

Hebrews

Chapter 2:11-18

2:9-10 > ⁹ But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of His suffering death crowned with glory and honor, so that by the grace of God He might taste death for everyone. ¹⁰ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the originator of their salvation through sufferings.

¹¹ For both He who **sanctifies** and those who are **sanctified** are all from one (Father); **for this reason** He is not ashamed to **call them brothers and sisters**, ¹² saying, **"I will proclaim Your name to My brothers, in the midst of the assembly I will sing Your praise."**

Sanctifies ... sanctified > (Precept Austin) means to render or acknowledge to be venerable or to hallow. It means to separate from things profane and dedicate to God, to consecrate and so render them inviolable. It means to purify or cleanse, either externally as in the Levitical system or to purify by expiation so that one is free from the guilt of sin.

For this reason > They are sanctified (Holy ... Saints!)

(Constable) The emphasis in the first quotation is on the character ("name"; reputation) that Jesus Christ and believers share. His death has made us holy (set us apart; cf. 10:10, 14). Consequently we can have intimate fellowship with Jesus who dwells among us (by His Spirit; cf. Exod 25:8; 29:46).

Call them brothers and sisters > This relationship becomes extremely important in a few verses.

(Wuest ... verse 11) *For both He who sets apart for God and His service, and those who are set apart for God and His service, are all out of one source, for which reason He is not ashamed to be calling them brethren,*

I will proclaim Your name to My brothers, in the midst of the assembly I will sing Your praise." > **Psalm 21:23 (LXX)** > ²³ *I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.*

We have to look at the context of this Psalm to better understand the beauty of the verse above. The beginning of the Psalm is very familiar ... Jesus quoted it during His crucifixion. Tie that concept to the "Sanctification" mentioned in our previous verse and the blessing is revealed.

Psalm 21:1-23 (LXX) > ² O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation. ³ O my God, I will cry to thee by day, but thou wilt not hear: and by night, and it shall not be accounted for folly to me. ⁴ But thou, the praise of Israel, dwellest in a sanctuary. ⁵ Our fathers hoped in thee; they hoped, and thou didst deliver them. ⁶ They cried to thee, and were saved: they hoped in thee, and were not ashamed. ⁷ But I am a worm, and not a man; a reproach of men, and scorn of the people. ⁸ All that saw me mocked me: they spoke with their lips, they shook the head, saying, ⁹ He hoped in the Lord: let him deliver him, let him save him, because he takes pleasure in him. ¹⁰ For thou art he that drew me out of the womb; my hope from my mother's breasts. ¹¹ I was cast on thee from the womb: thou art my God from my mother's belly. ¹² Stand not aloof from me; for affliction is near; for there is no helper. ¹³ Many bullocks have compassed me: fat bulls have beset me round. ¹⁴ They have opened their mouth against me, as a ravening and roaring lion. ¹⁵ I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax. ¹⁶ My strength is dried up like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of death. ¹⁷ For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet. ¹⁸ They counted all my bones; and they observed and looked upon me. ¹⁹ They parted my garments among themselves, and cast lots upon my raiment. ²⁰ But thou, O Lord, remove not my help afar off: be ready for mine aid. ²¹ Deliver my soul from the sword; my only-begotten one from the power of the dog. ²² Save me from the lion's mouth; and regard my lowliness from the horns of the unicorns. ²³ I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.

Brethren > (MacArthur) The Lord Jesus never called His people brothers on the other side of the cross. Before Calvary He called them disciples or friends or sheep, but never brothers. Why? Because they could not truly be brothers until after the cross, when their sin was paid for and His righteousness was imputed to them. Only then did they become spiritual brothers of the Lord. As soon as Jesus was risen from the dead, He said to Mary, "Go to My brethren." For the first time He called His disciples brothers.

¹³ And again, "I will put My trust in Him." And again, "Behold, I and the children whom God has given Me."

Isaiah 8:17-18 (LXX) > ¹⁷ *And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him.* ¹⁸ **Behold I and the children which God has given me:** and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion.

I will put My trust in Him > (Constable) The point of the second quotation is that Jesus, as well as His followers, trusted God. This is the basis for intimate fellowship. Daily "trust" in God characterized Jesus

(Vincent) (Very important context) The passage occurs in an invective against the people's folly in trusting to any help but God's during the Syro-Israelitish war under Ahaz. The prophet is commanded to denounce those who trusted to soothsayers and not to God, and to bind and seal God's testimony to the righteous party who maintained their confidence in him - a party comprising the disciples of Isaiah, and in whom lies the prophet's hope for the future of Israel. Isaiah declares his own faith in God, and announces that he and his children have been appointed as living symbols of the divine will, so that there is no need of applying to necromancers.

