

JESUS: CROWNED IN GLORY | V. 9

- Verse 9 is a complicated sentence structure, and confusing in many translations.
- The heart of the sentence is "We see Jesus, having been crowned in glory and honor." If you read the sentence, "We see Jesus, made a little lower than the angels," you will miss the grammatical structure of the sentence, and thus miss its main point.
- The reason that Jesus was "crowned with glory and honor" was "so that He might taste death for everyone."
 - The crown of Jesus is part of the Godhead, and is a requirement for Him to taste death for "everyone."
 - Had he not been crowned in glory and honor, He would only be able to taste death for Himself.
- We also see Jesus, "a little while lower" at the time of his suffering of death. Note that KJV has the better punctuation, better conveying the key ideas of the Greek by putting the "lower than the angels" phrase in an almost parenthetical statement.
- His taste (used metaphorically of "experience") of death was "for everyone."
 - This truth was consistently conveyed even before the Gospel of grace preached by Paul. Hebrew Scripture is consistent in showing the Hebrew Messiah would suffer and die for everyone.
 - See Psalm 22, for example, which begins with the suffering of the Messiah and concludes with all the nations being blessed.

THE EXPLANATION OF THE MESSIAH'S SUFFERING | V. 10

- Verse 10 is a complicated sentence should be carefully and grammatically analyzed. Consider this analysis:
 - Subject: the suffering of "Him," that is "of whom is all and through whom is all," thus Christ.
 - Parenthetical comment on Christ: "having led many sons to glory"
 - Verb: "It is fitting."
 - Direct Object: "to perfect," that is, to bring to completion
 - Modifier of the Direct Object: "through suffering"
 - Indirect object: "the author of their salvation"
- Thus consider this translation: It is fitting for Christ to complete thru sufferings the Author of their salvation. This is fitting because Christ is the one of whom is all and through whom is all, and He has already led many sons to glory.
- With this it is seen that Christ cannot be made "more perfect" (this would go against Hebrews 1:2-4), but He can complete the work which has already begun. Since He has already led so many sons to glory (consider the Exodus), it is fitting that He who is crowned in glory should suffer in order to bring the nations to glory.
- Literally, "Having led many sons into glory," is likely reference to the great works of God among the Hebrew nation in times prior to the crucifixion of the Messiah.
- The Author of Israel's salvation is Jesus Christ. He cannot be "perfected" in the modern sense of the term. However, His work must be completed. The Greek is from *telos*, which is "the ultimate goal." So, "it was fitting for the One who brought many sons to glory to complete His work as the Author of their faith to bring it to completion through suffering."
- This completes the thought given in v. 8, "we do not yet see all things subjected to Him," thus we see him "crowned with glory and honor so that...He might taste death," which is "becoming" of Him because it "perfects" the author of Israel's salvation.

THE SANCTIFYING SERVANT WHO IS THE BROTHER | V. 11-13

- Christ sanctifies (literally, "makes holy") Israel through His sufferings, but the Holy One is not ashamed to call the ones being made holy, "brothers," because they are all from One.
- Father is supplied by the translators but true to the context.
- This statement is so amazing that the author brings three Old Testament proofs to show that they are of one Father.
 - V. 12 – from Psalm 22:22
 - Note: "Church" in KJV should be "assembly" or "congregation."
 - V. 13 – Isaiah 8:17-18
 - From Isaiah 18:17, this verse is necessarily Messianic and describes the waiting Christ does at the right hand of the Father.

THE FLESH-AND-BLOOD MESSIAH | VV. 14-15

- In context, the children are the Hebrew children of whom are referred in v. 13. The writer is working to lead Israel to "mourn Him who they pierced."
- The word "likewise" (v. 14) is precise in Greek, and *likewise* does not convey its precision.
 - The word literally means "nearly."
 - According to Zodhiates, "in like manner though not altogether the same as."
 - Therefore, He Himself shares in flesh and blood, though not altogether the same as "the children."
 - This is a testimony of the virgin birth. He partook, literally, "with having" the flesh completely, but the manner of arriving at "flesh and blood" was different. Thus Christ is 100% flesh and blood, but came into it through different means.
- The incarnation becomes a vital part of Christian doctrine. Note that He partook of flesh and blood "in order that..." Had He not taken on flesh, He could not have completed (perfected) the Messianic work.
- "Render powerless" is *katargon*, which is to totally remove all "*ergon*" or energizing work." He will do this to "the one having the strength of death" which is "the devil."
 - The "power" that the devil holds is *kratos*. The "-crat" words of the English language come from this word, as in democrat, aristocrat, theocrat, etc.
 - It means "dominion" more than power. According to 1 Cor 15:26, the *katargon* is not removed completely until the end of the millennium.
- While one effect of his death was toward the devil (rendering him powerless), the second effect was toward those in the devil's domain. If we are free of the fear of death, we are free to live, thus no longer subject to slavery.