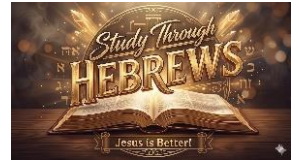




Made A Little Lower Than the Angels, Crowned with Glory and Honor (Heb 2:9-18) (Part 2 of 2)



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2:9-10 - But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. 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.

Last week we ended here, the writer making his points crystal clear about Jesus.

His points as a way to move into our lesson: First, in the incarnation we see, for a little while the **Incarnate One**, made a little lower than the angels.

Secondly, not only His incarnation or His humiliation, but we also see in His resurrection and installment at the right hand of the Father: **Jesus has been, and is, crowned with glory and honor**

As we mentioned last week, this echoes what Paul said in Phil 2:

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5–11 (ESV)

This **honor and glory culminates** in the Father bestowing upon the Son a name that is above every name! He, the exalted God-man is now and forever more **“crowned with glory and Honor!”**

The Son has become the **sufficient Savior, through assuming humanity and suffering death, the death that was do every one of us.**

We occasionally talk about election in this class, and that is good and right, the Bible declares God’s election, that **believers were chosen in Christ before the foundation of the world!**

But here we see another point that the Bible speaks a great deal about: Namely that **Jesus died for every man and woman** who would ever live. He tasted death for **“everyone.”**

Consider:

2 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 Jn 2:1–2, ESV).

3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth. (1 Ti 2:3–4, ESV).

9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. (2 Pe 3:9, ESV).

The writer of Hebrews reminds us that **Jesus tasted death for all, so that all might be saved.**

Although we dropped off here last week, the writer of Hebrews did not, and we pick his thought back up.

Vs 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.

For it was **fitting**, it was **proper**, it was **right**, that He, the Son of God, the exalted God-man, then the writer then states: ***“the one for who and by who all things exists.”***

Once again, the writer is asserting that Jesus is very God.

- 1) **He is the one “for whom” all things exist. The reason you and I exist is Him.** The reason we are here, is Jesus.
- 2) **He is the One, “by whom” all things exist.** Here the writer is again crystal clear. Everything was created By Him!

Now the writer had already established that the Son is God, the One by who the worlds were created:
2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. (Heb1:2, ESV).

Here, he is further asserting the reason for the creation is the SON.

APPLICATION: This means, the **reason** we are here is Jesus. It is to bring glory to Jesus. He is the reason!

Paul assets both of these points in the grand declaration about the person and work of Jesus in Colossians 1:
*15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created **through him** and **for him**. 17 And he is before all things, and in him all things hold together. (Col 1:15–17, ESV)*

Notice in particular vs 16, it culminates in *“all things were created through him and for him.”*

Occasionally when you are talking with friends the discussion will come up about extra-terrestrial life. I can remember one friend who said something like this: *“There has to be other life in the universe, I simply cannot believe that God made all of this just for man.”*

He **concluded** that there has to be extra-terrestrial life based on the creation being so large, but his **assumption is faulty**. The creation was not made for man, it was **made for the Son**. It was made to bring glory to the Son.

Jesus is the One “for whom” and “by whom” all things exists. This is the absolute Supremacy of the Exalted God-man!

Back to Verse 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.***

By his **incarnation, subsequent death, ultimate entrance into God’s presence, and exaltation to God’s right hand**, the Son has **opened the way for God’s “sons and daughters”** to enter the **“glory”** of the heavenly homeland prepared for them.

This idea of glory is all over the New Testament:

4 When Christ who is your life appears, then you also will appear with him in glory. (Col 3:3, ESV).

20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. (Ro 8:20–21, ESV).

20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. (Php 3:20–21, ESV).

18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. (Ro 8:18, ESV).

Here the writer is continuing to unpack not only the mystery of the incarnation, but the necessity. It was **fitting**, it was **appropriate**, it was **proper** in bringing many sons and daughters to glory, if that was the goal, and it was.

It was fitting and proper, for the **founder**, the Greek word is **ἀρχηγός (archēgos)**, it means **founder, author, leader, or even pioneer**. It was **fitting** for the **founder** of the (the sons and daughters whom God wanted to bring to glory). It was **fitting** for the **author of their salvation** to be made **perfect (perfect, completed, or finished)** through **suffering**.

Now this should cause us pause!

