

200412-1 He 2, 5-18, The Son Made Lower than the Angels –CThurman

As you might recall the letter to the Hebrews was written by the apostle Paul. Those to whom Paul wrote were not just any Hebrews, but they were Christian Hebrews. The NT defines Christians as baptized, believing, church-related disciples of Jesus Christ. So, to be clear, this is the kind of Hebrew to whom Paul wrote. To them he wrote that God had spoken to them by His Son, which Son, when He purged, He sat; and when He sat, He had become better than the angels; and because He had become better than the angels He has a more excellent name than they. The proofs for this are (1.5-14):

God never called an an angel His Son
God never said that He would be a Father to any angel, and that any angel would be His son.
God commanded the angels to worship His Son.
God only refers to angels as ministers.
But to the Son, He calls Him the sovereign God.
God never invited an angel to sit at His right hand.

And now add this after the warning was inserted (ch.2.1):

God never put the world in subjection to the angels.

5 ¶ For (γὰρ) unto the angels hath he not put in subjection the world to come, whereof we speak.

put in subjection, υπέταξεν, 3ps. aor. ind. act. of υποτάσσω, υπό a preposition for among, of, under + τάσσω, to set, appoint, ordain, determine, addict; υποτάσσω, is tss. to be subject, to be submitted, to be obedient, to be under obedience, to be under, to be subdued, to be in subjection; **He.2.5, hath put in subjection, 8, hast put in subjection, put ... in subjection under, put under; 12.9, shall ... be in subjection unto.**

to come, μέλλουσιν, acc. sing. fem. part. pres. of μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14.

For, is the last proof showing that the Son of God is better than the angels and has a more excellent name than they.

For ... God never subjected the world to come to angels.

This one requires some elaboration.

Brethren, we that have known the Lord for any time and that have been taught well the truths of Christ might give very little thought about what these early Jewish brethren experienced when they heard these things. I can only imagine that this began to shake them to the core of their souls because all that they had ever thought was right about the faith of God was wrong. For them, so much had to be relearned. I think on the one hand the truth of God and his word must first strip away all of the facade of carnal knowledge so that they might begin to truly hunger and thirst for that which was right. That is the wonderful work of the Holy Spirit in them that believe. Once they've have tasted of the good word of God they'll never be the same. Nothing less than this will ever satisfy their desire to want to read, hear, and learn of the things of Christ. Sound familiar? Like them, so it is for us. Once we begin to perceive the propriety of having the old & formers things stripped away by the truths of God's word, then we begin to sit quietly at the feet of Jesus and learn of Him. How many Christians haven't learned this much? Christians today don't know how to test the truth. They have no idea how to prove whether what one says is the truth of God's word, of if it is a lie. All they rely on is what their pastor says. Don't we know that every pastor is fallible? So we must test everything that they say by the word of God. So many Christians they rely on is how they feel. If it makes me feel bad it must be wrong. If it offends me it can't be right. (cf. Jn.6.61) But that is simply not true. No child of God should fear what this Bible says. Every child of God should be willing to receive every truth in it.

I think this is what the apostle Paul is doing here by the wisdom of God; gently, kindly, & patiently to see the full work of conversion in them.

Yes, they were born again. Yes, they had already converted to Christ by belief of the truth. But there is more conversion to be worked in them by the truth of God's word.

Presently, it is necessary to mix the pot before it is allowed to settle; or to knead the dough before it is allowed to rest. Sometimes it is necessary to have conflict before we can have peace. Have we learned to examine the Scriptures for ourselves?

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσάν περὶ ἧς λαλοῦμεν

6 But one *in a certain place testified, saying,*
referring the the Psalmist, David (Ps.8.4-6)

What is man (meaning 'mankind'), **that thou art mindful of him?**

thou art mindful, μιμνήσκη, 2ps. pres. ind. mid. of μιμνήσκω, tss. He.2.6, *thou art mindful*; **He.13.3**, *remember*; see the verb μνάομαι, tss. **He.8.12, 10.17**, *to remember* (19), *to be mindful* (2); noun, μνεία, *mention* (4), *remembrance* (3); also the noun μνήμη, *remembrance* (1); the verb μνημονεύω, **He.13.7**, *to remember* (19), **He.11.15**, *to be mindful* (1); **He.11.22**, *to make mention*.

