

Hebrews Chapter 2

1. **Therefore we must give the more earnest heed to the things we have heard, lest we drift away.**

A. **Therefore we must give the more earnest heed to the things we have heard,**

1. **earnest heed-** Gr. **perissoteros prosecho-** *greater attention towards, to bring in a ship to land*

a. This was used of the care a captain used in bringing a ship into harbor.

2. **heard-** Gr. **akouo-** *we get acoustic from this word*

B. **lest we drift away**

1. **drift away-** Gr. **pararrhueo-** *to glide by: lest we be carried by, pass by to flow by,*

a. The Greek, used in this verse, paints a picture of a ship that wants to land in harbor. It is up to the captain to pay close attention to navigate into harbor. If the captain was careless, he will allow the ship to float pass the proper place and time to make a safe landing in the harbor.

b. We all are responsible for our lives [ship]. We must give the promises and instruction of God's Word careful attention to make sure we are firmly anchored in them. If we fail to take heed to the promises and instruction of the Word by being preoccupied with other things, we will drift away from them. We may see them from a distance, but they are not helping us because we are not anchored in them. Knowing the promises and instruction of the Word, is not the same as being anchored in them. This is where people get self- deceived. [James 1:22](#)

c. We have a tendency as humans to forget what we have heard and seen. [Deut. 4:9](#), [Prov. 4:20-22](#), [Luke 8:15](#) We need to keep the Word revolving in our mind like a cement truck! We stir up ourselves by remembering the Word of God.

[2 Pet. 1:13](#), [2 Pet. 3:1](#)

2. **For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,**
 - A. **For if the word spoken through angels proved steadfast,**
 1. **word-** Gr. **logos**
 2. **angels-** Gr. **aggelos-** *messengers*
 - a. Angels were involved in the giving of the law. **Psa. 68:17; Act 7:53; Gal 3:19** Angels are servants and the law deals with servants, not sons. In grace we deal with the Son, Jesus Christ, because we are sons.
 - b. The veil in the temple represented God's law that separated Him from people. In the veil were sown images of angels. **Ex. 26:31**
 3. **proved steadfast-** Gr. **bebaios-** *stable, fast, firm*
 - B. **and every transgression and disobedience received a just reward**
 1. **Every** - This is a key word in relation to the law. You were not graded on a curve. Every transgression and disobedience were judged and condemned. This meant that you needed a sacrifice, or you had to die for your sin.
 2. **transgression-** Gr. **parabasis-** *a going over;*
 - a. The law was given to create transgressions, that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused.
 3. **disobedience-** Gr. **parakoe-** *to hear amiss, disobey*
 4. **just reward-** Gr. **misthapodosia-** *payment of wages due, recompense*
3. **how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,**
 - A. **how shall we escape if we neglect so great a salvation,**
 1. **escape-** Gr. **ekpheugo-** *to flee out of, flee away; to seek safety in flight; to escape*
 - a. This verse is connected with the last one. If the neglect of the word of angels brought condemnation and punishment, how shall we escape if we neglect so great a salvation?
 - b. Universalists claim that all people are reconciled to God and will be saved. They say there is no hell or punishment for anyone. If that is the case this verse makes no sense! Why would you seek to

flee away from or seek safety if there was no danger present for neglecting so great a salvation?

- c. How do you neglect so great a salvation? It is by refusing to believe and receive this salvation. Universalists claim that faith is not necessary for salvation and reconciliation with God. This is heresy. How do you neglect so great a salvation? It is by thinking you can stand on your own works and merits and not those of Christ.
- d. The book of Hebrews was written to Jews who had come out of the law and received Christ as Messiah. However, they were being persecuted and the hope of the Messiah's return had not been realized. They were being tempted to reject Christ as a false Messiah and to return to the law. This would mean they would no longer trust Christ for their righteousness, but trust in their own works to make them righteous. The writer of Hebrews who I believe to be Paul, was writing them to warn them of such a disastrous decision.
- e. The gravest warnings given to Christians in the New Testament were not towards those struggling with sin but were towards those who were on the verge of rejecting Christ to trust in the law and their own works- *The books of Galatians and Hebrews.*

2. **neglect**- Gr. **ameleo**- lit. *not to care about- to be careless of, to neglect*

- a. There are multitudes today that simply do not care about salvation. They busy themselves with worldly cares, thoughts, aspirations, and pursuits, not giving conscious thought of salvation or their need for it. If they would cease in all their business for a moment their heart would soon convict them of their sin and make the sense of their impending doom cause for concern. Unfortunately, they do not.