It was **not that Jesus was imperfect in any way. In his nature and character, He is all together lovely, He is the essence of perfection.**

The word translated perfect is the Greek word **τελειόω (teleiōō)**, and it can be used a number of different ways including the idea of **goal attainment (complete), moral perfection (made perfect)** or to **complete or (fulfil) something or some task**. Examples:

12 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Philippians 3:12 (ESV)

5 but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: 1 John 2:5 (ESV)

19 (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. Hebrews 7:19 (ESV)

24 But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. Acts 20:24 (ESV)

In what way or ways does it apply here? In which ways was Jesus perfected, made complete, brought to planned end through suffering.

We cannot be sure what the writer has in mind, but I suspect all three:

- **By his perfection**, He obtained the **ultimate goal**, He is now seated at the right hand of the Father.
- **He obtained this perfection**, by a life of complete obedience to that Father that culminated in His death on a cross.
- He was made perfect, in that He completed the task assigned by the Father.
- **He was therefore** as we will see in the **coming weeks** consecrated by the **Father as our Great High Priest!**

5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; Hebrews 5:5 (ESV)

APPLICATION: I have a bit of news that we may not desire to hear. If this is true, and by the way it is, that the Son was perfected through sufferings. Is it possible that God may use sufferings in our life as a tool to grow and perfect us?

3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, Romans 5:3–4 (ESV)

12 Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. 13 But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. 1 Peter 4:12–13 (ESV)

2 Count it all joy, my brothers, when you meet trials of various kinds, 3 for you know that the testing of your faith produces steadfastness. 4 And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. James 1:2–4 (ESV)

The New Testament declaration is that the Son's incarnation, suffering, resurrection, and ascension to the right hand of the Father equipped Him to save God's sons and daughters!

Later the writer will elaborate on this point and highlight the reality that our own suffering corresponds to the suffering of Christ.

Cockerill G.L. – “The pastor boldly asserts his shocking thesis: it was “appropriate” to the character and purposes of the sovereign God, the source, judge, and goal of “all,” to use suffering to equip the Savior so that God could fulfill his purpose for his “sons and daughters.” Christ's suffering was neither a logical necessity forced upon God nor a mere decision of his will, but an appropriate expression of the divine character.”

The sufferings of the Son included all the temptations and trials that Jesus suffered as a human man:
8 Although he was a son, he learned obedience through what he suffered. Hebrews 5:8 (ESV)

The sufferings of the Son, was not only an integral part of the plan of redemption, but it also serves as the ultimate revelation of the character and nature of our God!

As the **author of our salvation**, the Son, brings God's children into their **eternal destiny**, the way a **leader might lead a people entering a new land**.

This **comparison** by the author is of course **intentional**, for it sets us up for **the next comparison**, coming in **chapter 3**, between **Jesus and Moses**.

Just as **Moses** led God's **sons and daughters** from **Egypt** to the edge of **the Promised Land**, only forbidden to enter because of his own personal sin.

We must see the picture, the archetype of Moses, the **exalted Son** is the one who leads all of God's sons and daughters, not to an **earthly Promised Land** (which itself was only a **shadow**), but to **glory**!

Follow the author's point. The **bitter experiences** that **Jesus suffered**, culminating in death, **even death on a cross** were fitting to prepare the **author of our salvation for His divine work**!

I submit we fail to appreciate the benefits of suffering.

Vs 11-12 - For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, 12 saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”

Here the writers pulls together the unity between the redeemer and the redeemed, the One who sanctifies and those who are sanctified as he writes they all have, as the ESV translates it, **“one source.”**

So, let's step back and fully understand what the writer is declaring.

The one who sanctifies, and the ones who are sanctified. The Greek word translated sanctified is *ἁγιάζω* (*hagiazō*). It means **sacred, hallowed, sanctified, or holy**.

A few examples:

2 To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: (1 Cor 1:2, ESV)

11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Cor 6:11, ESV)

12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. (Heb 13:12, ESV)

So the One who is Holy as well as those who are made holy, all have one source. Now there is a great deal of theological debate about this phrase in the ESV translated **“all have one source.”**

Other translations:

- “are all of one” KJV and ASV
- “all have one father” HCSB
- “all come from one Father” NASB (2020)
- “are all of the same family” NIV

Although there are many different understandings of the **“one source”** or the **“one family”** (Adam, Abraham, humanity, or even God) it seems that what the writer is saying, is that the One who is Holy and the ones who are being made holy, all have one source or to state it another way, are all of one family.