or the son of man (meaning the posterity of mankind), **that thou visitest him?**

visitest, ἐπισκέπτῃ, 2ps. pres. ind. of ἐπισκέπτομαι, ἐπί + σκέπτομαι, LXX, Ge.41.33, *to look out*; Zec.11.13, *to see*; Liddill & Scott, of σκέπτομαι, *to look about, to look carefully at, to look after, to watch*; ἐπισκέπτομαι, tss. *to visit* (10), *to look out* (1); LXX, Ps. 8.4 *to visit*; Ps. 26.4, *to survey*.

Paul would invite His Jewish baptized, believing brethren to mark how the LORD minds, remembers, or mentions mankind. And then to mark how He visits, oversees, superintends, carefully watches after the posterity of mankind. No Scripture shows God having such care for angels.

6 διεμαρτύρατο δέ πού τις λέγων, Τί ἐστὶν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν

7 Thou madest him a little lower παρ' **than** **the angels;**
decreased him by (comparison to)

thou madest ... lower, ἠλάττωσας, 2ps. aor. ind. act. of ἐλάττω; tss. to decrease, Jo.3.30; to make lower, He.2.7, 9; so, to diminish.

little, βραχύ, acc. sing. neut. of the noun βραχύς; tss. little while, little (He.2.7, 9), little space, few words (He.13.22).

Thou madest Him lower, that is, God made man, mankind, the whole human race a little lower than the angels.

thou crownedst him with glory and honour,
invested dignity value

crownedst, ἐστεφάνωσας, 2ps. aor. ind. act. of στεφανόω; tss. to crown (3), He.2. 7, 9; the very same verb as the LXX, Ps.5.12.

Dict., '1 a : to place a crown or wreath on the head of; *specif :* **to invest with regal dignity and power** **b :** to recognize officially **2 :** to bestow something on as a mark of honor or recompense' (words, bolding added)

glory, δόξη, dat. sing. of δόξα; is tss. honor, worship (Lk.14.10), praise (Jn.9.24), dignities (2Pe.2.10) & glory (He.1.3; 2.7, 9, 10; 3.3; 9.5; 13.21)

honor, τιμῆ, dat. sing. of τιμῆ; a noun is tss. a price, sum, precious, honor (cf. He. 2.7, 9; 3.3; 5.4); the verb τιμάω is tss. to honor, to value; the adj. τίμιος, is tss. had in reputation; dear; honourable (He.13.4); precious, most precious; the noun τιμεότης, tss. costliness,

ἐπὶ τὰ ἔργα τῶν χειρῶν σου
and didst set him over the works of thy hands:
appointed
set him down

[thou] *didst set, κατέστησας, 2ps. aor. ind. act. of καθίστημι, κατά by, down, as + ἵστημι, to set, establish, appoint, covenant, stand; καθίστημι, tss. to make ruler, to appoint, to conduct, to ordain, to be, to make.*

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. deed, doing, labor, work (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, wrought.

7 ἠλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους δόξη καὶ τιμῆ ἔστεφάνωσας αὐτὸν καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου

8 Thou hast put all things in subjection under his feet.
subjected - - beneath

hast put in subjection, ὑπέταξας 2ps. aor. ind. act. of ὑποτάσσω, ὑπό a preposition for among, of, under + τάσσω, to set, appoint, ordain, determine, addict; ὑποτάσσω, is tss. to be subject, to be submitted, to be obedient, to be under obedience, to be under, to be subdued, to be in subjection; He.2.5, hath put in subjection, 8, hast put in subjection, put ... in subjection under, put under; 12.9, shall ... be in subjection unto.

under, ὑποκάτω, adv. ὑπό under + κάτω, tss. down, under, beneath, bottom; lit. under the bottom.

Genesis chapter one agrees that the order of God was that man have dominion over the earth.

Ge 1:28 And God blessed them (referring to the future creation of the man Adam and mankind in him), and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Nothing is said here about this world being subject to angels. As the LORD is the sovereign over all, man was to reflect the image of God by his dominion over the earth.

