Hebrews 2:10-18

**Digging Deeper in the Word**

Wyn Laidig & Andrew Warner

September 2018

***Hebrews 2:10–18*** (ESV)  
**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.” **13** And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.” **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.

1. Look at the pronouns “he” in Heb 2:10-11 and identify which refer to the Father and which to Yeshua. Also, who is the “founder of their salvation”? What does the Greek word **archegos** translated “founder” also mean?

GR **archegos** “founder, originator, initiator, author, pioneer leader”

***Hebrews 2:10–11*** (ESV)  
**10** For it was fitting that he (**YHWH**), for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation (**Yeshua**) perfect through suffering. **11** For he (**Yeshua**) who sanctifies and those who are sanctified all have one source. That is why he (**Yeshua**) is not ashamed to call them brothers,

1. What is the main point of Heb 2:10? What is “fitting”, and why is that necessary to state? What does the Greek word “**teleioo**” translated “perfect” also mean? Look at Dt 21-22-23.

It is fitting for God that he should make his son **complete** through suffering death by crucifixion.

GR **teleioo** “complete, bring to fruition, attain as a goal, succeed fully, make perfect”

***Deuteronomy 21:22–23*** (ESV)  
**22** “And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, **23** his body shall not remain all night on the tree, but you shall bury him the same day, **for a hanged man is cursed by God**. You shall not defile your land that YHWH your God is giving you for an inheritance.

It was a stumbling block for those who knew the Torah to understand that it was “fitting” for the Son of God to be crucified. This was a curse by God. Could God curse the Messiah, who was His Anointed One? The author needed to make it clear that this level of suffering (actually incurring a curse from God) was required to “fully accomplish” God’s plan -- to “make complete”, “to attain the goal” of laying the sure foundation for the salvation of all.

1. In Heb 2:11, what is a more literal translation of the phrase “all have one source”? What does this mean? What does the Greek word **hagiazo** translated “sanctify” also mean? Relate this to the Hebrew word with this meaning.

GR **hagiazo** = HB **qodesh** = “to be holy, to make holy, to set apart for [God’s] special purpose”

“all have one source” = lit “**all of one**”

The meaning of this verse is that the One who sets people apart (makes people “holy” and set apart for God’s purposes) and the those who are set apart (made “holy” and set apart for God’s purposes) are of ONE. In other words, Yeshua and His people share YHWH as Father.

1. In Heb 2:11, why might he be “ashamed” to call people his brothers? Why was he NOT ashamed?

Even though he was a man who was truly the Son of God, he was humiliated by men, treated as a criminal and given the worst possible death. Yet he was not ashamed of his humanity. Why not? Perhaps because he knew it was “fitting” and was required for him to “complete / attain the goal” of salvation for his brothers.

1. In Heb 2:12 the author quotes Ps 22:22, but the entire Psalm is important to the context. What is Ps 22 about, and how is this significant for the argument of the author of Hebrews?

***Psalm 22*** (ESV)  
**1 My God, my God, why have you forsaken me?** Why are you so far from saving me, from the words of my groaning? **2** O my God, I cry by day, but you do not answer, and by night, but I find no rest. **3** Yet you are holy, enthroned on the praises of Israel. **4** In you our fathers trusted; they trusted, and you delivered them. **5** To you they cried and were rescued; in you they trusted and were not put to shame. **6** But I am a worm and not a man, scorned by mankind and despised by the people. **7** All who see me mock me; they make mouths at me; they wag their heads; **8** “He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!” **9** Yet you are he who took me from the womb; you made me trust you at my mother’s breasts. **10** On you was I cast from my birth, and from my mother’s womb you have been my God. **11** Be not far from me, for trouble is near, and there is none to help. **12** Many bulls encompass me; strong bulls of Bashan surround me; **13** they open wide their mouths at me, like a ravening and roaring lion. **14** I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; **15** my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. **16** For dogs encompass me; a company of evildoers encircles me; **they have pierced my hands and feet**— **17** I can count all my bones— they stare and gloat over me; **18** they divide my garments among them, and for my clothing they cast lots. **19** But you, YHWH, do not be far off! O you my help, come quickly to my aid! **20** Deliver my soul from the sword, my precious life from the power of the dog! **21** Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! **22** **I will tell of your name to my brothers; in the midst of the congregation I will praise you: 23** You who fear the Lord, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! **24** For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. **25** From you comes my praise in the great congregation; my vows I will perform before those who fear him. **26** The afflicted shall eat and be satisfied; those who seek him shall praise YHWH! May your hearts live forever! **27** All the ends of the earth shall remember and turn to YHWH, and all the families of the nations shall worship before you. **28** For kingship belongs to YHWH, and he rules over the nations. **29** All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive. **30** Posterity shall serve him; it shall be told of the Lord to the coming generation; **31** they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

This is quoted by Yeshua on the cross. See Mat 27:46 and Mk 15:34. The Psalm is prophetic of the crucifixion of the Messiah. In Hebrews it is used because it points to the purpose of his suffering, and why it was so fitting for him, even though one would at first think the opposite.

