

# Hebrews 2:10-18

Hebrews 2:10 – “For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.”

4241 [e]	1063 [e]	846 [e]	1223 [e]	3739 [e]	3588 [e]	3956 [e]	2532 [e]	1223 [e]	3739 [e]	3588 [e]	3956 [e]
Eprepen	gar	autō	di'	hon	ta	panta	kai	di'	hou	ta	panta
10 Ἐπρεπεν	γὰρ	αὐτῷ	, δι'	ὄν	τὰ	πάντα	καὶ	δι'	οὗ	τὰ	πάντα
It was fitting	for	to Him	for	whom [are]	-	all things	and	by	whom [are]	-	all things
V-IIA-3S	Conj	PPro-DM3S	Prep	RelPro-AMS	Art-NNP	Adj-NNP	Conj	Prep	RelPro-GMS	Art-NNP	Adj-NNP

4183 [e]	5207 [e]	1519 [e]	1391 [e]	71 [e]	3588 [e]	747 [e]	3588 [e]	4991 [e]	846 [e]	1223 [e]
pollous	huious	eis	doxan	agagonta	ton	archēgon	tēs	sōtērias	autōn	dia
πολλοὺς	υἱοὺς	εἰς	δόξαν	ἀγαγόντα	, τὸν	ἀρχηγὸν	τῆς	σωτηρίας	αὐτῶν	, διὰ
many	sons	to	glory	having brought	the	archetype	of the	salvation	of them	through
Adj-AMP	N-AMP	Prep	N-AFS	V-APA-AMS	Art-AMS	N-AMS	Art-GFS	N-GFS	PPro-GM3P	Prep

3804 [e]	5048 [e]
pathēmatōn	teleiōsai
παθημάτων	τελειῶσαι
sufferings	to make perfect
N-GNP	V-ANA

1. “HE, for whom and by whom all things exist” is God the Father.
  - a. God the Father is “bringing many sons to glory”
  - b. God the Father is doing the “fitting” thing which is to “make the founder of their salvation perfect through suffering”
    - i. If you want to know what is “fitting” for God to do then read the Bible.
    - ii. The person who says if, “I were God I would do things this way,” or “I can’t worship a God who would do that,” is not giving any insight into the nature of the True God, but is giving insight into:
      1. their own nature,
      2. their own insight
      3. their own understanding of Truth and Scripture.
2. Jesus was perfect as eternal God and as a man. But, Jesus had to be made perfectly qualified to be the savior that could bring many sons into God’s glory.
  - a. There were constant offers and opportunities for Jesus as a man to attempt to be man’s savior without following God’s plan:
    - i. The three temptation of the Devil
    - ii. Temptation to alleviate all suffering, hunger, sickness.
    - iii. Temptation to bring justice for the execution of John the Baptist
    - iv. Temptation to lead a revolt to overthrow the ruling class and Rome
    - v. Temptation to manifest his glory to the priest, the unbelievers, the world
    - vi. Temptation to NOT go to the cross, but find some other way

- b. The perfect plan of God was for salvation for man to be achieved by the “suffering” of the Son.
- c. Matthew 16:26, “For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?”
- d. Mark 8:32-39, “And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”...For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”
- 3. “Many sons” to glory could be compared to Hebrews 2:9, “he might taste death for everyone.”
- 4. “archetype” - *archegon* – “founder”, “leader”, “author”, “originator”
  - a. “the first in a long procession”
  - b. “file leader who pioneers the way for many others to follow”
  - c. This sets the stage for Jesus to be the new Moses who leads the wandering people as did Moses which is addressed in Hebrews 3:7-4:11.
  - d. Jesus is the “leader who delivers them” or “the pioneer of their salvation” as is seen in the translation of the Greek above
- 5. “perfect” – *teleiosai* –

	<b>Forms of meaning of “perfect” - <i>teleiosai</i></b>
Telic	Bringing something to its goal; used for the completion of a building or a task
Cultic	Qualify for participation in worship
Ethical	Remove imperfections
Organic	Make mature (as in 1 Corinthians 14:20)
Temporal	Complete (as in Luke 2:43)
Human	Die (as in Luke 13:22)

**“perfect” – *teleiosai* – use in the book of Hebrews:**

	2:10	5:9	7:19	7:28	9:9	10:1	10:14	11:40	12:23
telic		♦	♦			♦	♦	♦	♦
cultic	♦	♦	♦	♦	♦		♦	♦	♦
ethical				♦	♦	♦	♦		
organic									
temporal									
human									