The human family. This is an important point, for a perfect angel could not redeem us, but a perfect man could. The source could be the Father, Jesus is His unique son, and believers are his sons and daughter (plural). But I think the writer is highlighting the single family.

BUT! Do not miss the bigger point, the sons and daughters are being sanctified.

Johnson, D. E.: “In Hebrews, to “sanctify” bears priestly overtones of “cleansing” people so that they may enter God’s holy presence in worship (9:13–14; 10:14; 13:12).”

That is why the Son, is not ashamed to call them (you and I) brothers and sisters.

Now if it is true that Jesus Christ, the Son, the exalted God-man is not ashamed to call you and I brothers and sisters. And He is not and that is true!

APPLICATION: There is only one appropriate response to such a loving Savior. The sons and daughters must never be ashamed of Christ before a hostile world.

Yet how many times have we been ashamed to proclaim His name!

13 Therefore let us go to him outside the camp and bear the reproach he endured. 14 For here we have no lasting city, but we seek the city that is to come. (Heb 13:13–14, ESV)

Vs 12 – As in earlier verses in chapter 1, the writer brought forth Old Testament Quotes of what the Father said about the Son. You remember those, they broke in to three heads, all were all quotations from the Old Testament.

I want you to see in advance what the writer of Hebrews does here.

These too are Old Testament quotations, but these are what the Son says, they appear, in context to be responses from the Son to the Father's earlier declarations.

To prove this solidarity of God's people with God and in the Son, so much so that the son is not ashamed to call believers brothers and sisters he quotes Ps 22:22, saying: ***"I will tell of your name to my brothers; in the midst of the congregation I will sing your praise."***

First, **the I in context** is the Son, the Son is now speaking from this quotation from **Psalm 22** and the Son is affirming God's people as His brothers and sisters and what He will do in their midst.

So let me show you first how the writer of Hebrews has prepared us for what he is about to say from Psalm 22:

Back in Chapter 1:

5 For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "He makes his angels winds, and his ministers a flame of fire." 8 But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.... Hebrews 1:5–8 (ESV)

Here is the **Son's responses** to the **Father's declarations** and plans. These quotes from the **Son**, like the **earlier quotes from the Father** all come from the Old Testament.

The writer is telling us in the Old Testament, not only do we have the declarations of the Father, but we have the responses of the SON!

The writer of Hebrews has three quotations, first quoting from Psalm 22, and in so doing He is saying here in this Psalm we have the Son is affirming that He will reveal God, to God's sons and daughters and the Son is declaring that He will worship the Father through the congregation.

Psalm 22 opens like this:

Psalm 22:1 TO THE CHOIRMASTER: ACCORDING TO THE DOE OF THE DAWN. A PSALM OF DAVID. 1 My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?

In verse 16-18 David writes:

16 For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— 17 I can count all my bones— they stare and gloat over me; 18 they divide my garments among them, and for my clothing they cast lots. Psalm 22:16–18 (ESV)

This Psalm is obviously **Messianic** and to be even more specific, it is a **Psalm of the Cross**.

Then we come to our quote, I will pick up one verse in front:

21 Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! 22 I will tell of your name to my brothers; in the midst of the congregation I will praise you: 23 You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! (Ps 22:21–23, ESV)

This is the promise from the **Suffering Servant**, the **enternal Son**, the **exalted Son**, of **His plans**, as He poured out His life for you and I! This is what He is declaring to the Father that He fully intends to complete and fulfill in you and I.

Psalm 22 finds its fulfillment in God's multiple sons and daughters and their solidarity in the Savior.

Vs 13 - And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.”

We now come to his second quote. First, this is a quote from (2 Sam 22:3 or Isa 8:17). But, I agree with Cockerill, I believe the first quote is from 2 Samuel and the third quote is from Isaiah.

It seems on the face, that even facing the horror of the cross, the author of our salvation, the pioneer of our path, did what we to must do. He put His trust in God the Father.

The context of this quote makes it really interesting! Let me show you:

22 And David spoke to the Lord the words of this song on the day when the Lord delivered him from the hand of all his enemies, and from the hand of Saul. 2 He said, “The Lord is my rock and my fortress and my deliverer, 3 my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold and my refuge, my savior; you save me from violence. 4 I call upon the Lord, who is worthy to be praised, and I am saved from my enemies. (2 Sa 22:1–4, ESV).

