimately rising to the vision of human beings that we saw spoken of in Psalm 8.

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the **founder of their salvation perfect through suffering.***

- What does it mean that “*the founder of their salvation*” (i.e., Jesus) was made “*perfect through suffering*”?
- We’re somewhat puzzled by this because it seems to suggest at first blush, that Jesus was somehow imperfect(!) – until he was made perfect.
- And yet we know that Jesus is and always has been perfect in every way (Hebrews 4:15; 7:26)

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the **founder of their salvation perfect through suffering.***

- In the Greek OT (Septuagint), the word translated “*perfect*” (*teleioo*) is used very frequently in **ceremonial** texts – **especially** ceremonial texts that signify the act of **consecration** when a priest takes office (e.g., Ex 28:41; 29:9,29,33; Lev 16:32, etc.)
- It literally means to “perfect the hands” or to “complete the hands” – in preparation for priestly service.
 - *The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and **ordained** [*teleioo* = literally, “perfect their hands”] in them. (Exodus 29:29)*

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*

- The point is that Jesus is **consecrated** for his priestly service, he's **perfected** for his priestly service, precisely by becoming what he was not.
- In eternity past he was **not** perfected for it. Don't misunderstand, it's not that Jesus had moral imperfection, that's not the point at all.
- But in eternity past, he couldn't have suffered. He couldn't have died. He couldn't have borne our sins in that substitutionary way – he wasn't one of us. He had to **become** one of us.
- He had to be **set aside** for this priestly duty by becoming a human being, suffering **with** us and **for** us, and by going to the cross. **That** is what sanctified and “perfected” him, making him ready for priestly duty.

Jesus Solidarity With Us (2:10-18)

¹⁰ *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.*

- In short, Jesus was consecrated to serve as our priest through his incarnation, humiliation, and suffering.
- The one who **makes** us holy and the ones who are **made** holy must all belong to the same family.
- That's part of the priestly order of things – he's got to **be one with us** if he's going to **do** anything for us.
- So what verse 10 is saying is this: It was fitting that this kind of God (who owns the whole show, to whom all must give an account, for whom everything exists) should ordain that Jesus who is **one with God**, should now become **one with us** and be “perfected” (consecrated for this task) through his incarnation, humiliation, and suffering.

Jesus Solidarity With Us (2:10-18)

- ¹¹ *For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers...*
- A more helpful translation of verse 11a can be found in the NEB, which reads: “*For a consecrating priest and those whom he consecrates are all of one stock*”.
 - That is a general truth, and in the case of Christ and his people not only does he who **consecrates** (Jesus) and those who **are consecrated** (God’s people) share a common humanity but also he is the **Son** of God and they are the **sons** of God.

Jesus Solidarity With Us (2:10-18)

¹¹ *For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers...*

- And since those who are sanctified to God through his death are now **sons** of God, the **Son** of God “*is not ashamed to call them brothers*”.
- This is an astounding statement! We shook our puny fist in his face, told him this was our world and we wanted no part of him. And yet he donned our flesh and is not ashamed to be called our brother!
- Older brothers are often ashamed of their younger brothers, and, if we're honest, there are times we're ashamed of our fellow church members.
- If Jesus isn't ashamed of calling me brother, what right do I have to decide whom I will consider a brother?

Jesus Solidarity With Us (2:10-18)

^{11b} *That is why he is not ashamed to call them brothers,* ¹²
saying,

"I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." [Ps 22:22]

¹³ *And again,*

"I will put my trust in him." [Is 8:17b]

And again,

"Behold, I and the children God has given me." [Is 8:18]

- So, in case we haven't gotten the point yet, we get three proof texts, one after another:
 - **Psalm 22:22** – A *messianic* Psalm – that is to say, a psalm that prophetically pointed to David's greater son as the coming messiah
 - **Isaiah 8:17b-18** – An OT passage embedded in the context of a major *messianic* prophecy – Isaiah 7-11

Jesus Solidarity With Us (2:10-18)

^{11b} *That is why he is not ashamed to call them brothers,* ¹²
saying,

"I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." [Ps 22:22]

- The first quotation is taken from a psalm in which no Christian of the first century (or in the present day, for that matter) would have failed to recognize Christ as the speaker.
- This is the psalm whose opening words Jesus spoke as the expression of his own experience as he hung on the cross: *"My God, my God, why have you forsaken me?"* (Ps 22:1, cf., Mat 27:46; Mark 15:34)
- Practically the whole lament given in the first part of this psalm has been used in the church from very early times as a testimony to the crucifixion of Christ.