3. **so great**- Gr. **telikoutos**- *of so great a size, in bulk such and so great*

4. **salvation**- Gr. **soteria**- *deliverance, preservation, safety, salvation; deliverance from the molestation of enemies*

B. **which at the first began to be spoken by the Lord,**

1. **first began**

- a. Jesus was the first to proclaim the good news of the gospel.

[Matt. 4:17](#), [Mark 1:15](#)

2. **by the Lord**
 - a. A title of Deity
- C. **and was confirmed by those who heard Him**
 1. **confirmed**- Gr. **bebaioo**- *to establish, make firm, confirm*
 2. **by those who heard Him**
 - a. His disciples
4. **God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**
 - A. **God also bearing witness both with signs and wonders,**
 1. **bearing witness**- Gr. **sunepimartureo**- *at attest together with; to join in bearing witness, to unite in adding testimony*
 2. **signs**- Gr. **semeion**- *a sign, mark, token; that by which a person or a thing is distinguished from others and is known; a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; of signs portending remarkable events soon to happen.*
 3. **wonders** - Gr. **teras** - *"something strange," causing the beholder to marvel*
 - a. Signs point to a destination or purpose. You see a sign to show you that something else is coming ahead. Wonders are to catch your attention, such as the burning bush caught Moses' attention in the Old Testament.
 - b. God confirms the Word and works with the Word with signs and wonders. [Mark 16:20](#)
 - B. **with various miracles,**
 1. **miracles** - Gr. **dunamis** - *works of power*
 - C. **and gifts of the Holy Spirit,**
 1. **gifts** - Gr. *distribution (of various kinds)*
 2. **of the Holy Spirit**
 - a. The manifestations listed in [1 Cor. 12](#)
 - D. **according to His own will**
 1. The gifts of the Spirit are given as the Spirit wills. [1 Cor. 12:11](#)
5. **For He has not put the world to come, of which we speak, in subjection to angels.**
 - A. **For He has not put the world to come,**
 1. **world** - Gr. **oikoumene** - *the inhabited earth*

2. **to come** - Gr. *to be about*

a. This refers to the Millennium and the time beyond.

Heb 6:5; 2Pe 3:13

B. **of which we speak,**

C. **in subjection to angels**

1. **subjection**- Gr. **hupotasso**- *to arrange under, to subordinate; to subject, put in subjection*

2. **to angels**

a. Christ and His bride will rule and reign over the world to come.

We are kings and priests unto our God. Rev. 5:10 We judge among the angels. 1 Cor. 6:3

6. **But one testified in a certain place, saying: "WHAT IS MAN THAT YOU ARE MINDFUL OF HIM, OR THE SON OF MAN THAT YOU TAKE CARE OF HIM?"**

A. **But one testified in a certain place,**

1. This phrase does not imply that the writer was ignorant of who spoke this and where it was found. Paul was very learned in the Old Testament scriptures. Paul knew that this was David speaking in Psalms 8. He also knew that those to whom he was writing knew who and where it was because they were Jews, taught in the OT scriptures. There was no need to give specific citation.

B. **saying: "what is man that you are mindful of him, or the son of man that you take care of him?"**

1. **man** - Gr. **anthropos**

2. **mindful** - Gr. **mimnesko**- *to be recalled to mind, to be remembered, had in remembrance*

a. God remembered Noah in the Ark. Gen. 8:1 Noah represented mankind. God remembered man in the Ark.