But now we see not yet all things ὑποτεταγμένα
put under ***him.***
acc. pl. neut. part. perf. pass.

put under him, ὑποτεταγμένα, acc. pl. neut. part. perf. pass. of ὑποτάσσω, He.2.5, hath put in subjection, 8, hast put in subjection, put ... in subjection under, put under; 12.9, shall ... be in subjection unto.

This statement suggests a disorder. *But now we see not yet all things put under him ...* yet after so long a time the earth remains unsubjected and unsubjected by man to man? What is the problem? Man became unable & unwilling to accomplish his work because He fell into sin.

8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα

9 *But we see Jesus, who was made a little lower than the angels*

The main point: But we see Jesus ... made lower ...

little, βραχύ, acc. sing. neut. of the noun βραχύς; tss. little while, little (He.2.7, 9), little space, few words (He.13.22).

made ... lower, ἠλάττωσας, 2ps. aor. ind. act. of ἔλαττώω; tss. to decrease, Jo.3.30; to make lower, He.2.7, 9.

Since mankind was made a little lower than the angels, and Jesus was made *in the likeness of men* (cf. Phl.2.7), then He also was made a little lower than the angels.

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ...

The Lord Jesus manhood was similar to all men, but not in every respect. His manhood was not derived from Adam, but through the miraculous operation of the Spirit of God in the womb of the virgin named Mary.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for (περί, concerning) sin, condemned sin in the flesh ...

likeness, in both verses ὁμοιώματι, dat. sing. of the noun ὁμοίωμα, tss. image, similitude, likeness, & shape.

The Lord Jesus' flesh was similar to the flesh of all men, but not in every respect. He had no sin. Even in His human state He had no sin (1Jn.3.5); He knew no sin (2Co.5.21), He did no sin (1Pe.2.22); & was tempted in all points of his *human-weakness*, yet He remained in that trial as He ever was: *without sin*. (He.4.15) There is no reason for any Christian not to understand that this is who Jesus is. He is the everlasting God come to us, died, and rose again from the tomb the third day, and is even at this very moment seated at the right of the Father in glory.

It is serious, grievous departure from the doctrine of Christ to think that Jesus Christ had the potential to commit sin or that, though He was a good man, was a sinner like you and me. That is not the doctrine of God which comes from the Bible. This is a doctrine that comes from the imaginations of those who have either failed to search the Scriptures for themselves or it manifests men of corrupt and unregenerated minds. The children of God should know by the Scriptures to think right thoughts of the Savior.

Through the wisdom of God the Son of God could participate in the human experience *without sin*. If that is not so then what was the necessity for the virgin birth? (Is.7.14, ... *a virgin shall conceive, and bear a son, and shall call his name Immanuel*. Mt.1.23, ... *Emmanuel, which being interpreted is, God with us*.) It was in the womb of a virgin named Mary that the Spirit of God formed an *holy thing* in her (Lk.1.35). 'Thing' refers to the body which the Son of God would take to Himself in order to experience the weakness of human flesh. Weakness is an important word. **Weakness is not synonymous with sinfulness. It is not sin to hunger, thirst, become wearied and need rest, to sorrow, or die. So, the Son of God took through the virgin birth a body of human flesh to experiences the weaknesses that are common to all men. Our Lord took on Him our nature without the sin.**

Infirmity & weakness is the same Gr., ἀσθένεια.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

The purpose for God sending His only begotten Son into this world was to take my place as a sinner under the judgment of God. He died for me so that I might have everlasting life. And because He raised bodily from the dead after three days and three nights in the tomb I now live before God, no longer under the condemnation or that judgment for sin. I can now live the rest of my days by the grace of God living to the glory of God.

Ro.5.8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Ro.4.25 Who (Jesus our Lord, v.24) was delivered for our offences, and was raised again for our justification.

διὰ

for

on account of

because of, by reason of

the suffering of death, crowned with glory and honour;

the suffering of death crowned with glory and honour

crowned, ἐστεφανωμένον, acc. sing. masc. part. perf. pass. of στεφανώω; tss. *to crown* (3), **He.2.7, 9**

glory, δόξη, dat. sing. of δόξα; is tss. *honor, worship* (Lk.14.10), *praise* (Jn.9.24), *dignities* (2Pe.2.10) & *glory* (**He.1.3; 2.7, 9, 10; 3.3; 9.5; 13.21**)

Through death Jesus was exalted...