- a. When Jesus the man died God accomplished his purpose where the Son would become a high priest able to cleanse God’s people from sin which enabled them to approach God in true worship. Details of this “perfection” are seen in”
  - a. 2:17-18
  - b. 5:9 and following
  - c. 9:9-14

2:11 – **“For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,”**

3588 [e]	5037 [e]	1063 [e]	37 [e]	2532 [e]	3588 [e]	37 [e]	1537 [e]	1520 [e]	3956 [e]	1223 [e]
ho	te	gar	hagiazōn	kai	hoi	hagiazomenoi	ex	henos	pantes	di'
11 ὅ	τε	γὰρ	ἀγιάζων ,	καὶ	οἱ	ἀγιάζόμενοι ,	ἐξ	ένος	πάντες ;	δι'
The [One]	both	for	sanctifying	and	those	being sanctified	of	one	[are] all	for
Art-NMS	Conj	Conj	V-PPA-NMS	Conj	Art-NMP	V-PPM/P-NMP	Prep	Adj-GMS	Adj-NMP	Prep

3739 [e]	156 [e]	3756 [e]	1870 [e]	80 [e]	846 [e]	2564 [e]
hēn	aitian	ouk	epaischynetai	adelphous	autous	kalein
ἦν	αἰτίαν ,	οὐκ	ἐπαισχύνεται	ἀδελφούς	αὐτούς	καλεῖν ,
which	reason	not	He is ashamed	brothers	them	to call
RelPro-AFS	N-AFS	Adv	V-PIM/P-3S	N-AMP	PPro-AM3P	V-PNA

- The sanctifier and the sanctified both are born into the earth and leave it when they die
  - Both share humanity
  - Both share flesh
  - Both entered by birth
  - Both had to face death
- Timeless, the blood of Jesus death:
  - 10:29 (13:12 – Christ’s blood and his sacrificial death is a past event
  - 10:10 – Christ blood and his death have a continuing effect
  - 9:13 (and following) there is a future reference

2:12 – **“saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”**

3004 [e]	518 [e]	3588 [e]	3686 [e]	4771 [e]	3588 [e]	80 [e]	1473 [e]	1722 [e]	3319 [e]
legōn	Apangelō	to	onoma	sou	tois	adelphois	mou	en	mesō
12 λέγων :	Ἀπαγγελῶ	τὸ	ὄνομά	σου	τοῖς	ἀδελφοῖς	μου ;	ἐν	μέσῳ
saying	I will declare	the	name	of You	to the	brothers	of Me	in	[the] midst
V-PPA-NMS	V-FIA-1S	Art-ANS	N-ANS	PPro-G2S	Art-DMP	N-DMP	PPro-G1S	Prep	Adj-DNS

1577 [e]	5214 [e]	4771 [e]
ekklēsias	hymnēsō	se
ἐκκλησίας	ὑμνήσω	σε .
of [the] congregation	I will sing praises	of you
N-GFS	V-FIA-1S	PPro-A2S

- Psalm 22
  - First half Psalm 22:1-21 – the trial, the testing of believers and ultimately the Christ on the cross
  - Second half of Psalm 22:22-31 – the deliverance, the victory, the dominion of the believer and ultimately of Christ enthroned in glory
- Christ is given credit for speaking in Psalm 22:22 (after having spoken Psalm 22:1 on the cross)

- a. Notice Christ is given credit for speaking this in the Old Testament from his place in eternity.

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

2532 [e]	3825 [e]	1473 [e]	1510 [e]	3982 [e]	1909 [e]	846 [e]	2532 [e]	3825 [e]	2400 [e]	1473 [e]	2532 [e]	
Kai	palin	Egō	esomai	pepoithōs	ep’	autō	Kai	palin	Idou	egō	kai	
13	Καὶ	πάλιν :	Ἐγὼ	ἔσομαι	πεποιθῶς	ἐπ’	αὐτῷ .	Καὶ	πάλιν :	Ἴδοὺ ,	ἐγὼ	καὶ
	And	again	I	will be	trusting	in	Him	And	again	Behold	I	and
	Conj	Adv	Pro-N1S	V-FIM-1S	V-RPA-NMS	Prep	Pro-DM3S	Conj	Adv	V-AMA-2S	Pro-N1S	Conj

3588 [e]	3813 [e]	3739 [e]	1473 [e]	1325 [e]	3588 [e]	2316 [e]
ta	paidia	ha	moi	edōken	ho	Theos
τὰ	παιδιά	ἃ	μοι	ἔδωκεν	ὁ	Θεός .
the	children	whom	to Me	has given	-	God
Art-NNP	N-NNP	RelPro-ANP	Pro-D1S	V-AIA-3S	Art-NMS	N-NMS

