

## Hebrews 2:9-18

This chapter has been so powerful up to this point. And today we are going to attempt to finish it. But before we jump in, let's do a little review and a slight preview of what we will unpack today.

- In **verses 1-4** we heard the first warning in this letter. And it was a warning to these Hebrew believers to not let the pressures caused by their own countrymen to return to Judaism, or by persecution from Rome, to cause them to *drift* away from, or *neglect*, of the salvation they received in Jesus.
- Then in **verses 5-8** (which we covered last time) we heard the lead up (or the building of the case) as to why mankind needed a savior, and of all we had lost in the fall.
- Which then led us to **verse 9** (that glorious point of transition) where God now reminds them/us of **why Jesus (who is fully God) had to enter our humanity to reverse the curse and save us. And it goes so much further than that**, because it reveals **1)** Gods incredible love for us, **2)** the depth of the salvation and invitation God has extended to fallen humanity, **3)** and the position Jesus now holds to represent and assist those who have placed their faith in Him, **until we finally make it home (Heb. 11:3).**

*<sup>9</sup> 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.*

Last week when we closed with **verse 9** we took a few minutes to simply celebrate that the history of our fall, **turned the corner to the revealing of Jesus** (along with you, I was so happy, grateful, elated to get there 😊)!

- And now He explains **why** this is so absolutely restorative and transformational in the story of our redemption. So here (and going forward) He tells us **1)** the why, **2)** the how, and **3)** what this means for those who will receive Jesus (something he doesn't own anyone but wants us to know because of His love).
- And quite simply, **1)** because when mankind had fallen, **2)** therefore becoming a little lower than the angel's, (2:7), **3)** for Jesus to enter humanity, **4)** He willingly submitted Himself to being made a little lower than the angels in His incarnation. He condescended; meaning He left His place of glory in heaven to step into the human condition, where He would experience diaper changes, common colds, hunger, feasts, friendships (failed and meaningful), puberty, the working world, real losses, ceremonies (weddings and funerals), a last breath upon the cross...**the real human experience which is relatable for each of us.**

But why? Well, that will keep unfolding in this chapter (and throughout this letter). But here we're told it was *for the suffering of death*, that He *might taste death for everyone*. And the reason our salvation had to come this way (and could be accomplished no other way) **has everything to do With God's righteousness and perfect justice**. Which is something each one of us should be very thankful for. The only people who should be upset with His righteousness and justice are those who love their unrighteous deeds (2 Thes. 2:11-12, Rom. 1:32). **Because Gods righteousness demands the just reward be served for each act committed** (good or bad). And as we've established already, every person is born with a fallen nature. **Now you don't become a sinner until you sin, but with a fallen nature that is a foredrawn conclusion (Rom. 3:9-12)** (the time between is not too long).

- And even in terms of the rule of man, we have been given **terrible experiences that make for great illustrations as to why there must be a just penalty for sin**. One recent account of failed accountability, and therefore failed justice, was of the young Ukrainian lady who was murdered on the light rail train just a few months ago by a man with at least 14 other arrests (several being violent felonies). **God had made known in the Mosaic Law that this is not just, and therefore not His way**. And what the bible makes clear is **1)** there is no remission of sin without the shedding of blood (9:22). **2)** And that blood had to come from a sacrifice that had no defect at all (Lev. 22:20-21, Deut. 17:1).
- **The problem is that an animal** (as used in the sacrificial system tied to the Mosaic law) **could never fully suffice for the sin of man who was made in the image of God (10:1). It had to be a perfectly sinless man, and only JESUS was qualified (1 Pet. 1:18-19, Heb. 9:14).** And so, Jesus, who is God, chose to take on humanities fallen nature. But unlike every other one of us, He would never sin (4:15) (Ch. 9 is going to go through this in incredible detail and show how the sacrificial system was always pointing to the coming of Jesus).
- And Phil. 2:7-9 brings us all the way back to His *glory and honor*, in saying “...*but* (Jesus- who is God) *made Himself of no reputation, taking the form of a bondservant* (the condition of fallen man), *and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became*

*obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name...*"

And folks, if God would crown Jesus with glory and honor for willing subjecting Himself to our lowly state, to come and die for our sin, there should be at least two takeaways for us. **1)** God really loves us. The Father never sinned, and Jesus never sinned, so why would God crown Jesus with *glory and honor* for dying for the wrongs that neither of them ever committed? **Because He loves us, and Jesus was willing to enter our humanity to make a way for our restoration with the Father.** What greater act of love than this exists? You have been and are loved by God. And **2)** being we are the ones Jesus died for, *shouldn't we expend the entirety of our lives to be the ones bringing Him glory and honor?* After all, it was the debt of **our** sin for which He willingly drank the cup of God's wrath. That's not a reference to Him just taking a small sip but rather taking it **all** upon Himself. And this is a great place for us to now ask ourselves if our lives bring Him even a fraction of the glory and honor that He deserves?

*<sup>10</sup> 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 (Jesus) perfect through sufferings.*

We again see (as we did in 1:2) that Jesus was (as also were the Father [1 Cor. 8:6] and the Holy Spirit [Gen. 1:2, Psa. 104:30]) the creator of *all things*. And that in everything God created, **He created it for Himself** (Col. 1:16, Rom. 11:36).

- And folks, that means when He created you, He did so in order to have a relationship with you! You are not an accident; you were made with a purpose. And that purpose was *by Him and for Him*.
- You are no product of random chance. You were *knit together* in your mother's womb, **and it was God who did the knitting** (Psa. 139:13-16). You were perfectly designed for the relationship He wants with you.

But the main point he is making here has to do with **why** it was fitting for Jesus to **suffer** the way He did. We've already discussed that it was so *He, by the grace of God, might taste death for everyone* (verse 9). Even though many will choose to reject what Jesus has done, and therefore reject their only means of salvation. So let's look at **why it was necessary for Jesus to suffer so greatly** in the process of dying in our place.

- To do that, we must look at what kind of *suffering* is being spoken of here, for there are many kinds, not just the suffering that occurred on the cross. And we learn in 5:8-9 (spoiler alert 😊) that, "...*though He (Jesus) was ~~a~~ Son* (the "a" should not be there), *yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him...*". And that seems like such a strange thing to say that the sinless savior of the world had to learn obedience. But remember, when Jesus stepped into humanity, He did not shield Himself from our human experience. If He had, He would not really be able to relate with our condition and struggles. And suffering is a sure reality.
- Now someone might say the one thing He couldn't understand is **the shame** we can carry for doing things we should not, or in failing to do things we should. But **even that is not accurate**, for the bible tells us in going to the cross that Jesus *despised the shame* (which could be that of the open scorn and contempt which should have been ours [Heb. 12:2]) **and pressed on to continue the work He came to do to make it possible for us to be set free.**
- The next logical question could then be, "if Jesus endured all our suffering, why do we still need to suffer?" The first part of that answer is that He endured the suffering which was tied to the punishment for our sin, but did not come to immediately put an end to all our suffering. **Instead, He enjoined Himself to it that He can effectively relate with, and aid us, when we are enduring suffering.** He really does understand! **But we must also see the benefits of suffering.** And I think King David gave us some real insight into at least one of those benefits, found in Psa. 119, saying "*before I was afflicted I went astray, but now I keep Your word* (verse 67)" and again, "***It is good that I have been afflicted, that I may learn your statutes*** (verse 71)". (See also Rom. 5:3-5, James 1:2-4, Acts 5:41, 1 Pet. 4:12-13, 2 Cor. 12:9-10, Heb. 10:34).

Folks, Jesus not only died for our sins, He added to Himself humanity **to make a real and deep connection to our situation**, so He could be *the captain of our salvation*. And the suffering we now encounter is **not** solely a form of discipline for the believer (Heb. 12:5-11). It is refining, liberating, and transformative to our focus in the areas of what really matters. In this way David rightly says *it is good*.