*Phl.2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
9 Wherefore God also hath highly exalted him, and given him a name which is above every name:
10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

so **that he by the grace of God should taste death** ὑπὲρ **for** παντός **every [man].**
all (mankind).

should taste, γεύσεται, 3ps. aor. subj. of γεύομαι; tss. *to taste* (12), *to eat* (3); **He.2.9, should taste; 6.4, 5, have tasted.**

should taste death, that is, that He should experience it.

Mt 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. (cf. Mk.9.1; Lk.9.27)

Joh 8:51 ¶ Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

for, ὑπὲρ, a preposition tss. *for, on the part of, for the sake of, concerning, on behalf of, in the stead of, toward, of, in the behalf of.*

It was because of sin that mankind experienced death. But it was because of the grace of God, not sin, that the Son experienced it. In this we perceive the love of God for mankind. (This is what the context demands.) This in no way suggests a universal redemption. It means that God favored humanity so that it should have a continuance into eternity, rather than becoming as the beasts of the earth, extinct from God's presence. It was the grace of God that He would come into humanity to save mankind utter loss.

That He tasted death for every man does not mean that He bore the sins of every man. It means that He experienced it as a Man *for* (ὑπὲρ, huper, *for* tss. 103 times) mankind.

9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου

10 ¶ For (γὰρ) it **became** **him,**
the death of Jesus suited, fitted God, the Father,

it became, ἔπρεπεν, 3ps. imperf. of πρέπει, tss. to become, to be comely; He.2.10, became; He.7.26, became us.

δι' ὃν δι' οὗ
for **whom [are] all things, and by whom [are] all things,**
because of all referring to the purpose of God ...

'This is not a periphrasis of Christ, who died, but of God the father, who delivered him to death; and who is the final cause of all things...'
Exposition of the Old & New Testaments, vol.9, p.383, John Gill

in bringing **many sons unto glory,**
leading or leading away

in bringing, ἀγαγόντα, acc. sing. masc. part. aor. of ἄγω, tss. to bring, to keep, to go, to lead; to lead away.

many, πολλοὺς, acc. pl. masc. of πολὺς, an indefinite number.

For, again to give a reason ... The reason the Son of God tasted death for mankind is because it *became* God; it suited His purpose in bringing many sons to glory. But the purpose of God is not fully stated until we come to the next part of this verse. But first notice the word *many*

Many is an adjective describing an indefinite number of what? sons. The context tells us who these *many sons* are. They are an indefinite number of Adam's posterity. Again, in verse 6, notice the questions, *What is man that thou art mindful of Him?* Refers to Adam. *or the son of man that thou visitest him?* refers to Adam's posterity. It was right, it became him that His Son should experience death on the part of mankind to lead away many to glory. Therefore we, the children of God, understand that it was not the purpose of God to bring all of the sons of Adam to glory otherwise all the sons of Adam should eventually be brought to glory. Right? Consider this: it is the grace of God that *any* sons of Adam's race should see glory!

Here is the end of the purpose for Jesus' death ...

For it became him ... God's purpose for the death of Jesus ...

to make the captain (Author, Prince) ***of their salvation perfect through sufferings.*** (*to make perfect* is the verb)

captain, ἀρχηγόν, acc. sing. ἀρχηγός, ἀρχή tss. first, rule, beginning, principalities, magistrates, power + ἄγω tss. to lead, bring, keep, go; tss. in Ac.3.15, 5.31, Prince; He.2.10, captain; He.12.2, author.

to make ... perfect, τελειῶσαι, aor. infin. act. of τελειόω; tss. to fulfill, to perfect, to finish, to consecrate; He.2.10; 7.19; 9.9; 10.1, to make perfect; He.7.28, to consecrate; He.10.14, hath perfected; He.5.9; 11.40; 12.23 made perfect.

