

“He Took Part of the Same”

Hebrews 2:10-18

These verses are a continuation of the previous five and expound on the truth taught in verse nine that Jesus was made a little lower than the angels to be able to justify mankind.

Verse ten serves as an introduction to what follows as well as connecting the text with what preceded. The first phrase is – “For it became him [God the Father]” – is further explained with what follows in the verse. It was supremely fitting for God:

1. Because He is the Almighty and Holy One – “for whom are all things, and by whom are all things.” Although this is also spoken of Christ as God, in this case it points back to verse nine and the phrase, “by the grace of God.”
2. To bring many into the kingdom of God – “in bringing many sons unto glory.”
 - a. “Many” as opposed to few – goes against the teaching that God has chosen a select few. It isn’t “many” as opposed to “all” – that would be another word. It’s opposed to the teaching that God only wants a few, or only intends for a few to be in glory with Him.
 - b. “Sons” by adoption, not by birth, as some teach. It’s not dealing with Old Testament Israelites but those that are children both by birth and adoption, making them completely His children.

Galatians 4:4-5

⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵ To redeem them that were under the law, that we might receive the adoption of sons.

The definition of the biblical term “adoption” is described as “the conclusion of any action by which any

person, usually a son, is brought into a new family relationship where he now has new privileges and responsibilities as a member of the family, and at the same time loses all previous rights and is divested of all the previous duties of his former family relationship” (Tenney). This clearly defines what takes place when a lost person receives Christ as their Savior. Once saved, they are divested of all previous duties of the former relationship with the Devil, and their bondage to the “elements of the world” (Gal. 4:3) are broken, and they are placed into a new family relationship as an heir with Christ, and now have new privileges (peace, joy, heaven, etc.) and responsibilities (live like a Christian should live) as a member of the family of God.

3. Through the work of the Suffering Servant – “to make the captain of our salvation perfect through suffering.
 - a. “To make” – He wasn’t made to do it with the idea of He was unwilling to or could have been unwilling to. The word means to complete, and in this case, it speaks to finishing the work of our salvation. It is used “in the sense of leading to a predestined goal or consummation” (Cambridge notes).
 - b. “The captain of our salvation” – speaks clearly of Christ. The word for “captain” is translated in Hebrews 12:1 as the word “author,” showing is the one by which our salvation comes, and as the “captain” He is there to lead us in that salvation.
 - c. “Perfect through suffering” – this is the way that God brought salvation to the world. Christ was a perfect sacrifice. He wasn’t made perfect; He was already perfect and lived that perfect life here on earth as a man to satisfy all the requirements of His heavenly Father and all the requirements of the Levitical Law. This was accomplished through the suffering He endured willingly as that servant spoken of in Isaiah 53.

There is a progression in this passage where one point leads to the next. God became man so that He could destroy death for all mankind in making reconciliation for their sins.

I. TO BECOME MAN – vs. 11-13

BECAUSE HE WAS MAN, HE COULD:

A. Separate us to Himself – vs. 11

1. Seen in the words sanctifieth” and “sanctified” – words which mean to be set apart (separated) for Divine use; to be holy.
2. The one that does the sanctifying is Christ and those who are sanctified are the believers. This texts very clearly points back to John 17 and Christ’s High Priestly prayer, specifically verses 17, 19-21.

John 17:17

¹⁷ Sanctify them through thy truth: thy word is truth.

John 17:19–21

¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth. ²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word; 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: that the world may believe that thou hast sent me.

- a) Vs. 17 – the means by which one can be pure, holy, and sanctified is found in the truth of the gospel of Christ. That truth is only found in the Word of God, and the result of that truth of the gospel being implanted in the heart of the new convert is to be that of sanctification – a change of life – no longer of the world.

- b) Vs. 19 – The Son of God set Himself apart to be used of His Father (“sanctify myself”) to give us an example to follow (1 Peter 1:14-16). As indicated earlier, He didn’t need to be made pure – He was already perfect and absolutely pure – He was simply pointing out in His prayer that He was sent here to bring redemption to mankind, and the Apostles were to bring that message of redemption to others.

B. Sound His Father’ name, as we should – vs. 12

1. This is from Psalm 22:22, a verse that marks a break in that great Messianic psalm, going from the horrors of the crucifixion to the glory of the resurrection.
2. This is connected with the end of the previous verse – “for which cause he is not ashamed to call them brethren.” We need to be faithful in declaring His name to other believers “in the midst of the church,” done so, in part, by our singing praises to the Lord. It demonstrates we are not ashamed of our Saviour and God nor are we ashamed to be part of a fellowship of believers, no matter who those believers are.

C. Set an example for us in how to trust God – vs. 13a

1. There are numerous occasions of this statement found in the Old Testament in varied forms, and there is much debate on what text it refers but considering the context of Hebrews chapter two pointing to the Messiah, I believe the text to which it refers is in Psalm 22, quoted by the chief priests at Christ’s crucifixion.