- And here is something we really want to catch; when we began this chapter there was a warning about *drifting* or *neglecting* our salvation (which often occurs when we see Jesus for less than who He is- fully God and fully man).
- And what David is saying in this Psalm is that the afflictions he endured kept him from drifting, and in fact brought him into a deeper place with God. **Suffering has its place.**
- But it doesn't always feel good. **And Jesus knows that personally** so He can minister to you in your suffering. So His suffering wasn't limited to the cross. It includes having experienced what we experience, in order that He can identify with our struggles and guide us through them. We often say "you can't lead where you won't go". And folks, there is no place Jesus cannot lead us! He's chosen to enter your situation for you.

As we come into [verses 11-13](#) we are going to find prophetic fulfillment of OT passages that (at the time they were written) were both **1)** personal experiences of the writers, **2)** and Messianic prophecies. **And the reason behind sharing these pieces here is to further show just how deeply Jesus identifies with our human experience.**

*<sup>11</sup> For both He who sanctifies (Jesus [John 17:17-19]) and those who are being sanctified (that's us) are all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying (catch that it's Jesus saying this): "I (Jesus) will declare Your (the Father's) name to My brethren; In the midst of the assembly (ekklesia- called-out; known as the church congregation today but in Israel it referred to sacred assemblies) I will sing praise to You (Jesus singing praises to the Father [Matt. 26:30])." <sup>13</sup> And again: "I (Jesus) will put My trust in Him (the Father)." And again: "Here am I (Jesus) and the children whom God (the Father) has given Me."*

[correction made] In the gospel of John there are multiple places where he records Jesus saying something about the Father being in Him and Jesus being in the Father ([John 10:38, 14:10-11](#)). With our understanding of the truth of the Trinity, this should 't be a shock to any of us.

- What is shocking is when Jesus then includes His followers in this equation, saying in [John 14:20](#) "*At that day you will know that I am in My Father, and you in Me, and I in you*". And if you can grasp the reality of that, then Jesus identifying us as His *brethren* and His *children* (two incredibly intimate relationships), shouldn't be any harder to except. And I say it this way because there are times in each of our lives where it's just simply unfathomable that Jesus has no problem with, or shame in, identifying with us!
- But folks, that is exactly what He is saying, because that is reality **if you have accepted Jesus**. The depth of reconciliation, intimacy, legitimacy, and identity are so much greater than our capacity to understand. **But you don't have to fully grasp it to believe it. Will you receive it?**

*<sup>14</sup> 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, <sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage.*

I have had my fair share of walking with people through death of this body, and there is such an amazing difference in the process when you know the person who is leaving this world belongs to Jesus.

- During this time, I like to read parts of [1 Cor. 15](#) to them as it contains some powerful truths about the death of the believer. For example, in [15:20-22](#) it says to us, "*Christ is risen from the dead and has become the first fruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For in Adam all die, even so in Christ all shall be made alive*".
- And for those who take God at His word (although death was never God's intent for us) we no longer have to be afraid. And in fact, we understand death will bring us face to face with Jesus. [2 Cor. 5:6-8](#) makes this clear, saying "*So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.*
- But for those who have not put their faith in Jesus, death is (and should be) frightening. It's like jumping out of a plane without a parachute. What's the plan? And what a shame it is when the believer in Jesus has more fear of death than the unbeliever. That's just how Satan wants it! But Jesus has taken back any power over the fear of death which we gave the devil (and in doing so He's actually stripped him of any power he's had over us). **In Jesus coming in the flesh, dying in the flesh, and being resurrected in the flesh, He defeated the grave so that it cannot hold us either. We have nothing to fear because we have Jesus!!!**