1. Isaiah 8:17 – ***“I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him.”***
  - a. Isaiah’s prophecies have been rejected and received no response. But, this does not make them untrue or not useful
  - b. Isaiah seals up his prophecies and entrusts them to his disciples for safekeeping until a future time
  - c. Isaiah resigns himself to the fact that, “I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him.” (Isaiah 18:17)
  - d. God is at that time hiding his face from the house of Jacob just like Psalm 22:1
  - e. Isaiah will trust the Lord and commit his cause to the Lord
2. Isaiah 8:18 – ***“Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion.”***
  - a. Isaiah’s family is the third quote used by the writer of Hebrews from the same verse
  - b. In the Septuagint Isaiah 8:18 are two separate sentences
  - c. Isaiah’s name and his son’s names sum up the message or serve as the major points of Isaiah’s ministry:
    - i. Isaiah = “Yahweh is salvation”
    - ii. Shear-jashub – “Remnant will return”
    - iii. Maher-shalal-hash-baz – “Hasten booty, speed spoil”
  - d. The names of Isaiah’s sons indicate Isaiah’s own faithfulness to YHWH and the trust he had.
3. These “children” now are the suffering servant Jesus’s children:
  - a. Isaiah 53:10 – ***“Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.”***
    - i. Isaiah 53:8 – *“By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?”*
      1. “generation” is *dor* meaning “period, generation, dwelling”

ii. Acts 8:33 – “In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

1. “generation” is *genea* meaning “race, family, generation”

b. John 17

c. Jeremiah 11:19 – “But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, “Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his name be remembered no more.”

2:14 – “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,”

1893 [e]	3767 [e]	3588 [e]	3813 [e]	2841 [e]	129 [e]	2532 [e]	4561 [e]	2532 [e]	846 [e]
Epei	oun	ta	paidia	kekoinōnēken	haimatos	kai	sarkos	kai	autos
14 Ἐπεὶ	οὖν	τὰ	παιδιά	κεκοινώνηκεν	αἵματος	καὶ	σαρκός	καὶ	, αὐτὸς
Since	therefore	the	children	have partaken	of blood	and	of flesh	also	He
Conj	Conj	Art-NNP	N-NNP	V-RIA-3S	N-GNS	Conj	N-GFS	Conj	PPro-NM3S

3898 [e]	3348 [e]	3588 [e]	846 [e]	2443 [e]	1223 [e]	3588 [e]	2288 [e]	2673 [e]	3588 [e]
paraplēsiōs	meteschen	tōn	autōn	hina	dia	tou	thanatou	katargēsē	ton
παραπλησιῶς	μετέσχευεν	τῶν	αὐτῶν	, ἵνα	διὰ	τοῦ	θανάτου	, καταργήσῃ	τὸν
likewise	took part in	the	same things	so that	through	[His]	death	He might destroy	the [one]
Adv	V-AIA-3S	Art-GNP	PPro-GN3P	Conj	Prep	Art-GMS	N-GMS	V-ASA-3S	Art-AMS

3588 [e]	2904 [e]	2192 [e]	3588 [e]	2288 [e]	3778 [e]	1510 [e]	3588 [e]	1228 [e]
to	kratos	echonta	tou	thanatou	tout'	estin	ton	diabolon
τὸ	κράτος	ἔχοντα	τοῦ	θανάτου	, τοῦτ'	ἔστιν	, τὸν	διάβολον
the	power	holding	-	of death	that	is	the	devil
Art-ANS	N-ANS	V-PPA-AMS	Art-GMS	N-GMS	DPro-NNS	V-PIA-3S	Art-AMS	Adj-AMS

2:15 – “and deliver all those who through fear of death were subject to lifelong slavery.”

2532 [e]	525 [e]	3778 [e]	3745 [e]	5401 [e]	2288 [e]	1223 [e]	3956 [e]	3588 [e]
kai	apallaxē	toutous	hosoi	phobō	thanatou	dia	pantos	tou
15 καὶ	ἀπαλλάξῃ	τούτους	ὅσοι	φόβῳ	θανάτου	διὰ	παντὸς	τοῦ
and	might set free	those	who	fear	of death	through	all	[their time]
Conj	V-ASA-3S	DPro-AMP	RelPro-NMP	N-DMS	N-GMS	Prep	Adj-GNS	Art-GNS

2198 [e]	1777 [e]	1510 [e]	1397 [e]
zēn	enochoi	ēsan	douleias
ζῆν	, ἔνοχοι	ἦσαν	δουλείας
to live	subject	were	to slavery
V-PNA	Adj-NMP	V-IIA-3P	N-GFS

2:16 – “For surely it is not angels that he helps, but he helps the offspring of Abraham.”