1. What is the point of Heb 2:13a, “I will put my trust in him.” ? Consider Ps 22:4-5 as well as Is 8:17, which is quoted from the Septuagint (LXX).

***Psalm 22:4–5*** (ESV)  
**4** In you our fathers **trusted**; they **trusted**, and you delivered them. **5** To you they cried and were rescued; in you they **trusted** and were **not put to shame**.

***Isaiah 8:17*** (LXX)  
**17** And he will say, “**I will wait for God**, who turned his face from the house Jacob, and **I will trust him**.

Yeshua is not ashamed of his humanity and not ashamed of his brothers, because he trusts in YHWH to deliver and complete. Waiting is required. Success is not immediate but it will happen.

This quote applies to both Ps 22 and Is 8, and is a bridge for his next quote which is also from Is 8.

1. Heb 2:13b continues quoting from the LXX, Is 8:18. What is the common theme of this passage and Ps 22, and why might this be important to the author of Hebrews?

***Isaiah 8:11–18*** (ESV)  
**11** For YHWH spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: **12** “Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. **13** But YHWH Tsava’ot, him you shall honor as holy. Let him be your fear, and let him be your dread. **14** And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. **15** And many shall stumble on it. They shall fall and be broken; they shall be snared and taken.” **16** Bind up the testimony; seal the teaching among my disciples. **17** **I will wait** for YHWH, who is hiding his face from the house of Jacob, and **I will hope [trust] in him**. **18** Behold, **I and the children whom YHWH has given me are signs and portents in Israel** from YHWH Tsava’ot, who dwells on Mount Zion.

The theme of both passages seems to be WAIT and TRUST… for in due time YHWH will act. Yeshua and his people are portents (foreshadows / signs / forerunners) of what is to come. In other words, the author of Hebrews is telling his readers that they, as the people Yeshua, have a role in the events that are to come. They need to WAIT and TRUST, knowing that they, like Yeshua, have a place in God’s plan as perfects / completes it.

1. What is the author’s main point in Heb 2:14-18? Consider his statement in Heb 2:10.

He is explaining in these verses exactly why it was so “fitting” for God to allow his Anointed One to suffer the way he did. Yeshua had to partake of life and death, and even temptation, just like his brothers, in order to experience and conquer the power of sin and death. He had to be like his brothers in all respects.

1. Consider Heb 2:14. How did Yeshua through his death destroy the devil? Was he successful? If so, how is it that the devil seems to be so active in the world today? See also 1 John 3:8.

***1 John 3:8*** (ESV)  
**8** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

This seems to be one of those things that was accomplished, yet not totally completely. Like our being made holy, or like the new covenant. The wheels were set in motion, and can never be reversed. The process has begun and will in fact be seen to completion.

1. Heb 2:15 says that people “through fear of death” are “subject to lifelong slavery.” What did this mean to the original readers of Hebrews? What does it mean to us? See also Rom 8:15.

***Romans 8:15*** (ESV)  
**15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”

Living in fear of death is opposite of living a life of joy. It is not so much the fear of death itself but the fear of the consequences of death that plaque man. As a result, people live with the ever-present fear of what happens to them in eternity. The is like a noose about their neck. Their lives are bound up, as a slave to fear, which inhibits their ability to live in the fullness and freedom of God’s grace.

1. Why do you think the author brings in the angel aspect again in Heb 2:16? What is his point?

Yeshua was made temporarily lower than the angels. Yet the author is telling his audience that Yeshua’s teaching and message is more important than that of angels, and in fact that Yeshua himself is greater than angels. If so, why was he “lower”? For good reason, the author says. He didn’t come to earth to help angels, he came to help people. So he became like people in order to experience and conquer the very things that held people in subjection to slavery and death.

1. Consider Heb 2:17, which says Yeshua became a “merciful” and “faithful” high priest. What was the role of high priest in the tabernacle and temple? Why are the aspects of “merciful” and “faithful” linked with Yeshua’s humanity? What does the Greek work **hilaskomai** translated “propitiation” also mean?

GR **hilaskomai** = forgive, make atonement for, show mercy, have pity

The role of the high priest was to be the mediator between God and his people. He was to make atonement for the sins of the people so that they could live in fellowship with God.

Yeshua, through becoming man and experiencing all that man experiences, is able to have true **mercy** because he is able to completely understand and empathize with man. And because he lived though all the temptations of man without sinning, he is the only truly **faithful** high priest. Faithful indicates faithful to God, in all respects.

1. Consider Heb 2:18. How did Yeshua suffer when he was tempted? How does that enable him to identify with us in our temptations? Also look at Heb 4:15.

***Hebrews 4:15*** (ESV)  
**15** For we do not have a high priest who is unable to sympathize with our weaknesses, **but one who in every respect has been tempted as we are,** yet without sin.

The ultimate temptation was to avoid death. He suffered greatly as a result of that! But even other temptations (as when Satan tempted him) caused to him to suffer in that he while being God chose to confine himself to the limitations of man.

Still, did he lust? Was he tempted by prostitutes, drugs, addictions? He was tempted in “every respect” like us? Somehow he experienced “**our weaknesses**” yet remained without sin.