3. **son of man** - Gr. **huios anthropos**

1. This was a term Jesus used of Himself often.

4. **take care of** - Gr. **episkeptomai** - *to look upon or after, to inspect, examine with the eyes to look upon in order to help or to benefit; to look after, have care for, provide for*

1. This Greek word was used in the gospels for Jesus' incarnation and visiting His people.

- a. God goes from remembering man, to visiting the Son of Man. Jesus is the Son of Man. God through Christ visited us in order to help us, benefit us, and provide for us in every way.

7. YOU HAVE MADE HIM A LITTLE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND SET HIM OVER THE WORKS OF YOUR HANDS.

A. You have made him a little lower than the angels;

1. The Hebrew from which this quote arises, has "little lower than Elohim-God"

B. you have crowned him with glory and honor,

1. The first and last Adam both have been crowned with glory and honor. The first Adam lost this, but the last Adam has it forever and shares it with those sons called unto glory.

C. and set him over the works of your hands

1. All the works of God the Father's hands have been put under Jesus and His bride the church.

8. YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.

A. You have put all things in subjection under His feet.

1. put all things

- a. What does this not include?
- b. What does this include? Everything you are going through and that is coming against you!

2. under His feet

- a. His feet are part of His body. The church is His body. You are His body! That means that all things have been put under you as well! What things? Everything you are going through and that is coming against you!

B. for in that He put all in subjection under Him,

1. put all

- a. The second time it is said.

2. **subjection under-** Gr. *hupotasso-* *to arrange under*

- a. All things are under His authority. We have been given the name of Jesus and His authority, so all things must come under us when we properly exercise that authority.

C. **He left nothing that is not put under Him.**

1. **left nothing**

- a. The third time it is said. I think God is trying to drive the point home!

2. **put under Him**

- a. And you!

D. **But now we do not yet see all things put under Him.**

1. **see-** Gr. *horao-* *physically see*

- a. This is the problem with overcoming the things that are coming against us. We do not see anything under Jesus' authority in the natural. We do not see anything under our authority in the natural. We must understand and believe it is so according to the Word and act accordingly.
- b. This is called living by faith! We cannot be carnal and live by faith at the same time.
- c. When we see our authority by faith and exercise it by faith, then we will see things come under Jesus and under us!
- d. When Jesus returns to the earth, everyone will see all things under Him. We can see things come under Him now, by faith, and the use of His authority.

9. **But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.**

A. **But we see Jesus,**

1. **see Jesus**

B. **who was made a little lower than the angels,**

1. **made-** Gr. *elattoo-* *to make less or inferior: in dignity; to decrease in authority*

- a. He was made so on the cross. In His birth, He was higher than the angels. He was worshipped during His earthly ministry. No angel could be or would accept worship. It was on the cross when, He became sin, that He was made lower [*decreased in dignity*] than the angels.

C. for the suffering of death crowned with glory and honor,

1. suffering of death

a. Jesus was made less in dignity than the angels on the cross- the suffering of death.

2. crowned with glory and honor

a. this was in resurrection- The God/Man was raised to sit at the right hand of God the Father and given the name above every other name.

b. We were raised up with Him and are also crowned with glory and honor.

D. That He by the grace of God,

1. **grace of God**- It was by the grace of God that Jesus died for us. We did not deserve it or earn this. It was freely done by our Savior. It was the only means in which our sins could be taken care of and we live through it! It was the only means that we could be born again with the life and nature of God on the inside of us. It was the only means by which we obtained eternal redemption. It was all by the grace of God!

E. might taste death for everyone

1. taste- Gr. **geuomai-** *to feel, make trial of, experience*

a. This gives the definition of the word taste in Hebrews. Later in chapter six, we will see where people tasted of the heavenly gift. Some say they just tasted salvation but did not experience salvation. Well, did Jesus just taste death or did he experience death in full? This word means to experience something.

2. death- Gr. **thanatos-** *to die, be separated from*

a. Jesus died both in his body and His human spirit. Jesus was fully God and fully human. To be fully human you **MUST** have a human spirit, soul, and body. In Jesus full deity was joined to full humanity- human spirit, soul, and body. It was in Jesus' human spirit that He died.

b. If Jesus did not become like us in every way, we could not be redeemed in every way. We were dead in our spirit. Jesus tasted death-separation from God for us so we could eternally be joined to God. That is why Jesus cried out, "My God, My God, why have you forsaken me!"