Although David sang this song to Yahweh, the writer of Hebrews finds that application that Jesus (the Son) sang it to the Father.

This is likely the song of His life that culminates in the song, He sung as He hung on the cross. The greater David sang this song declaring that His full trust and allegiance was in His Father.

We find this expressed in various places in the New Testament (Jn 5:30; Mt 27:41-43; Lk 23:46).

Jesus lived His life in complete dependance in, and obedience to, the Father and the Father’s will! He fully trusted God.

Vs 13b – we have the third quote: And again, “Behold, I and the children God has given me.”

Pause and consider the various ways believes have been described so far in the book of Hebrews:

- We are His companions in 1:9, although anointed like the Son, but not to the degree of the Son.
- We are those who would inherit salvation in 1:14.
- We are the many sons who He would bring to glory in 2:10.
- We are the “one being sanctified” in 2:11.
- We are “brothers” and by extension sisters in 2:11 and 12.
- Here in verse 13, we are the children of God.

What lofty titles God the Father assigns to us, what a lofty status you and I possess, by faith.

We are members of the family, in every way you might choose to describe it!

This quote: ***Behold, I and the children God has given me.***” Is a quote from **Is 8:18**.

In context of Hebrews, the writer seems to be saying that Jesus declared His trust in the loving hand of the Father and ensured that all of God’s children would do the same. This has a familiar ring to it:

35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. (Jn 6:35–38, ESV).

43 Jesus answered them, “Do not grumble among yourselves. 44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. 45 It is written in the

Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me—(Jn 6:43, ESV).

The promise is that I will trust you and so will your children, the ones you have given me!

Now let's look at Isaiah 8:

16 Bind up the testimony; seal the teaching among my disciples. 17 I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him. 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 (Is 8:16–18, ESV).

Vs 14-15 - 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, 15 and deliver all those who through fear of death were subject to lifelong slavery.

What the writer brushed against last week, he fully explains this week.

Since, the **“children”** in context children of God **share in flesh in blood**, because they are human, he partook of the same thing.

The Expression **“flesh and blood”** reminds us of a truth found both in the Old and New Testaments, namely without the shedding of blood there is no forgiveness of sins.

If He was going to redeem men, he had to himself become a man.

The **expression “became a partaker”** highlights that there was a specific point in time and space when the Son took on humanity, that the children by nature **shared**.

So he took on human flesh, he was made in the likeness of men, that He, through death, might destroy the one who has the power of death, namely the devil.

OK, pause, he does not mean **destroy** in the sense of **annihilate**. The devil has not been **annihilated**. In fact, the devil goes about as a roaring lion seeking whom he may devour.

But the devil has been defeated, the victory has been won, the power that the devil had over us, if we are believers, has been destroyed!

It is interesting to consider **that death has power** and it is interesting to **consider that the one who flexes the power of death is the Devil himself**.

The devil only has that power because of the sinfulness of humanity and the just consequences of sin:

27 And just as it is appointed for man to die once, and after that comes judgment, Hebrews 9:27 (ESV)

It was not through His unlimited power, that the Creator of all things destroyed the devil, but instead, it was through His death that He killed death.

His death, removed our sin debt, and thus defanged the devil. His power because of sin is eliminated, his power to threaten with death is eradicated.

This is the amazing truth: Death was killed through the death of God's Son.

Vs 15 - Secondly, He would not only destroy the one who has power over death, but he would *deliver all those who through fear of death were subject to lifelong slavery.*

While it is true, unless the Lord returns in our lifetime that each of us will die. But is also true that death has been defeated by the blood of Christ, the sting of death and the power of death has been removed, through the work of Jesus Christ.

By His incarnation and ultimate death at Calvary, the Son has set God's people "free" from death and even the intimidating fear of death. (1 Cor 15:51-57).

Deliver refers to Christ's act of freeing those who throughout their lives were held in bondage by the fear of death. This isn't merely emotional comfort—it's liberation from a form of slavery.

The author assumes a connection between guilt and the fear of death, which kept people enslaved their entire lives. The devil held a subordinate power of death, using it to terrify people by intensifying their guilty fears and making death seem dreadful. In Hebrews, this fear of death ultimately concerns God's judgment that follows.

