

# Hebrews 2:16-18

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	διὲν	πou	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-PIM/P-3S		Conj	N-GNS	N-GMS	V-PIM/P-3S	

1. “Surely” – *de pou* -
2. A contrast is made between who this pioneer, author, trailblazer is helping. It is not everything because angels are not being helped.
3. “Offspring of Abraham” is literally “seed of Abraham” – *spermatos Abraam* –
  - a. “seed” – *spermatos* – (from *sperma* /sper-mah/) meaning “that which is sown” or “seed”. It is translated to refer to:
    - i. Seeds such as grains and cereals
    - ii. Offspring, descendants
  - b. “Seed of Abraham” could refer to (and, most likely refers to both):
    - i. Jews, who would be the writer’s people and the audience he is addressing since they are Abraham’s natural descendants.
    - ii. All believers from all nations since they are the descendants of Abraham’s faith:
      1. Galatians 3:29 – “And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”
      2. Galatians 3:6-9 – “Just as Abraham “believed God, and it was counted to him as righteousness”? Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed.’ So then, those who are of faith are blessed along with Abraham, the man of faith.”
      3. Genesis 12:1-3 – “Now the Lord had said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.’ ”
4. “helps” – *epilambanetai* – means “to lay hold of”
  - a. Used to say, “I lay hold of...”, “I take hold of...”, “I seize...”, “I take by the hand...”
  - b. But, the context indicates if the “taking hold” or “seizing” is to benefit or bring harm to the one being taken or seized.
  - c. Two Greek words:
    - i. *Epi* – meaning “on, fitting” and is used as a prefix to intensify the verb.
    - ii. *Lambano* – meaning “to aggressively take” and a personal initiative to “take hold” of something
    - iii. Together *epi-lambano* is an intensified form of aggressively seizing something.
    - iv. Examples:

1. 1 Timothy 6:17-19 -  
 “As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of (*epilambánomai*) that which is life indeed”
2. Luke 14:4 –  
 “But they remained silent. Then he took him and healed him and sent him away.”
  - a. *epilabomenos* – “having taken hold of him”
3. Luke 20:20 –  
 “So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor.”
  - a. *epilabontai* – “they might catch”
4. Hebrews 8:9 where God took hold of Israel to lead them out of Egypt.

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	homoiōthēnai	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	archiereus	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	tu	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

1. “he had to” – *opheilen* from *opheilo* /of-i-o/ - meaning “to owe”, “to be indebted”.
  - a. This is what was needed to rectify a debt.
  - b. Originally a legal term expressing a person’s legal, economic and moral duty.
  - c. It was used to refer to ones responsibilities to the gods and the religious regulations regarding the temples, sacred objects and law.

2. “Made like his brothers” – this is summed up in the idea of “suffering”
  - a. Human with flesh
  - b. Human experience from conception to death
  - c. Human soul
    - i. Intellect
    - ii. Emotion
    - iii. Free will
      1. Ability to sin
      2. But, not the sin nature since his father was not from Adam, Abraham, David, Zedekiah. His father was God. (Genealogy of Matthew)
      3. He was the seed of the woman which gave him the flesh, lineage and royal line of Adam, Abraham and David (Genealogy of Luke)
3. “so that” – hina – “in order that”, “so that”
  - a. This is saying, “In order that Jesus could be a functioning, effective high priest for man Jesus owed the system the responsibility of being made like the ones for which he would serve as high priest.
  - b. The purpose here for Jesus becoming a man was to get into a position to be high priest.
4. Priesthood –
  - a. Hebrews is the only place in the Bible Jesus is referred to as high priest. For the first time in the book the priesthood of Jesus is mentioned:
    - i. He has already been identified as:
      1. God
      2. The Son
      3. The Man
      4. The sacrifice or propitiation
  - b. Now, since the Son is a man the Son can now serve as a priest for mankind before God.
    - i. Jesus is the God/Man priest.
    - ii. Jesus is the perfect mediator between God and man since he can speak to man as God and, likewise, can speak to God as man.
5. “Propitiation”
  - a. The main focus here of Jesus’ priesthood is “to make propitiation for the sins of the people”
  - b. “to make propitiation for” – *hilaskesthai* /hil-as-kom-ahee/ – meaning “to be propitious” and is translated “have mercy on” and “show favor to” those who need to be forgiven of sins and pardon for their violations.
    - i. The word “to make propitiation for” - *hilaskesthai* /hil-as-kom-ahee/ - comes from the Greek word *hilasmos* which means
      1. “appeasement of divine wrath on sin” or “satisfying the wrath of God on sin”.
      2. “to conciliate, appease and propitiate” God’s anger.
      3. This word means to put away the divine wrath.
    - ii. Romans 1:18-19 – “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them.”

- iii. Romans 3:19-26 – “Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it — the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the **redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith**. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.”
- 6. “Merciful” – *eleemon* /el-eh-ay-mone/ - translated to say “full of pity”, “merciful” and “compassionate”.
  - a. Merciful in the Greek receives emphasis because it comes first in the word order.
  - b. The first reason Jesus became a high priest was so that our high priest would be merciful.
- 7. “Faithful” – *pistos* –
  - a. Faithful can be referred in two directions:
    - i. It can mean this person is faithfully relying on someone or something. He is faithful to wait.
    - ii. It can mean this person is reliable and is someone you can rely on. He is faithful to perform.
  - b. Both options are true concerning Jesus, but this may be referring to his trust in God without neglecting the fact that we can trust Jesus.

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]	3985 [e]	997 [e]
	en	hō	gar	peponthen	autos	peirastheis	dynatai	tois	peirazomenois	boēthēsai
18	ἐν	ὧ	γὰρ	πέπονθεν	αὐτὸς	, πειρασθεῖς ,	δύναται	τοῖς	πειραζομένοις	βοηθῆσαι .
	In	that	for	has suffered	He Himself	having been tempted	He is able	those	being tempted	to help
	Prep	RelPro-DNS	Conj	V-RIA-3S	PPro-NM3S	V-APP-NMS	V-PIM/P-3S	Art-DMP	V-PPM/P-DMP	V-ANA

1. “suffered” refers to his human experience
2. “tempted” could also mean “tested”
3. Jesus as a human was tempted/tested by the whole of human experience. So, he knows by experience the frail, weak, suffering human experience.
4. Jesus experience more temptations and trials than the average man because he was also God
5. Once again, Jesus emerged victoriously through this experience and paved the trail for us to follow.
6. We follow with faith in Christ, empowered by his Spirit and strengthened by his revealed Word.