JESUS, THE CAPTAIN OF OUR DELIVERANCE
Hebrews 2:10-18

INTRODUCTION:

  A. Jesus was made lower than angels   *verse 9*

    1) It was a temporary experience

    2) It was to suffer death

    3) He is now crowned with honor and glory

  B. Jesus and the death experience

    1) It was by the grace of God

    2) It was for every man

    3) The first Adam sinned for all,
        The second Adam died for all.

I. As The Captain Of Our Salvation He Must Suffer   *verse 10*

  A. *"For it became him, for whom are all things, and by whom are all things..."*

    1) *"became"* = "it is fitting", "it suits"

    2) "Who is the final goal and the first cause of the universe." - Wms.

  B. *"...in bringing many sons into glory,..."*

    1) "when leading many sons to glory"   TENT

    2) "in guiding his many sons to a glorious deliverance"

  C. *"...to make the captain of their salvation perfect through sufferings."*

    1) *"captain"* = αρχηγος

        Leader, pioneer. In Gr. writings it was used of a "hero" who founded a city, gave it its name, and became its guardian. It also denoted one who was "head" of a family or "founder" of a philosophic school. The term also had a distinct military connotation referring to a commander of an army who went ahead of his men and blazed the trail for them. The idea here is of a leader who opens up a new way. (N. Lightfoot; s. also TDNT; MM; Preisigke;)

2) *"perfect"* = τελειοω = "to complete", "to qualify" - To
make Jesus fully qualified as the leader of a company of
men he had to pass through suffering. He is a general who
served as a private in order to be a well-trained and
understanding commander.

II. As The Captain Of Our Salvation He Must Be One Of Us,
A Human   *verse 11*

A. *"For both he that sanctifieth and they that are sanctified
are all of one:..."*
1) *"sanctified"* = αγιαζω = "to consecrate"
2) "For a consecrating priest and those whom he
consecrates"   NEB
3) "Share a common origin", "Are of Adam"

B *"...for the which cause he is not ashamed to call them
brethren."*
1) "For this very reason"
2) *"ashamed"* = επαισχυομαι = "to shame oneself in" He does
not shrink from calling all other men his brothers.

C. *"Saying, I will declare thy name unto my brethren, in the
midst of the church will I sing praise unto thee." vs 12*
1) *"declare"* = αναγγελλω = "to announce on to repent from
some place or person: to publish something that has
happened."
2) *"church"* = εκκλεσια = "assembly"
3) *Psalms 22:22*
4) *Matthew 26:30 - "And when they had sung a psalm, they
went out into the Mt. of Olives."*

D. *"And again, I will put my trust in him."   verse 13*
1) *"trust"* = πειθω = "to persuade", "win by words", "to
influence", "to be persuaded"

    2)   As a fellow human he showed that he too must put His trust in God.

E. *"And again, behold I and the children which God hath given me."*

    1) "See, here am I and the children whom God gave me" - TENT

    2) This speaks of a tender relationship that Jesus had with humans. They share a common blood. They are as children.

III.   As The Destroyer Of Death, He Must Die   *verse 14-15*

A. *"Forasmuch then as the children are partakers of flesh and blood,..."*   (blood & flesh)

    1) *"the children"* = παιδια = "men and women", "creatures of flesh and blood"

    2) *"partakers"* = κοινωνεω = "to share in common" This describes the constant human situation.

B. *"...he also himself likewise took part in the same;..."*

    1) "He also became a human being." - Phi.

    2) Sin came in the realm of human life by the sin of Adam. Christ as second Adam a part of the human family and could as such die for sin.

    3) *"took part"* = μετεχω = "to have a part in" Jesus at His incarnation truly became a member of the human family.

C. *"...that through death he might destroy him that had the power of death, that is, the devil;"*   *verse 14*

    1) *"destroy"* = καταργεω = "to render inoperative", "to nullify", "to make idle or ineffective", "to render ineffective or impotent as though he no longer existed"

    2) *"power"* = κρατος = "strength", "bodily strength", "force", "power in effect"

    3) "So that by dying he might crush him" (devil) the devil who wields the power of death."

D. *"And deliver them who through fear of death were all their lifetime subject to bondage."*   *verse 15*

   1) *"deliver"* = απαλλασσω = "to change from", "to set free from" To release from a place of responsibility such as a marriage contract, a municipal office or a lease.

   2) *"lifetime"* = "through the whole of life"

   3) *"subject"* = ενοχος = "held in", "subject to"

   4) *"bondage"* = δουλεια = "slavery"

   5) "And to set at liberty those who because of their fear of death had lived all their lives in slavery to that fear."

IV. He Became A Man And Suffered That He Might Be A Merciful And Faithful High Priest   *verse 16*

A. *"For verily he took not on him the nature of angels;..."*

   1) "It is plain that for this purpose he did not become an angel."

   2) "For surely not to angels doth he give help"

B. *"...but he took on him the seed of Abraham."*

   1) "It is the sons of Abraham that he champions"

   2) "He became a man, in actual fact a descendant of Abraham" He came to save men, not angels.

C. *"Wherefore in all things it behoved him to be made like unto his brethren,..."*   *verse 17*

   1) In His body, His soul, His rank, His character, in His relationships, Mother, Father, Brothers, Sisters,

   2) *"behoved"* = οφειλω = "to owe", "have to pay or account for"

   3) "It was His obligation to be like us, his brothers"

D. *"...that he might be a merciful and faithful high priest in all things pertaining to God,..."*

   1) "In order to become"

2) *"merciful"* = ελεημων = "actively compassionate", Not merely unhappy for the ills of others, but desirous of relieving them. Not merely pity.

3) *"faithful"* = πιστος = "worthy of confidence, one on whom we may rely"

4) *"pertaining"* = "with reference to the things that pertain to God"

E. *"...to make reconciliation for the sins of the people."*
1) *"reconciliation"* = ιλασκομαι = "to satisfy", "to render well disposed"
2) "and to pay for the sins of the people" - Beck
3) "in order to atone for the sins of the people" - Wey

F. *"For in that he himself hath suffered being tempted,..."*
verse 18
1) *"suffered"* = πασχω = "to experience either good or evil", "to be affected by anything from without" His suffering is past but its affect is still present.
2) *"tempted"* = πειραζω = "to test"
3) "For since he himself has passed through the test of suffering" - NEB

G. *"...he is able to succour them that are tempted."*
1) *"able"* = δυναται = "power"
2) *"succour"* = βοηθεω = "to run at a cry for help", "to advance in aid of anyone"
3) *"tempted"* = πειραζω = "to make trial of", "to put to the test"