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

God never sent His one and only begotten Son to die for angels. When the rebellion occurred in heaven, those angels who chose to follow Lucifer were cast out with him. End of story. But 1) speaking to the depth of the relationship God intended to have with mankind, 2) creating us for Himself and in His own image, 3) He has not only been longsuffering (enduring witnessing the horrific things we can do and experience), 4) but has delivered the only kind of *aid* that could save us from or sin - **Himself**. And (as we will see in the next verses) **He continues to deliver aid by advocating for us even now.**

- And again, this is written to Jewish Christians, but Gal. 3:29 tells us it pertains to **all** who have trusted in Jesus, saying; *And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

But don't get this wrong (as many are doing today). This isn't replacement (the church taking the place of Israel). It's **adoption** as full-fledged children (Eph. 1:4-5 & 2:11-13, Gal. 3:14, Rom. 11:1-30).

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

This brings us back to the question asked in the beginning of this study- "why did Jesus have to come into our lowly circumstances to save us?" Well, we know our salvation began and was finished in the death and resurrection of Jesus. But additionally, since we are still living in the frailty of this current body, and the desire of our old nature is to reassume control, **we currently need an advocate in heaven who is interceding for us.**

- And since the author is speaking to Hebrews, they had an intimate understanding of the *High Priest*. This was a position that only someone from the tribe of Levi and the lineage of Aaron could hold (Ex. 29:9, Num. 18:7). And **even their access to God was very limited** (more to come next week). **But in their understanding, the High Priest was their highest advocate before God.**
- What they are being told here is that 1) there has been a major upgrade to the covenant they had (7:22). 2) For instead of having a human *High Priest* who also had and could sin (7:28), 3) and only had access to the Holy of Holies once a year to make sacrifices for the unintentional sins of the nation, 4) their new *High Priest* (Jesus) sat directly in heaven, enthroned next to God the Father, **and was and is making intercession day and night for everyone who has put their faith in Him** (we will go much deeper into this starting in 4:14).
- And folks, this applies to us also. Jesus paid it all. That is a done deal. **But we still have some journeying through this life, in this body.** And anyone who is real with themselves knows they need an advocate not just once a year, or month, or week, or even every day. We need Him all the time, because there is a constant battle going on. And often it can be internal. And folks, **the good news in the point he's been making, is if we have Jesus, we have the permanent and perfect advocate on full time duty.**

Yet some misunderstand what He is now doing as our *High Priest*, by believing our need for Him is only **after we fail in some way**. He most certainly is the one we need to go to if such a failure occurs. And He is able and desirous to help us if or when restoration is needed. **But there is so much more He is offering, and that we need.**

- Before anyone ever sins, temptation is present. And if you let that desire go unchecked, it will bring forth sin (James 1:14-15). But we do not have to fall to it or for it.
- Because **when temptation comes knocking, Jesus is able to aid to those who are tempted.** That's before sin is conceived. And folks, that's the side of the equation we really want to involve Jesus in; the before, not the after. And He is offering that for every one of His brothers and sisters.

And in case you were wondering what *propitiation* means, it could simply be understood as reconciliation with God by atoning for our sins. (Rom. 3:23, 1 John 2:2 & 4:10).

- But in the bigger picture of all we have covered toady, we understand **it's what God accomplished on our behalf** by providing Jesus as the sacrifice that 1) satisfies His divine justice, 2) demonstrates His righteousness, 3) and therefore restores His relationship with us. **It might not be a common word for us, be we can attest to this incredible truth.**
- And when we understand 1) the depth of what Jesus has done for us, 2) and is now doing, 3) and how that changed everything eternally, **our natural response should be to live our lives to bring Him the glory and honor He is worthy of.**

- And if you're thinking "but I don't belong to Jesus". [1 John 2:2](#) tells us, "...*He Himself* (Jesus) *is the propitiation for our sins, and not for ours only but also for the whole world*". If you want to come to Him today, He's already paid your debt in full. **He's waiting for you to reach out and receive it.** What's keeping you from doing so?