Jesus Solidarity With Us (2:10-18)

^{11b} ...*he is not ashamed to call them brothers,* ¹² *saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." [Ps 22:22]*

- So in the **second** part of this psalm, when the psalmist's opening **lament** gives way to **public thanksgiving**, it's reasonable to assume that the same person (Jesus) is still speaking.
- And so the once crucified, now exalted Christ can be heard saying in this same psalm: "*I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.*"
- The author of Hebrews follows the Septuagint at this point and uses the word *ekklesia* for "*congregation.*"
- The use of this word as synonymous with "*brothers*" in a Christian context indicates that those whom the Son of God is pleased to call his brothers are the members of his church – thus supporting the author's point that Jesus is not ashamed to call members of his church, "*brothers.*"

Jesus Solidarity With Us (2:10-18)

¹³ *And again,*

"I will put my trust in him." [Is 8:17b]

And again,

"Behold, I and the children God has given me." [Is 8:18]

- The **next** Old Testament passage to which the author of Hebrews turns (Isaiah 8:17b–18) is **also** in a text that the early church considered **messianic**.
- Just a few verses earlier in Isaiah 8:14, **Yahweh** is described as a “*stone of offense and a rock of stumbling*,” words applied to **Christ** by New Testament authors (Rom. 9:33; 1 Peter 2:8).
- The Apostle Paul points to the crucifixion as that part of Jesus’ experience that causes “*stumbling*” (1 Cor. 1:23).
- From this we see that Isaiah 8:17b-18 is grounded in a **context** that contained **explicit prophecies** about Christ’s life, death, and crucifixion.

Jesus Solidarity With Us (2:10-18)

- The author of Hebrews **also** understood Isaiah 8:17b–18 to be **messianic** and presents the passage in a two-step process:
 - **Isaiah 8:17b:** *“I will put my trust in him.”*
 - In its **original context** this confession of reverential faith was given by the **prophet Isaiah** in the face of the Assyrian crisis when, in the eighth century B.C., that powerful nation threatened the Israelites with devastation.
 - The author of Hebrews sees this verse as **prophetically** expressing the **Son’s** posture of trust towards the **Father**.
 - **Isaiah 8:18:** *“Behold, I and the children God has given me.”*
 - The author of Hebrews sees **this** verse as demonstrating that the person who verse 17b tells is trusting in *“in him”*, is in a **family relationship** with other *“children”* whom he is leading – and **they too** trust *“in him”*.

Jesus Solidarity With Us (2:10-18)

¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil...*

- Since the children God gave to Jesus (believers) “*share in flesh and blood*” (= are human), Jesus does the same.
- Jesus is fully and truly human, beset by physical weaknesses and mortality that characterize human existence.
- We saw in Hebrews 1 some of the strongest statements in the NT on the **deity** of Christ.
- Hebrews 2, on the other hand, contains some of the most profound verses on Jesus’ **humanity**.

Jesus Solidarity With Us (2:10-18)

- ¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,*
- The reason Jesus shared human nature is so he could destroy “*through death*” the “*one who has the power of death,*” – that is, the devil.
 - One of the fascinating statements here is the claim that the devil exercises authority over death.
 - Ultimately, God as sovereign Creator is Lord of all, but recognizing this does not exclude the notion that death is ***also*** under the reign of Satan.
 - The power of death is held by the devil in a ***secondary*** and not in an ***ultimate*** sense.

Jesus Solidarity With Us (2:10-18)

¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil*

- What Hebrews teaches here is death is only undone through death. Death dies only through the death of Jesus – or, **more precisely**, the one who has the power of death is **dethroned** through the death of Jesus.
- All Satan’s power over death was founded on sin. The obligation of a sinner to die as a just penalty for his sin gave Satan his power.
- When this obligation is removed, Satan’s power is also be taken away.
- The word “*destroy*” does not mean the devil has been annihilated. It simply means his power has been removed.

Jesus Solidarity With Us (2:10-18)

¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil*

- The overthrow of the devil has ***begun*** but is not yet ***complete***.
- Jesus's sharing in humanity does not exempt him from death and all its terrors.
- Indeed, by ***subjecting*** himself to death, he conquers the one who previously had dominion over death.

