

Hebrews Chapter Two (vv.10-15)

Hebrews 1 declares the glories of the *Son of God*. **Hebrews 2** declares the glories of the *Son of Man*. In Hebrews 2.5-9, the *Son of Man* is seen as the **Sovereign** in relation to **creation**. In Hebrews 2.10-18, He is seen as the **Saviour** in relation to His **own**. In order to be a complete Saviour, He must become a Man and suffer death.

This section contains:

- **Three descriptions of God's people.** They are: **sons** (v.10), **brethren** (vv.11-12) and **children** (v.13).
- **Three steps in the Lord's incarnation.** He was: '*made a little lower than the angels*' (v.9), '*took part of the same*' (v.14) and '*made like unto His brethren*' (v.17).
- **Three purposes in the Lord's incarnation.** He has: **destroyed** the Devil (vv.14-15), **delivered** His people from their sins (v.17) and **draws near** to them that are tempted (v.18).

10 *For it became him (God), for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation (Jesus) perfect through sufferings.* By the **grace** of God, the Lord Jesus has tasted death for everything. This has resulted in **glory** but necessitated **suffering** (v.9). The writer now expounds these three themes. **Grace:** All things exist *from* God (source), *by* God (agency) and *for* God (purpose), cf. Romans 11.36. God's **gracious**, creatorial purpose was ever to 'bring many sons to glory' (cf. 2.7). It was therefore fitting ('it became Him'), right and proper that Christ should suffer (Calvary) to realise this purpose. It was also in keeping with God's character of holiness and love. **Glory:** Believers as sons of God (John 1.12) are destined for glory: the glory of God's presence (Isaiah 60.19), the glory which belongs eternally to the Son (1.3, John 17.24, 1 Peter 5.1), the glory of the holiest of all (9.5), and the glory of changed bodies (Philippians 3.21). God's redemptive work is fully in line with His creatorial work (2.7, 10)! **Suffering:** The way to glory is open because the Lord Jesus suffered by tasting death for all (v.9). But, He has not only **opened** the way to glory, He also **leads** the sons to glory, He is the 'Captain of our Salvation' (cf. Acts 3.15, 5.31, Hebrews 12.2). 'Captain' comes from two Greek words meaning 'to lead or go' and 'first'. Not only is He the originator of our salvation, but He is the One who has walked this path before; He leads the way to glory. The word is also used of a military leader who marshals subordinates and leads them into battle (see the use of the word 'princes' in Numbers 10.4 and Judges 5.15). The Lord Jesus is leading us through the Wilderness to glory, but it is no easy pathway. *Flanigan:* '*If we, the sons being brought to glory, are to travel there by a pathway of suffering then it is necessary that He who is our leader to that glory should also arrive there through sufferings.*' The Lord Jesus, therefore, has been 'perfected' (not morally) but 'perfectly qualified' for this office of Captain through 'sufferings' (plural). The emphasis is now not so much on Calvary, but **all** His sufferings (e.g. poverty, rejection, betrayal) from the manger to the cross. Through this experience, He is now perfectly fitted to lead us to glory. The writer now emphasises the **Captain** (vv.11-13) and the **salvation** He has effected (vv.14-18).

11 *For both he that sanctifieth (Christ) and they who are sanctified (the sons) are all of one: for which cause he is not ashamed to call them brethren, 12* *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13* *And again, I will put my trust in him. And again, Behold I and the children which God hath given me.* Verses 11-13 continue to emphasise the close bond of unity between the 'Captain' and 'many sons'. Not only is the Lord Jesus our Leader (v.10) but He is also our Sanctifier (v.11). Furthermore, we are His 'brethren' and 'children' (vv.12-13). The Lord Jesus is the One who sanctifies, or sets us apart unto God. This is an enduring fact which describes our character and position before God. We have been made fit for the presence of God (9.13-14). This company of Sanctifier and sanctified is 'all of one', i.e. the Sanctifier and sanctified ones are seen standing together as one company, set apart unto God. He has set us apart, with Himself, unto God. John 17.17-21 indicates the same. In the context of sanctification the Lord Jesus says: *19* *And for their sakes I sanctify myself, that they also might be sanctified through the truth. 21* *That they **all may be one**; as thou, Father, art in me, and I in thee, that they also may be one in us.*