3. for everyone

a. Calvinism teaches that Jesus only died for a select number that would be saved. Here we see Jesus died for everyone!

- b. Universalism takes it too far and says that since Jesus died for everyone, then everyone is saved. No, you must believe upon Christ and accept what was done for you to be saved.

10. **For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.**

A. **For it was fitting for Him,**

- 1. **fitting-** Gr. **prepo-** *to be becoming, seemly, fit*

B. **for whom are all things and by whom are all things,**

- 1. **whom are all things-** because of God are all things
- 2. **by whom are all things-** through God are all things

C. **in bringing many sons to glory,**

- 1. **bringing-** Gr. **ago-** *to lead by the force and strength of another; to carry along, transport*

- a. Religion teaches man to endeavor to arrive at glory by their own effort and virtue. Grace brings us to glory!

- 2. **sons-** Gr. **huios-** *legal sons that have the right to the family name and resources*

- 3. **glory-** Gr. **doxa-** *magnificence, excellence, preeminence, dignity, grace, splendor, brightness; a most glorious condition, most exalted state*

D. **to make the captain of their salvation perfect through sufferings**

- 1. **captain-** Gr. **archegos-** *the chief leader, prince, one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer; the author*

- 2. **perfect-** Gr. **teleioo-** *to make perfect, complete; to carry through completely, to accomplish, finish, bring to an end*

- a. This does not mean Jesus was not perfect at any point in his earthly life. It refers to Him being made complete in His role of Savior and Redeemer. Jesus had to take on our condition. He had to be tempted in all manner as men are. There is suffering that comes with temptations and trials. **Heb. 2:18** He had to pass every test as a man in order to qualify to redeem us. All that Jesus went through in his earthly ministry and on the cross brought His mediatorial ministry to completion and accomplished salvation for us.

3. **sufferings-** Gr. **pathema**

- a. Jesus suffered being tempted in all points like we are. **Heb. 4:15**
- b. Jesus suffered for us on the cross bearing our judgment, wrath, and curse.

11. **For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,**

A. **For both He who sanctifies and those who are being sanctified are all of one,**

1. **He who sanctifies and those who are being sanctified**

- a. Jesus sanctifies those who have believed upon Him. **Heb. 10:10, 14, 13:12, John 17:19**
- b. **sanctifies-** Gr. **hagiazo-** *sets apart*
- c. **being sanctified-** Once we are born again the process of sanctification starts to take place in our soul and actions. Our spirit is sanctified once and for all when we are born again. We need to be sanctified in our souls and actions. We are sanctified by believing the truth of the Word of God concerning Christ and our new identity in Him.

2. **are all of one-** Gr. **pas ek heis-** *all out from one as a source*

- a. Jesus is born of the Father. Believers are also born of the Father. We are one family because we share the same Father.
- b. The word "all" does not refer to all of humanity. It refers to all that have been saved-born again.

B. **for which reason He is not ashamed to call them brethren**

1. **ashamed-** Gr. *to receive shame upon*

- a. Jesus already bore all our shame on the cross, but even then, He despised, or thought lightly of the shame, because of the joy set before Him of us being redeemed, unto God and born again.
- b. Those that have been born again are in the process of being sanctified. There are still many thoughts and actions that are shameful that Christians commit, but Jesus does not relate to us or see us in our flesh, but who we have become in our spirit. He sees us sanctified in our spirit, even though our soul and actions still might have a long way to go. Jesus sees us born again possessing the same righteous nature that He has. Therefore,

He is not ashamed to call us brethren- ones born from the same source- God the Father.