3756 [e]	1063 [e]	1211 [e]	4226 [e]	32 [e]	1949 [e]	235 [e]	4690 [e]	11 [e]	1949 [e]			
Ou	gar	dē	pou	angelōn	epilambanetai	alla	spermatos	Abraam	epilambanetai			
16	Οὐ	γὰρ	δίη	που	ἀγγέλων	ἐπιλαμβάνεται	,	ἀλλὰ	σπέρματος	Ἀβραὰμ	ἐπιλαμβάνεται	.
Not	for	surely	in that place	[the] angels	He helps	but	[the] seed	of Abraham	He helps			
Adv	Conj	Prtcl	Adv	N-GMP	V-PIMP/3S	Conj	N-GNS	N-GMS	V-PIMP/3S			

2:17 – “Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.”

3606 [e]	3784 [e]	2596 [e]	3956 [e]	3588 [e]	80 [e]	3666 [e]	2443 [e]	1655 [e]		
hothen	ōpheilen	kata	panta	tois	adelphois	homoiothēnai	hina	eleēmōn		
17	ὅθεν	ὤφειλεν	κατὰ	πάντα	τοῖς	ἀδελφοῖς	ὁμοιωθῆναι	,	ἵνα	ἐλεήμων
Therefore	it behooved [Him]	in	all things	[His]	brothers	to be made like	so that	a merciful		
Conj	V-IIA-3S	Prep	Adj-ANP	Art-DMP	N-DMP	V-ANP	Conj	Adj-NMS		

1096 [e]	2532 [e]	4103 [e]	749 [e]	3588 [e]	4314 [e]	3588 [e]	2316 [e]	1519 [e]	3588 [e]			
genētai	kai	pistos	archieus	ta	pros	ton	Theon	eis	to			
γένηται	,	καὶ	πιστὸς	,	ἀρχιερεὺς	τὰ	πρὸς	τὸν	Θεόν	,	εἰς	τὸ
He might become	and	faithful	high priest	[in] things	relating to	-	God	in order	-			
V-ASM-3S	Conj	Adj-NMS	N-NMS	Art-ANP	Prep	Art-AMS	N-AMS	Prep	Art-ANS			

2433 [e]	3588 [e]	266 [e]	3588 [e]	2992 [e]
hilaskesthai	tas	hamartias	tou	laou
ἰλάσκεσθαι	τὰς	ἁμαρτίας	τοῦ	λαοῦ
to make propitiation for	the	sins	of the	people
V-PNM/P	Art-AFP	N-AFP	Art-GMS	N-GMS

2:18 – “For because he himself has suffered when tempted, he is able to help those who are being tempted.”



1722 [e]	3739 [e]	1063 [e]	3958 [e]	846 [e]	3985 [e]	1410 [e]	3588 [e]
en	hō	gar	peponthen	autos	peirastheis	dynatai	tois
<b>18</b> ἐν	ὧ	γὰρ	πέπονθεν	αὐτὸς ,	πειρασθεῖς ,	δύναται	τοῖς
In	that	for	has suffered	He Himself	having been tempted	He is able	those
Prep	RelPro-DNS	Conj	V-RIA-3S	PPro-NM3S	V-APP-NMS	V-PIM/P-3S	Art-DMP

3985 [e]	997 [e]
peirazomenois	boēthēsai
πειραζομένοις	βοηθῆσαι .
being tempted	to help
V-PPM/P-DMP	V-ANA

## 5 REASONS

### You Can Be Confident That The Apostle John Wrote *The Gospel of John*:



1. The external evidence unanimously supports notion that John The Apostle is the fourth evangelist.
2. John was a fisherman by trade. The writer of John's Gospel mentions "cooked fish" five times. "Cooked fish" is not mentioned anywhere else in the NT.
3. John 21:24 claims authorship of the gospel by the "Beloved Disciple". If the "Beloved Disciple" is not the Apostle John, John's failure to be mentioned by name within the book is hard to explain.
4. For Jesus to commit his mother to the care of a disciple (John 19:25-27), it would likely be someone with which Jesus has an intimate relationship.
5. It is commonly argued among scholars that whenever John (Beloved Disciple) appears with Peter within his gospel, the superiority of his (John's) insight is stressed.

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