Jesus Solidarity With Us (2:10-18)

¹⁵ *and deliver all those who through fear of death were subject to lifelong slavery.*

- Here we see the ***second*** reason for Jesus' becoming a human being: the Son took on humanity so that through his death he would free those who were captive to the "*fear of death*" all their lives.
- The fear of death is a most potent fear.
- Through fear of death many will consent to do things that nothing else could compel them to do.
- And death is indeed the king of terrors to those who recognize in it the penalty of sin.

Jesus Solidarity With Us (2:10-18)

¹⁵ *and deliver all those who through fear of death were subject to lifelong slavery.*

- But by the death of their Sanctifier, Christ's brothers are sanctified; his death has **transformed** the meaning of death for them.
- To **them** his death means **not judgment**, but **blessing**; not bondage, but liberation. As the Apostle Paul says: *For to me to live is Christ, and to die is gain.* (Philippians 1:21)
- If, then, death itself cannot separate the people of Christ from God's love, which has been **revealed** in him, it can no longer be held over their heads by the devil or any other malignant power as a means of intimidation.

Jesus Solidarity With Us (2:10-18)

¹⁶ *For surely it is not angels that he helps, but he helps the offspring of Abraham.*

- Here we see those who are **excluded** from the incarnation: Jesus did **not** become an angel – he became a human being
- Has it ever struck you that there is a redeemer for **fallen human beings**, but **not** for **fallen angels**? No fallen angel will ever be redeemed.
- By “*the offspring of Abraham*” he is not just speaking of the **natural** descendants of Abraham, but to the whole family of faith.
- Our author was in hearty agreement with the Apostle Paul: “*Know then that it is those of faith who are the sons of Abraham.*” (Gal. 3:7)
- They are, in other words, the “*many sons*” whom God is bringing to glory through his Son.

Jesus Solidarity With Us (2:10-18)

¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.

- In verses 17-18 we see the **results** of Jesus' incarnation – there are **three** of them:
 - It qualifies him to be a faithful high priest
 - It qualifies him to make an atonement for his people
 - Because, in his incarnation, he was subject to temptation and suffering, he can be an **encouragement** to us when **we** face temptations.
- What a source of strength it is to be assured that in the presence of God we have as our champion and pioneer one who has known similar and even greater temptations, and withstood them victoriously!

Class Discussion Time



*Class Discussion Time

- There is a strong emphasis in this section on the **full humanity** of Jesus. Even many Christians who claim to be “orthodox” or “biblical” struggle to imagine Jesus as fully human, as sinlessly sharing a broad gamut of our fleshly existence (Heb. 4:15). As Max Lucado writes in his down-to-earth style, we get a bit uncomfortable imagining the “exalted Lord of glory” as truly one of us:
 - *Angels watched as Mary changed God’s diaper. The universe watched with wonder as The Almighty learned to walk. Children played in the street with him. And had the synagogue leader in Nazareth known who was listening to his sermons.... Jesus may have had pimples. He may have been tone-deaf. Perhaps a girl down the street had a crush on him or vice-versa. It could be that his knees were bony. One thing’s for sure: He was, while completely divine, completely human. For thirty-three years he would feel everything you and I have ever felt. He felt weak. He grew weary. He was afraid of failure. He was susceptible to wooing women. He got colds, burped, and had body odor. His feelings got hurt. His feet got tired. And his head ached.*
- Does thinking of Jesus in this way seem irreverent? Explain why or why not.

*Class Discussion Time

- We are told in Hebrews 2:15 that we have been delivered from the fear of death. There is a line from a song that Sandy and once heard that says, *“Everybody wants to go to heaven, but nobody wants to die.”* DA Carson has often commented that in ministering to college students, they are willing to talk about almost anything – except death.
- No matter how confident we may be in our human ability, our limitation concerning death is undeniable and our meeting with it inevitable. We must point out that Hebrews does not say we have been delivered from **death itself**, but from slavery to the fear of death—a fear that might encompass both the **process** of dying and the state of **being dead**.
- Why are people, even Christians, afraid of death? Several reasons have been suggested:
 - Loss of control – when you are dying you have almost no control.
 - We fear incompleteness and failure – death is final, there are no second chances. Things left undone will never be completed.
 - We fear separation from loved ones.
 - There are a lot of unknowns in death.
- Do you fear death? What is it that you fear?
- How are some of these fear alleviated for Christians?