Christ's deliverance operates on two fronts. Through his death, Christ disarmed and disabled the devil's power and authority over God's people and His sacrifice cleanses the conscience from "dead works"—works that bring judgment of death—enabling believers to serve the living God.

Just as forgiveness brings freedom to serve, guilt enslaves; Christ removes the guilt that held people captive.

Cockerill, G. L. *It is the subjection of God's people to the fear of death that makes the Son's suffering of death such an appropriate way for him to deliver them in accord with the faithfulness of God.*

I know there is a great deal we do not understand about how we might die (which could be tragic). But, we should not fear death itself, it should have no sway over us.

If you are a believer, however you might die, when you open your eyes, you will be in the very presence of God. There will be no more pain, there will be no more sorrow. He will wipe away every tear (Rev 21:3-4).

Vs 16 - For surely it is not angels that he helps, but he helps the offspring of Abraham.

It is not angels that he helps (present tense) but it is the offspring of Abraham, literally the seed of Abraham.

What a reassuring word for these Hebrews. The Son of Man has come to help the Jewish people.

Now, we should not read this as exclusion of the Gentiles, but instead fully appreciate how the New Testament describes the sons of Abraham (Gal 3:7-9; 3:29; Rom 11:17-24).

Equally, it was just a few verses ago, in 2:9b when the writer told us of Jesus: ***so that by the grace of God he might taste death for everyone.***

Vs 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.

So he had to be made like his brothers in every respect, there was no other way, no other option.

The Son does not assume an idealized or a theoretical humanity, rather, He is made like his brothers, in every respect, yet without sin (Heb 4:15).

He had to be made like his brothers if he was to serve as their merciful and faithful high priest in service of God, with the end goal that He might make propitiation for the sins of the people.

APPLICATION: Who can feel what you are feeling, who can sense what you are sensing? Only the Son, the One who came, was made like his brothers and sisters in every respect.

To **make propitiation** for them He had to be made like unto them. It is here for the first time, we are introduced to the High Priest. This will become a major theme of the book of Hebrews.

Jesus had to be made like his brothers so that he might become a *merciful* and *faithful* high priest.

Mercy, oh how much we need mercy. Mercy is where we do not get what we deserve, where God is loving and gracious in spite of ourselves.

Can I tell you a secret, I shutter to consider what I deserve, **but Jesus is my merciful High Priest!**

Another point, He is not simply merciful. He is faithful (Lam 3:22-23. Ps 103:8).

The question that should start brewing in your mind, that the writer of Hebrews will answer in the coming weeks. How can Jesus be their High Priest? He descends not from Levi or more specifically a son of Aaron, but instead He descends from Judah.

He cannot be a high priest in the Mosaic Covenant, pure and simple (Ex 28:1-2; Ex 29:8-9).

Jesus could not have served as a priest, much less a high priest in the Mosaic covenant, but He is the High Priest of the New Covenant (Jer 31:31-34; Heb 8:8; Heb 8:13).

This High Priest of the New and better covenant) is the one who made **propitiation for sins**.

To propitiate means to appease the wrath or anger of someone such that the one who appeases avoids punishment or even receives a benefit.

The concept originates in Old Testament sacrifice and in the Mercy Seat itself. When used in relation to forgiveness of sin, sacrifice carries the concept of substitution, the innocent bearing the consequences of guilty, also the identification of the sinner with the animal being sacrificed through the shedding of its blood.

In the New Covenant, Christ becomes the propitiation itself. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. Christ's death appeased God's righteous anger regarding sin, allowing him to be favorably disposed to sinners. **Here at last we have the true, ultimate High Priest!**

Vs 18 - For because he himself has suffered when tempted, he is able to help those who are being tempted.

Not only is the Exalted Son a merciful and faithful High Priest. But because He suffered when tempted, He is able to help those who are being tempted.

This is our merciful and great High Priest!

The sinless Son of God suffered, His life was a life of suffering. He was also tempted; His life was a life filled with temptations. Yet He never sinned.

This is good news, in reference to our temptations. **He is perfectly equipped and prepared through his life of suffering and manifold temptations to help those who are suffering and/or being tempted.**

I believe we give in far too often and far too easily to temptations. We forget, because He himself has suffered when tempted, He is able to help those who are being tempted.