The whole reason is now stated. It suited God to make the Captain of *many sons* perfect through suffering to bring them to glory.

to make perfect, This cannot mean that the Son was *imperfect* or flawed, or peccable; but it does mean that He added to Himself an human experience that He could not have had otherwise being God. By assuming human flesh He added to Himself the human experience. He was in flesh, but sinless flesh. Now He could experience a human birth, become toddler, teenager, young man and adult. He suffered the common experiences of life: pain, weariness, hungering, thirsting, weeping, shame, heat, cold, reproach, sorrow, spitting, beating, being looked upon with the natural eye, and even death. Hebrew ch. 5 agrees.

*Heb 5:8 Though he were a Son, yet learned he obedience (as a man) by the things which he suffered;
9 And being made perfect (in His manhood; He was perfect in His Godhood), he became the author of eternal salvation unto all them that obey him ...*

being made perfect, τελειωθείς, nom. sing. masc. part. aor. pass. of τελειόω; He. 7.28, the Son, who is consecrated for evermore.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

The term *many sons* (v.10), and the Son bring forward the idea of brothers.

10 Ἐπρεπεν γὰρ αὐτῷ δι' ὄν τὰ πάντα καὶ δι' οὗ τὰ πάντα πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι

11 For (γὰρ) both he (Jesus) that sanctifieth and they who are sanctified are all of one (brotherhood/relationship): for which cause (of their relationship or union) he is not ashamed to call them brethren,

The sentence is, Both are all. Both the sanctifier (the Son) and the sanctified (the many sons) are all of one ... relationship or brotherhood. As God has made *of one* blood all nations of the earth (Ac.17.26), and as every gate of that Heavenly city (Re.21.21) was made *of one* pearl, so Jesus and these brethren are one brotherhood. For this cause Jesus boldly, shamelessly calls them brethren & declares the name of the Father to them.

11 ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν

12 *Saying, I will declare thy name (the name of God the Father) unto my brethren, in the midst of the church will I sing praise unto thee.*

Ps 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

The Lord Jesus acknowledged certain men as His brethren.

Mt 12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

Mt 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Joh 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.

I will declare thy name unto my brethren, In the gospels the Gr. πατήρ, for Father/father is found 258 times. 71 of these instances refers human fathers; BUT 187 times Jesus declared the Father to His brethren. Compare this to the OT and there are probably less than a dozen references to God as a Father.

in the midst of the congregation will I praise thee, The Lord Jesus praised the Father from the midst of the church where His brethren were gathered together around Him. The only instance recorded in Scripture where this took place was in the closing part of the first observance of the Lord's Supper which is recorded in Mt.26.30; Mk.14.26. Those assembled together at that time were the eleven apostles. Judas Iscariot had already left to betray the Lord Jesus. This church is not a reference to national Israel. It is a reference to that faithful and core group which constituted that first small flock of baptized, believing disciples that Jesus Christ assembled together during his earthly ministry.

12 λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου ἐν μέσῳ ἐκκλησίας ὑμνήσω σε

13 And again, I will put my trust in him.

will be, ἔσομαι, 1ps fut. ind. & *shall be*, ἔσται, 3ps. fut. ind. of εἰμί, *am*; cf.1.5 (twice), 2.13, *will* (for 'will be' trusting); 3.12, *be*; 8.10, *will be* & *shall be*; 8.12, *will be*.

Quoting *Isa 8:17*, *And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.* The Lord Jesus would trust in the Heavenly Father even as His brethren do.

And again, Behold I and the children which God hath given me.

Quoting *Isa 8:18*, The first person singular pronoun puts the Lord Jesus in the very presence of His brethren.

Now Paul shows to His Hebrew brethren the crux of the matter: the necessity for Christ's being made lower than the angels.