Psalm 22:8

⁸ He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

Matthew 27:43

⁴³ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

2. He did trust His Father, the entire time He was man on this earth, leaving us an example to follow even in death.

1 Peter 2:21

²¹ For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

D. Submit us as brothers to the Father – vs. 13b

1. This is the more challenging of the quotes from the Old Testament. This one is taken from Isaiah 8:18 where Isaiah's children's names were given to him by God as a prophecy to Israel of the coming Assyrian invasion. Although that was the near fulfillment, this quote in Hebrews shows there was a later fulfillment in Christ as the one that would deliver His people (and all peoples, Jew and Gentile) with "signs and wonders," which He ultimately did with the greatest of all miracles – the resurrection from the dead.

Isaiah 8:18

¹⁸ Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

2. It's unclear why the whole verse isn't quoted but I believe it's because the readers of the letter to the Hebrews would have understood the context of that prophecy and would have immediately made the connection with Christ.

II. TO DESTROY DEATH – vs. 14-16

A. Death that was the devil's power – vs. 14

1. God had to become man in order to redeem fallen man – there was no other way.
2. And for that to happen, He had to deliver them from the last enemy – death – that the devil had brought to mankind when he tempted Eve in the Garden of Eden and she gave the fruit to Adam and by his partaking of the fruit plunged all mankind into sin and death, both physical and spiritual.

1 John 3:8

⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

B. Death that we deserved – vs. 15

The fear of death was there because of the bondage to sin. The believer does not need to fear death, but the unbeliever does. Once we were delivered from the power of death through faith in Christ, we no longer were under bondage to sin and the fear of death it brought.

Romans 8:14–15

¹⁴ For as many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Romans 8:21

²¹ Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

C. Death could be destroyed because God became man –

vs. 16; John 1:1, 14

He came as a man and lived a perfect life to redeem us from the one that had the power of death – Galatians 4:4-5.

III. TO MAKE RECONCILIATION FOR OUR SINS – vs. 17-18

“In all things it behoved him to be made like unto his brethren” – There was an obligation (“behoved”) growing out of the position which Christ assumed as our redeemer; something which he owed to His position as the helper of His people (Vincent), and that began with coming as a man. As a man, He is found:

A. As our High Priest – vs. 17a

1. “A merciful and faithful high priest in things pertaining to God” – the things pertaining to God is speaking of the required sacrifices for the sins of the people that only a faithful high priest could offer.
2. There will be more on this issue of Christ being our High Priest later in the study of Hebrews.

B. As our propitiation – vs. 17b

The same word for “reconciliation” here is used in 1 John 2:2 and 4:10, as well as Romans 3:25 as “propitiation.” This is defined as the act of appeasing wrath and gain the favor of an offended person. In theology, the atonement or atoning sacrifice offered to God to assuage his wrath and render him favorable to sinners. Christ is the propitiation for the sins of men.

[1 John 2:2](#)

² And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

[1 John 4:10](#)

¹⁰ Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Romans 3:25

²⁵ Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Nikolai Berdyaev, who abandoned Marx for Christianity, insists that neither history nor theology nor the church brought him to the Christian faith, but a simple woman called only Mother Maria. He was present at a concentration camp when the Nazis were murdering Jews in gas chambers. One distraught mother refused to part with her baby. When Maria saw that the officer was only interested in numbers, without a word she pushed the mother aside and quickly took her place. This action revealed to Berdyaev the heart of Christianity--and what atonement means.

C. As our provider – vs. 18

This is seen in the word “succour” – a word that means to provide aid or help. Points to the fact that our Saviour can do that because He endured all we could ever endure (Heb. 4:15).

Conclusion: He became man to suffer all we could ever endure, and more, so He could redeem us from the power of sin and death and unto His glory.

A man had the duty to raise a drawbridge to allow the steamers to pass on the river below and to lower it again for trains to cross over on land. One day, this man's son visited him, desiring to watch his father at work. Quite curious, as most boys are, he peeked into a

trapdoor that was always left open so his father could keep an eye on the great machinery that raised and lowered the bridge. Suddenly, the boy lost his footing and tumbled into the gears. As the father tried to reach down and pull him out, he heard the whistle of an approaching train. He knew the train would be full of people and that it would be impossible to stop the fast-moving locomotive, therefore, the bridge must be lowered! A terrible dilemma confronted him: if he saved the people, his son would be crushed in the cogs. Frantically, he tried to free the boy, but to no avail. Finally, the father put his hand to the lever that would start the machinery. He paused and then, with tears he pulled it. The giant gears began to work and the bridge clamped down just in time to save the train. The passengers, not knowing what the father had done, were laughing and making merry; yet the bridgekeeper had chosen to save their lives at the cost of his son's.

In all of this there is a parable: the heavenly Father, too, saw the blessed Savior being nailed to a cross while people laughed and mocked and spit upon Him and yet, "He spared not his own Son, but delivered him up for us all."