- c. God the Father is not ashamed to call us His children, so Jesus is not ashamed to call us His brethren. [Heb. 11:16](#)
2. **call-** Gr. **kaleo-** *present tense-* Jesus is right now calling me and you His brethren. He never looks away from who we are in the Spirit! He sees us born again and children of God, and therefore His brethren!
3. **brethren-** Gr. **adelphos-** *sharing the same womb*
 - a. [John 20:17](#)

12. **saying: "I WILL DECLARE YOUR NAME TO MY BRETHREN; IN THE MIDST OF THE ASSEMBLY I WILL SING PRAISE TO YOU."**

A. **saying: "I will declare your name to my brethren,**

1. **declare-** Gr. **epaggello-** *to bring tidings (from a person or a thing) to proclaim, to make known openly, declare*
 - a. Jesus came announcing upon those who believe upon Him glad tidings. [Ps. 22:22](#)
2. **your name-** Gr. **'onoma-** *the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.*
 - a. Jesus came and declared God's name- His rank, authority, interests, pleasure, command, excellences, and deeds.
3. **my brethren**
 - a. Jesus called the disciples My brethren after He rose from the dead. [John 20:17](#)

B. **in the midst of the assembly I will sing praise to you**

1. **midst-** Gr. **mesos-** *middle*
2. **assembly-** Gr. **ekklesia-** *the called out ones, church*
 - a. [Ps. 40:10](#)
3. **sing praise-** Gr. **humneo-** *to sing the praise of, sing hymns to sing a hymn singing of paschal hymns these were Psalms 113 - 118 and 136, which the Jews called the "great Hallel"*
 - a. The night Jesus was betrayed He sang a hymn with His disciples. [Matt. 26:30](#)
 - b. Jesus likes hymns! Many of the old-time hymns are more scriptural and spiritual than a lot of our modern music.

- c. The hymns Jesus sings in the midst of His church probably are from the book of Psalms.
- d. It is wonderful to sing the scriptures. You cannot get more scriptural than that!

13. **And again: "I WILL PUT MY TRUST IN HIM." And again: "HERE AM I AND THE CHILDREN WHOM GOD HAS GIVEN ME."**

A. **And again: I will put my trust in Him.**

- 1. **And again-** The writer of Hebrews is laying out a case scripture by scripture that God is completely connected and forever in relation to mankind through Jesus becoming a man.
- 2. **put my trust in Him**
 - a. Jesus never asks us to do something that He did not do as a man. Jesus always put His trust in the Father even when it looked foolish to do so, or when God was not apparently present to help Him, as when He was on the cross.

B. **And again: Here am I and the children whom God has given me**

1. **Here am I**

- a. Jesus has been forever united to humanity. When God looked to His Son to redeem mankind, He said, "Here am I!" In our deepest need and in response to our cry for help, He always says, "Here am I!"

2. **and the children**

- a. **children-** Gr. **paidion-** *small child but older than an infant*
- b. These are the children of God the Father.

3. **God has given me**

- a. God has given to Jesus all that believe upon Him.
John 6:39, 10:29, 17:9, 17:11, 17:24
- b. God has given His children to Jesus for Him to care for as their elder brother.
- c. This is a quote from **Is. 8:18**. It goes on to say that these children are for signs and wonders. We are children that are to be and perform signs and wonders in the earth! We are signs and wonders to the world. We need to make sure we are not bad signs and not a cause for the world to wonder why Christians are such hypocrites! We are to be signposts that lead people to

Christ. We are to perform miracles and wonders in that wonderful and mighty name of Jesus!