13 καὶ πάλιν Ἐγὼ ἔσομαι πεποιθῶς ἐπ' αὐτῷ καὶ πάλιν Ἰδοῦ, ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός

ἐπεὶ οὖν

14 ¶ Forasmuch then as

the children are partakers of flesh and blood,

Seeing therefore ... [that] (cf. He.4.6) fellowshiped

forasmuch, ἐπεὶ, a conjunction, tss. because, seeing, when, for then, otherwise, for, else, forasmuch, since, for that.

are partakers, κεκοινωνήκεν, 3ps. perf. ind. of the verb κοινωνῶ, tss. to distribute, to partake, to communicate; consider the words tss. the noun κοινωνία, fellowship, contribution, communion, distribution, and κοινωνός, tss. partaker, partner, fellowship, companion.

he	also himself likewise	took part	of the same;
our Elder Brother		used	
		was possessed with	
		He.4.6, transferred;	He.7.3, pertains

likewise, παραπλησίως, adv. of παραπλήσιος, παρά by, near, with + πλησίος neighbor; παραπλήσιος, once in the NT, Phl.2.27, near; and παραπλησίως, adv. is only this once, likewise.

took part, μετέσχεν, 3ps. aor. of μετέχω; μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, partners; He.1.9, fellows; He.3.1, 14; 6.4; 12.8, partakers; μετέχω, to be partakers; He.2.14, to take part; He.5.13, to use; He.7.13, to pertain; μετοχή, once found in the NT, tss. fellowship; μέτεχος, noun tss. He.1.9, fellow; 3.1, 14; 6.4; 12.8 partaker

ἵνα	διὰ		ἔχοντα
that	through death he	might destroy	him that had the
in order that	Jesus	bring to nothing	has

might destroy, καταργήση, 3ps. aor. subj. act. of καταργέω, κατά by, down + ἄργός, to be idle, slow, barren, (and so to make without affect); καταργέω, tss. to make without effect, to bring to nought, to vanish away, to put down, to do away, to abolish, to cease.

that had, ἔχοντα, acc. sing. masc. part. pres. of ἔχω, to have, possess.

κράτος
power **of death, that is, the devil;**
strength, might, dominion

that, [in order that], expressing purpose; The the Son of God used His flesh and blood to destroy the devil. In other words through His own death, Christ took the devil out of the way of His brethren. Satan formerly had a hold upon them. But Jesus destroyed when He died. Hold that thought.

14 ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν σαρκός καὶ αἵματος καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου τουτέστιν τὸν διάβολον

τούτους (*these* [18], *them* [4], *such* [1], *this* [1])
15 And deliver them who through fear of death
remove, change referring to all of the OT saints

deliver, ἀπαλλάξῃ, 3ps. aor. subj. act. of ἀπαλλάσσω, ἀπό forth, from, of + ἀλλάσσω, *to change*; tss. *to deliver* (2), [the diseases] *departed* (1).

LXXE tss. ἀπαλλάσσω, Ex.19.22, *to destroy* (marg. *change*); 1Ki. (Sa.) 14.29, *has destroyed*; Job 3.10, *has removed*; 7.15, *wilt separate*; 9.12, *he would take away*; 9.34, *let ... remove*; 10.19, *carried from*; 27.5, *will let go*; 34.5, *has removed*.

ἔνοχοι
were all their lifetime subject to bondage.
to live liable

lifetime, ζῆν, pres. infin. of ζάω, *to live, be alive*.

subject, ἔνοχοι, nom. pl. masc. of ἔνοχος, tss. *in danger of, guilty, subject*, and meaning liable to or answerable to; the verb ἐνέχω, is tss. to be entangled, to urge, to have a quarrel.

to bondage, δουλείας, gen. sing. of the noun δουλεία, tss. always with the English, *bondage* (5); see also the noun δοῦλος, tss. *servant* (120), *bond* (6), *bondmen* (1); the verb δουλεύω, tss. *to serve, to be in bondage, to do service*.

In what way are we to understand that Jesus destroyed the devil? In what way did our Lord Jesus destroy the devil? We know that Satan is a terrible adversary to all of the children of God even to this day. He is still as a lion, seeking whom he may devour. (1Pe.5.8) He still has the world in darkness, in blindness and deception. (Rev.12.8.) We know, or we ought to know, that we can't rebuke him. Even the angel of whom Jude wrote in verse 9 of Jude, didn't rebuke him, but said '*the LORD rebuke thee.*' so in what way did our Lord Jesus destroy the devil.