(Precept Austin) This declaration by the Messiah demonstrates that even though He was experiencing persecution in the flesh, Jesus as fully God and fully Man, depended on His Father and placed His trust in Him!

Behold, I and the children whom God has given Me > (Constable) The point of the third quotation is that believers are Jesus Christ's spiritual "children." As such, He will provide for us and prepare us for the future—as a loving parent who has had greater experience traveling the same path.

The children whom God has given Me > John 6:39-40 > ³⁹ *And this is the will of Him who sent Me, that of everything that He has given Me I will lose nothing, but will raise it up on the last day.* ⁴⁰ *For this is the will of My Father, that everyone who sees the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."*

¹⁴ **Therefore, since** the children share in **flesh and blood**, He Himself **likewise** also **partook** of the same, so that **through death** He might **destroy** the one who has the power of death, that is, the devil, ¹⁵ and **free** those who through fear of death were subject to slavery all their lives.

Therefore > (Precept Austin) In (the previous verse) he has just described the "children whom God has given" to Jesus, *which therefore must refer to believers, and so "children of God"*. The idea of the therefore is that since His children are human, Jesus had to become human in order to be their Redeemer and to accomplish the cutting of the New Covenant in His blood

Since > (Utley) This is a (Greek grammar) which is assumed to be true from the author's perspective or for his literary purpose.

(Pink) The words "flesh and blood" are joined together five times in the New Testament: **Matthew 16:17, 1 Corinthians 15:50, Galatians 1:16, Ephesians 6:12**, Hebrews 2:14. It is a humbling expression emphasizing the weakness of the flesh and limitations of man: note how in **Ephesians 6:12**, "flesh and blood" is contrasted from the mightier foes against which Christians wrestle.

Matthew 16:17 > ¹⁷ *And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.*

1 Corinthians 15:50 > ⁵⁰ *Now I say this, brothers and sisters, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable*

Galatians 1:16 > ¹⁶ *to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood*

Ephesians 6:12 > ¹² *For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.*

Likewise > (Strong's) in like manner. Usage > similarly, in like manner, likewise

(Vincent) Expressing general similarity. He took his place alongside (παρὰ) and near (πλησιός): near by.

(Precept Austin) (*paraplesios* from *para* = close to or alongside + *plesios* --nearby, near) means in a manner near by, similarly, likewise, coming near, nearly, resembling, in like manner. Expressing general similarity. The Lord Jesus, in His incarnation, *took His place alongside and nearby* the human race in a somewhat similar manner.

Partook > (Precept Austin) (*metecho* from *metá* = with, denoting association + *écho* = have) means literally **to hold with** and so share in the possession of something or have a share of. It has to do with taking hold of something that is not naturally one's own kind. Christ was not in His natural existence flesh and blood. And yet He willingly "took hold" of something which did not naturally belong to Him. One of the requirements of a kinsman-redeemer in the Old Testament was to be related to the one for which the redemption was undertaken. Jesus our Goel, our nearest Kinsman-Redeemer took on Himself our nature in order that He might die in our place, paying the price of redemption, which in turn would liberate us take hold of the divine nature that did not belong to us.

Through death > (Utley) By Jesus' death, death died!

Destroy > (Strong's) to render inoperative, abolish. Usage > I make idle (inactive), make of no effect, annul, abolish, bring to naught, (b) I discharge, sever, separate from.

Free > (Precept Austin) means to change from, and so to release, deliver, set free or liberate. It meant to transfer from one state to another, to remove from. Strictly speaking (the Greek word) spoke of a change by separating or by break up an existing connection, setting the one part into a different state or relation. In a word it meant to give absolute freedom. In Greek secular writings it was used for release from the place of responsibility -- of wife who desired release from marriage contract; of a superintendence of land under lease release from a municipal office.

¹⁶ For **clearly** He does not **give help** to angels, but He **gives help** to the **descendants** of Abraham.

Clearly > (Strong's) of course, surely

(Wuest) *For, as is well known*

Give help ... gives help > (Strong's) *epilambanomahee* > to lay hold of

Pink > The Greek verb here translated "He took on" or "laid hold" is found elsewhere in some very striking connections. It is used of Christ's stretching out His hand and rescuing sinking Peter, **Matthew 14:31**, there rendered "caught." It is used of Christ when He "took" the blind man by the hand (**Mark 8:23**). So of the man sick of the dropsy. He "took" and healed him (**Luke 14:4**). Here in Hebrews 2:16 the reference is to the almighty power and invincible grace of the Captain of our salvation. It receives illustration in those words of the apostle's where, referring to his own conversion, he said, "for which also I am (was) apprehended (laid hold) of Christ Jesus" (Phil. 3:12).