14. **Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,**
 - A. **Inasmuch then as the children have partaken of flesh and blood,**
 1. **partaken-** Gr. *koinoneo*- *to come into communion or fellowship with, to become a sharer, be made a partner*
 2. **flesh and blood**
 - a. The two components of physical humanity.
 - b. Jesus gave His body [flesh] and blood for us. [1 Cor. 10:16](#)
 - c. When Jesus rose from the dead, He told Mary not to cling to Him because He had not yet ascended to the Father. [John 20:17](#) Later He told the disciples to touch Him. He said He was flesh and bones. [Luke 24:39](#) There was no mention of blood. He had taken His blood and cleansed the sanctuary of heaven and placed His blood on the Heavenly Mercy Seat. [Heb. 9:23](#), [Heb. 9:12](#), to be or become partaker. [12:24](#)
 - B. **He Himself likewise shared in the same,**
 1. **shared-** Gr. *metecho*- *to take hold together*
 2. **in the same**
 - a. flesh and blood
 - b. Although Jesus died young, His life was more packed with human experience than any man that has lived! He experienced human experience to the full, victorious, and perfect.
 - C. **that through death He might destroy him who had the power of death,**
 1. **death-** Gr. *thanatos*- *that separation (whether natural or violent) of the soul and the body by which the life on earth is ended*
 - a. The devil held mankind in death and bondage because of the debt of sin. The wages of sin is death. Satan held man in death due to sin because it was to satan's temptation that man sinned. Adam gave his authority over to satan. Jesus came and took man's death sentence and then was raised up out of death victorious. Sin has been put away by the sacrifice of Christ. [Heb. 9:26](#) Jesus now has the keys [authority] of death and hell. [Rev. 1:18](#) Therefore the devil has no more power or authority over those who believe.

1 Cor. 15:54-55, 2 Tim. 1:10 Those that do die and go to hell it was because they rejected the one who had the authority to save them from death and hell.

2. **destroy**- Gr. **kartageo**- *to render idle, unemployed, inactivate, inoperative to cause a person or thing to have no further efficiency, to deprive of force, influence, power*
3. **power**- Gr. **kratos**- *force, strength, dominion*

D. that is, the devil

1. **devil**- Gr. **diabolos**- *prone to slander, slanderous, accusing falsely*
 - a. Jesus' death has destroyed the devil's ability to slander and accuse God's people because their sins have been paid for in full and justice has been fully satisfied!
 - b. Satan used the violated law to hold man in bondage. Man was originally held guilty because of Adam's breaking of God's law- "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."
 - c. Then man was proven guilty by the giving and breaking of the Mosaic Law. The Jews were guilty in breaking it, and the Gentiles were guilty by proxy- i.e. if the favored Jews failed to satisfy God's demands under the law, then the Gentiles had no hope of being satisfying God's demands without the law! **Rom. 3:19**
 - c. Jesus disarmed the enemy by becoming sin and dying and also satisfying the demands of the Law. **Col. 2:14-15**

15. and release those who through fear of death were all their lifetime subject to bondage.

- A. **release**- Gr. **apallaso**- *to remove, release, to be removed, to depart; to set free, deliver*
- B. **fear of death**- Gr. **phobos thanatos**
 1. fear brings bondage. The mother of all fear is the fear of death. If we understand the finished work of Christ, then we will be delivered from the fear of death.
 2. People are having a fear of death because of impending punishment for sin. If we have a revelation of the complete and all-encompassing sacrifice of Christ for our sins, then we can be set free from the fear of death and punishment. **1 John 4:18**

3. Jesus became like us and took our punishment, so we could become like Him and partake of His glory!

C. **lifetime**- Gr. **zao**- *to live, breathe, be among the living (not lifeless, not dead)*

D. **subject**- Gr. **enochos**- *bound, under obligation, subject to, liable*

E. **bondage**- Gr. **douleia**- *slavery*

1. fear was the first thing Adam experienced after he sinned and was the fountainhead of all other bondage he would face.

2. We are free from bondage and are now have the freedom and confidence of sonship. **Rom. 8:15**

16. **For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.**

A. For indeed He does not give aid to angels,

1. **give aid**- Gr. **epilambanomai**- *to lay hold of or to seize upon anything with the hands, to take hold of, lay hold of*

a. This word means to grab onto firmly. In the OT Christ manifested Himself and took on different forms for an instant and then let go of it. At different times He would come as the Angel of the Lord but let it that go.

b. Jesus came to redeem man. There is no redemption for angels. Jesus could redeem man because mankind is a race. Angels are not a race. They are individual creations that are not connected on each other. They were not born out of two original angels. They were created individually. Jesus could come and die for man because He was connected to the human race by being born of a human woman. He could legally stand for all humanity and take all of humanity in Himself and die because He was connected to them all. He could not do this for angels. He would have to die myriads of times for the many angels individually.