First, he destroyed him concerning the sin issue as it touched the children of God. Christ died not to potentially forgive sinners, but at the cross all of the elect's sins were forgiven. He either really bore our sins under a real judgment on the cross or He didn't. We remember that it was from the cross that our Lord Jesus said, 'It is finished.' He didn't say 'It is finished if they will only believe.' Look at the personal pronouns in Is.53. We miss so much when we fail to pay attention to the word of God. He was wounded for *our* transgressions ...; He was bruised for *our* iniquities; God laid upon Him the iniquity of *us* all. What was that? How many of the sons past, present and future's iniquity were laid upon Him? *ALL!* At the cross of Jesus Christ He took by His judgment the sins of all of the elect past, present and future! Look at Ro.5.8.

Here we read that God commended His love toward *us*. When? Not if we believe, not when we believe, but when we were yet sinners. Again, read Ro.5.10. Here it reads that we were reconciled, not if we believe, not when we believe, but when we were yet enemies. Brethren, everyone listen, Jesus Christ settled the issue of sins for these *many brethren* when

He died on the cross. The issue of sin is settled. Satan's power over us has been overthrown by the death of Jesus Christ.

And second, we need to now consider how things were for the saints of God *before* the death of Christ and what it is now like for us. The souls that ever died in the LORD before Christ's death & resurrection had been held captive *in the heart of the earth*.

Mt.12.40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

I take the phrase *heart of the earth* literally to mean, at the center of this earth. This place is called Hades or hell. Hell is that place which is *in the heart of the earth*. If that is not true I don't know what else it could mean.

In this place every soul that died before the death of Christ came to this place; both the unbelieving and the true children of God. In the following text, Lk.16.27, the Lord Jesus is giving an account of a conversation between the soul of a dead rich man that evidently had died recently and the soul of Abraham who had died centuries earlier. We said, that every soul came to this place at death. Notice the plural pronouns in the verse.

Lk.16.26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Also, read:

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Ps.18.4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

Ps 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

The place is the same, but the condition is not. The souls of the unbelieving came into a torment in flames of fire. The soul of the believing were comforted.

The tormented:

Lk.16.22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

The comforted:

Lk.16.25 ... but now he (Lazarus) is comforted, and thou art tormented.

But here's the point: everyone was captive. They were held prisoner. None could escape this place. Satan's power to hold all men was to this time absolute. But since the death of the Lord Jesus that is no longer the case. Now the souls of these *many sons* have been brought unto glory.

Eph 4:8 Wherefore he saith, When he (the Lord Jesus) ascended up on high, he led captivity captive (these are those OT saints that had died in the LORD prior to the death of Jesus Christ), and gave gifts unto men (referring to those saints that live since Christ raised from the dead).

All that are in hell now are those that are still being tormented in the flames. Now, *since* the Lord Jesus' death, when a child of God dies his soul immediately comes into the presence of the Lord.

2Co.5.6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

And deliver them who through fear of death were all their lifetime subject to bondage. It seems to me that with the things we just read that there must have been a fear for those children of God that died prior to the coming of the Christ of God. These OT saints certainly understood the truth of the resurrection.

Job 19.25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

But to die before seeing the Messiah come must have been difficult.

15 καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας

16 For verily he took not on him the nature of angels;

verily, δήπου, only this once in the NT; see που, He.2.6, in a certain place ...

he took ... on [to himself, middle voice], ἐπιλαμβάνεται, 3ps. pres. ind. mid. of ἐπιλαμβάνω, ἐπί on, upon + λαμβάνω, to take, receive, catch, bring, etc.; and again in the following he took on ...

The Lord Jesus didn't take on him the nature of angels. There is no Biblical reason to believe that angels procreate. So, rather than saying that He didn't take on Him the seed of angels Paul simply says, 'He *certainly didn't take on angels'* [form].

but he took on him the seed of Abraham.

It cannot be said of any other but the Son of God that they took on the seed of someone. None of us chooses to be born. None of us choose who we shall be identified with in our birth, but the Son of God did. Also, it doesn't say, and for good reason, that He took on the seed of Adam. If that were so, then Jesus would have been begotten of a human father. He would have been a sinner. He would have been of the world having a fallen nature, a corrupted principle of life. (1Jn.2.16, 17a) He could not have endured Satan's temptation in the wilderness. (Mt.4.1) He should have been convinced of convicted for sins before God. (Jn.8.46). But He took on Him the seed of Abraham. He chose to identify with the lineage and children of Abraham in His birth. That lineage is recorded in the genealogy of the gospel of Matthew. (cf. Mt. 1.1-16) His body was derived of His mother Mary under the auspices of the Holy Spirit (Lk.1.35) while the Person that took it up was the Son of God.