Matthew 14:30-31 > ³⁰ *But seeing the wind, he became frightened, and when he began to sink, he cried out, saying, "Lord, save me!"* ³¹ *Immediately Jesus reached out with His hand and **took hold** of him, and said to him, "You of little faith, why did you doubt?"*

Mark 8:23 > ²³ ***Taking** the man who was blind by the hand, He brought him out of the village; and after spitting in his eyes and laying His hands on him, He asked him, "Do you see anything?"*

Luke 14:3-4 > ³ *And Jesus responded and said to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath, or not?"* ⁴ *But they kept silent. And He **took hold of** him and healed him, and sent him away.*

Descendants > (Utley) This is literally "the seed of Abraham." YHWH promised childless Abram that he would be the father of a great nation with many descendants

¹⁷ **Therefore, in all things He had to be made like His brothers** so that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people.**

Therefore > Connect the end of verse 16 to this verse.

Here it is in the NASB > *but He gives help to the descendants of Abraham.* ¹⁷ *Therefore, in all things He had to be made like His brothers so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.*

In all things > (Constable) "All things" means in every way, specifically by experiencing human life and by suffering. Jesus Christ's identification with us made possible His ministry as "high priest," in which He would be "merciful" to us and "faithful" to God.

Had > (Strong's) to owe

To be made like > (Precept Austin) means complete identification in conduct, character; condition, circumstances. Christ had to be a true man in all points, from conception to death, apart from innate sin. This required a miraculous, virginal conception, but in every other respect, he partook of true human flesh.

He had to be made like His brothers > (Pink) In Scripture the first qualification of a redeemer was that he must belong to the same family of him or her who was to be redeemed: "If thy brother be waxen poor, and hath sold away of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev. 25:25). The redeemer must be a "kinsman": this fact is fully and beautifully illustrated in the book of Ruth

Propitiation > (Webster) the act of gaining or regaining the favor or goodwill of someone or something : the act of propitiating : appeasement

(Utley) The term "propitiation" is used in the Septuagint for the mercy seat (lid) over the ark of the covenant in the Holy of Holies.

(Helpmewithbiblestudy.org) The Hebrew term "*kapporet*" (Greek: "*hilastērion*") has been translated as "mercy seat;" however, a more accurate translation would be "means of propitiation" or "place of propitiation".

To make propitiation for the sins of the people > (Pink) Here is the climax of the apostle's argument. Here is his all-conclusive reply to the Jews' objection. Atonement for the sins of God's elect could not be made except the Son became Man; except He became "all of one" with those who had, from all eternity been set apart in the counsels of the Most High to be "brought unto glory"; except He took part in "flesh and blood," and in all things be "made like unto His brethren." Only thus could He be the Redeemer of the "children" which God had given Him.

¹⁸ *For since He Himself was **tempted** in that which He has suffered, He is **able** to **come to the aid of** those who are tempted.*

(Precept Austin) The Greek reads more literally (specifically the literal word order) "*for in that He suffered, Himself being tempted, He is able to help those who are tempted.*"

Tempted > (Utley) The term "tempted" (*peirazō*) has the connotation to tempt with a view toward destruction (cf. Heb. 4:15; Matt. 4:1).

(Barnes) The Greek word used here is more general in its meaning than the English word "tempted." It means to "put to the proof;" to try the nature or character of; and this may be done either:

- (1) by subjecting a person to "afflictions" or "sufferings" that his true character may be tried - that it may be seen whether he has sincere piety and love to God; or.
- (2) by allowing one to fall into "temptation," properly so called - where some strong inducement to evil is presented to the mind, and where it becomes thus a "trial" of virtue.

(Wuest) *peirazo* "referred first to the action of putting someone to the test to see what good or evil is in the one tested, and second, because so many broke down under the test and committed sin, the word came to mean a "solicitation to do evil." Both meanings are in view here. Our Lord in His incarnation as the Last Adam, was put to the test and was also solicited to do evil

Able > (Strong's) *dunamai* > to be able, to have power

Come to the aid of > (Weirsbe) literally means "to run to the cry of a child."

(HELPS) from *boē*, "intense exclamation" and *theō*, "run") – properly, to *run* and meet an *urgent* distress-call (cry for help); to deliver help, *quickly responding* to an urgent need (*intense distress*).

(Wuest) *For in that He suffered, having himself been tempted and put to the test, He is able to run to the cry of those who are being tempted and put to the test, and bring them aid.*