B. **but He does give aid to the seed of Abraham**

1. **give aid**- **epilambanomai**- *to lay hold of or to seize upon anything with the hands, to take hold of, lay hold of*

a. However, Jesus came and took on the form of the Seed of Abraham. He took hold of this form permanently. He did not let go like in the OT.

b. Jesus was the fulfillment of God's promise to Abraham that through His Seed all the nations would be blessed.

17. **Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.**

A. **Therefore,**

1. Therefore, in order to take on the Seed of Abraham and to help mankind, He had to be made just like us. He had to be born of a woman. He had to be given a human spirit, soul, and body to be just like us. The Second Member of the Godhead became fully human. That is the mystery of the incarnation.

B. **in all things He had to be made like His brethren,**

1. **all things**

Christ emptied Himself of the right to manifest all His attributes of Deity. He operated fully as a man anointed by the Holy Spirit.

2. **made like-** Gr. **homoioo-** *to be made like, comparable to*

3. **brethren**

- a. Here brethren are all mankind and not just the Jews.

C. **that He might be a merciful and faithful High Priest in things pertaining to God,**

1. **merciful-** Gr. **eleemon-** *compassionate*

- a. You tend to have more mercy when you have gone through the same things. Jesus went through the human experience fully and thus could have mercy on us.
- b. This is one of the reasons that a novice should not be put into leadership in the church. You need to have gone through some stuff, which will make you more merciful to other's failings.

2. **faithful-** Gr. **pistos-** *reliable, trustworthy*

- a. One of the main tests for leadership is faithfulness. Jesus was found utterly faithful throughout His life and ministry. We can trust Him to be reliable and trustworthy in His present ministry as High Priest, for us, at the Father's right hand.

3. **High Priest**- Gr. **archiereus**- *chief priest; He above all others was honored with the title of priest, the chief of priests.*

- a. Jesus was not a high priest after the order of Aaron. He could not be because He was not from the tribe of Levi. Jesus was a high priest after the order of Melchilezedic. Jesus was a King-Priest. Melchilezedic ministered to the Gentiles and Jews- over Jebus [a Gentile city] at the time and to Abraham, a Jew. Jesus is not just a high priest over Jews, but over all of mankind.
- b. One must come to Christ first as their sacrifice and then they have access to Christ as their high priest. You cannot come to Christ as your high priest unless you first accept Him as your sacrifice for sins.

4. **pertaining to God**- Gr. **pros God**- *towards God*

- a. A high priest ministry was God-ward. The King ministry was man-ward. Jesus serves as our Priest-King.

D. **to make propitiation for the sins of the people**

1. **propitiation**- Gr. **hilaskomai**- *to become propitious, be placated or appeased; to expiate, make propitiation for; to satisfy the demands of justice; to turn away wrath from*
2. **sins**- Gr. **hamartia**- *to miss the mark*
3. **of the people**- Gr. **laos**- *the covenant people*

- a. Jesus was the propitiation for the sins of the whole world, but only those who believe and are in covenant with God are reconciled to God through the propitiation.

18. **For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.**

A. **For in that He Himself has suffered,**

1. **suffered**- Gr. **pascho**- *to be affected or have been affected, to feel, have a sensible experience, to undergo*

B. **being tempted,**

1. **tempted**- Gr. **peirazo**- *to test to find weakness or a breaking point*

- a. It is not a pleasant experience to be tested to the point of breaking. It causes suffering.
- b. God never tests us to break us. This Greek word is always used of the temptations from satan and from people.

C. He is able to aid those who are tempted

1. aid- Gr. **boetheo-** *to render aid or help*

- a. Jesus received aid in the garden. He can also help us in our temptations. Jesus experienced this in the Garden of Gethsemane. He was to the point of breaking. He was at the point of death under the pressure of temptation in the Garden. Praise God, He did not break! He drew upon the strength of His Father. The Father sent an angel and strengthened Him. I believe the Father still sends angels to give strength to His sons. We have the Holy Spirit like Jesus did, but at that point an angel was needed. God can still do that today.