Christ having no earthly father: Is.7.14; Mt.1.18, 20; Lk.3.23.

Jesus Christ chose to be identified with those of the faith of Abraham. (Ro.4.16) And if He has the power to choose to do this why do so many take exception to the fact that He chose us to be identified with Him before the foundation of the world? (Eph.1.4)

16 οὐ γὰρ δῆπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται

κατὰ πάντα

17 Wherefore in all things it behoved him to be made like unto his brethren,

He was bound

wherefore, ὅθεν, adv. tss. also whence, whereupon, where, from thence, and whereby.

it behoved, ὀφείλειεν, 3ps. imperf. of ὀφείλω, tss. sometimes as a noun: to owe, to be due, ought, needs, must needs, to be bound, to behave, a debt, the guilty, a duty; He.2.17, behoved; 5.3, ought; 5.12, when ... ought.

to be made like, ὁμοιωθῆναι, aor. infin. pass. of ὁμοιόω, tss. to be like, to be likened, to resemble.

Wherefore, also tss. *from thence*, meaning *from there*, from the seed of Abraham it was necessary *by all [means]*, κατὰ πάντα, or 'in every way', to be made like His brethren, excepting sin.

ἵνα

that

he might be a merciful and faithful high priest

in order that, the purpose for this, that ...

might be, γένηται, 3ps. aor. subj. of γίνομαι, to be, to become, to be made, and oft in Hebrews.

merciful, ἐλεήμων, an adj. only twice in the NT, Mt.5.7, blessed are the merciful; the verb form, ἐλεέω, is tss. to obtain mercy, to have mercy on, to have compassion on, to have pity on, to show mercy, to receive mercy; the noun ἔλεος, is always tss. mercy.

faithful, πιστός, adj. tss. believe, believing, believer, faithful, faithfully, sure, true.

πρὸς τὸν θεόν	εἰς
<i>in things pertaining to God,</i>	<i>to make reconciliation for the sins of the people.</i>
Godward	to propitiate unto
	be the Mercy Seat

to make reconciliation for, ἰλάσκεσθαι, pres. infin. of ἰλάσκομαι; Lk.18.13, to be merciful; ἰλασμός, tss, 1Jn.2.2; 4.10, the propitiation; and again, ἰλαστήριον, tss. a propitiation, He.9.5, the mercyseat.

As the high priest He was able to offer Himself as the once-for-all atonement for the sins of His brethren. As He hanged upon the cross, and the blood sprinkled from His wounds upon His body the type of the high priest of God sprinkling the blood upon the mercyseat was fulfilled. And what? The justice of God that was against us was executed upon Him until

2Co.12.7-9) We're never tried above that we are able, but by His grace we have all that we need so that we can bear them. Also, we must acknowledge that it is the Lord that determines that we should have lifelong *thorns* in the flesh, so that through these He might receive the glory as we trust Him through them. As Paul learned to the special blessing that was in weakness so should we.

Our Lord Jesus knows what we feel by His sinless human experience. I think this is especially wonderful in that there will be many instances where we are helpless to do anything ... He knows & He can assist us.

There's none that can sympathize with us in our present weakness better than the Lord Jesus. As our high priest we have the things we need to endure trial. Through Him we are not only accepted, but we always have the ear of God. He is able to help us. Had he not been made as we are, been made a little lower than the angels mankind would have perished and one of the sons would have brought to glory.

Do you know Him?

'Jesus what a friend for sinners, Jesus lover of my soul ...'

Do you know Him? Are you of that number of sons which God is bring to glory through His Son. Believe on the Lord Jesus Christ & thou shalt be saved. Then you'll know that you are His!

God bless & direct you into the great truths of the blessed Son of God.
Good night.

18 ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς δύναται τοῖς πειραζομένοις βοηθῆσαι