Given our identification with Him in this privileged position, He is 'not ashamed to call them brethren' (cf. Hebrews 11.16). 'Brethren' again declares our relationship with the Father as sons. *John 20.17: Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.* This is the first time the phrase 'your Father' has been used in John's Gospel. There is now a relationship and nearness implied which is only possible through the death and resurrection of the Lord Jesus. Verse 12 quotes Psalm 22.22 which begins the second section of the Psalm and concerns Christ's **glory** (song) which follows Christ's **sufferings** (sob) in vv.1-21. These brethren are therefore the fruit of Calvary. The Lord Jesus fully declares the Name (person and character) of the Father unto His disciples (John 17.6, 26, 20.17) and indeed, unto us. In fact, the Lord Jesus is presently the leader of His brethren's praise today, having put a new song in our hearts (Psalm 40.3). Although there is a sense in which this is true today, it is the glorified saints whom Christ will ever lead in praise

and worship of the Father. Part of His eternal priestly work is to reveal God's name unto us, *'Himself singing eternally the praises of God among the saints'*.

This note of identification with Him continues in v.13. As 'brethren', we (Christ and the sons) are marked by a common dependence *upon* and a life of faith *in* the same Father. The family metaphor is developed as believers are also declared as 'children' (a term of affection) who have been given (in love) to the safe keeping of our Captain (note John 17.2, 6, 9, 11-12, 24). It should be noted, however, that v.13 quotes from Isaiah 8.17-18. In context, Isaiah declares his complete faith and trust in the word of God that had been revealed to him. He fully believed what God had promised concerning Israel's ultimate future deliverance and glory. God gave Isaiah two sons as a sign to all that His purposes would not be frustrated and Isaiah's faith would be vindicated. Likewise, the Lord Jesus has children! We are a vindication of His faith in God (John 12.24) and signs to the world that God's purposes shall not fail; many sons are going to glory. *John 17.24: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

14 Forasmuch then as the children are partakers of ~~flesh and blood~~ (blood and flesh), he also himself likewise took part of the same; that through death he might destroy (annul) him that ~~had~~ (hath) the power of death, that is, the devil; **15** And deliver them who through fear of death were all their lifetime subject to bondage. Having considered the **Captain**, the emphasis moves to the **salvation** He has provided. As the children are 'blood and flesh' (a technical term for true humanity which follows the order in conception), He must assume the same (Kinsman Redeemer) in order to be their Saviour. However, we are 'partakers' of blood and flesh, i.e. this was our common lot. We had no choice in the matter. But, the Lord Jesus 'took part' of the same. This is a different Greek word signifying to 'partake voluntarily in something outside of Himself'. He chose, in grace, to partake 'of the same'. He chose to become a real Man.

The **purpose** of His incarnation is expounded in the remaining verses. He became a Man that He might 'destroy' or 'render powerless' and 'inactive' the Devil. Sin, and therefore death, originated with Satan. As all have sinned, Satan exercises power or dominion over the whole human race in the form of death (Romans 5.12-14). However, Christ became a real Man that He might be capable of dying, and in doing so break Satan's power. Christ has entered *into*, passed *through* and come *out* of death triumphant. *Flanigan: 'He who, alone among men, was entitled not to die; upon whom death had no claim because He had no sin; He it was who went into death, and by means of death brought to nought him that had the power of death. Goliath has been slain with his own sword!'* Now the keys of hell and of death belong to Christ (Revelation 1.18). Now Christ has abolished death and made life and immortality a reality for the believer (2 Timothy 1.10). *1 Corinthians 15.55: O death, where is thy sting? O grave, where is thy victory?* Now the Devil's strength or dominion (power) *through* death extends only to the unsaved.

Sin brings not only death, but bondage (v.15). These Jewish believers knew bondage well. They were once under the law, that which promised life, but could only deliver death (Romans 7.10). This led to a national fear of death and impending judgment (Numbers 17.12, 2 Kings 20.3). Now the enemy has been defeated, there is no longer any fear in death for the believer. Praise God, believers do not even 'see' death (John 8.51). To be absent from the body is to be present with the Lord (2 Corinthians 5.8)! No believer desires death, but no believer is afraid of death.

The teaching of the apostle Paul does not conflict with this. *Philippians 1.21: For to me to live is Christ, and to die is gain. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.* Here Paul has a **desire** to depart (i.e. die) and be with Christ, but this is being with Christ up there compared with life down here. With Christ is far better. *2 Corinthians 5.4: For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Now Paul suggests that he would rather **not** be unclothed (i.e. die), but clothed upon 'with our house which is from heaven'. This is a different comparison. Now it is comparing dying and being alive and remaining when the Lord comes.