

Chapter 2

Chapter One Review

Jesus is Better than the Prophets

1. He is the Son of God and Creator of the World. v 1-2
2. He is the radiance of God's glory and His exact representation. v 3
3. He upholds all things by His power. v 3
4. He purified our sins and is seated on the right hand of God. v 3

Jesus is Better than the Angels

1. He has a more excellent name: Son v 4-5
2. The angels worship Him. v 6
3. He is creator and master of angels. v 7
4. He has an eternal throne. v 8
5. He rules in righteousness. v 8
6. He is anointed with the Holy Spirit. v 9
7. He is unchangeable and unending. v 10-12
8. He is at God's right hand and the angels serve His purpose. v 13-14

God spoke to man formerly through the prophets and angels. Now He speaks to us by His Son who is far superior to both groups. The writer of Hebrews is teaching this in preparation to demonstrate that Christ's priesthood and NEW covenant are superior to the old priesthood and OLD covenant, and that in fact, the priesthood and covenant of Jesus makes the old covenant and old priesthood obsolete.

Chapter 2¹

I Verse 1

For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.

- A "For this reason: (because Jesus is far superior to the prophets or the angels).
B "We must" (it is mandatory, binding, upon us)
C "Pay...attention" // prosechō²: to hold the mind towards, that is, pay attention to, be cautious about, apply oneself to, adhere to, attend to, beware, be given to, give (take) heed (to, unto) have regard.

It is by being believed it becomes efficacious. It cannot be believed unless it is understood: it cannot be understood unless it is attended to. Truth must be kept before the mind in order to its producing an appropriate effect; and how can it be kept before the mind, but by our giving heed to it" (Dr. J. Brown). A.W. Pink

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- D “Much closer”// perissōs: superabundantly: - exceedingly, out of measure, the more
- E “So that we do not” would be BETTER translated “lest at some time” (KJV “lest we”, AMP “lest in any way we”, YLT “lest we may”, WST “lest at any time”
- F “Drift away from it”// pararrhueō: to flow by, that is, (figuratively) carelessly pass (miss): - let slip
- 1 This word is used to speak “Of the snow slipping off from the soldiers' bodies...of a ring slipping from the finger”. The way we won't drift is by paying closer attention to what we have heard, or to what the Son has spoken, the message of the New Covenant.³

The Jews were trained to pay close attention to every minute detail of Moses (the Law) and the prophets, studying them meticulously, memorizing them, and following them to the letter. The author is telling the reader to be even more attentive and pay even closer attention to Jesus because He is FAR SUPERIOR to Moses and angels.

The expression “we should let slip” is one word in the Greek, and it occurs nowhere else in the New Testament. The absence of the pronoun seems to be designed for the allowing of a double thought: lest we “let slip” the things we have heard, and, or, lest we ourselves slip away— apostatize. A.W. Pink

- 2 This word “contemplates Christians as in peril of being carried downstream past a fixed landing place and so failing to gain its security.”⁴
- 3 “In Romans 5:19 (*parakoe*) means literally ‘to hear alongside,’ thus, ‘a failing to hear, a hearing amiss’”.
For as through the one man's disobedience (*parakoe*: inattention, “to hear alongside”¹) the many were made sinners, even so through the obedience of the One the many will be made righteous.

II Verses 2-4

For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, ³how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, ⁴God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

- A “The word spoken through angels” refers to the Law. It could not be changed and every instance of breaking it brought a penalty. The writer is making the point in another way. The Old Covenant was mediated by angels and had to be heeded.

³ Wuest, *Hebrews in The Greek New Testament*

⁴ Bruce, *The Epistle to the Hebrews*

Deuteronomy 33:2

*“The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with **ten thousands of saints**;
From His right hand
Came a fiery law for them.*

Acts 7:38-39

*This is he who was in the congregation in the wilderness with **the Angel** who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,
³⁹ whom our fathers would not obey, but rejected.*

Galatians 3:19

*What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was **appointed through angels** by the hand of a mediator.*

B “If we neglect” *ameleo*: to be careless of: - make light of, neglect, be negligent, not regard, to not care

- 1 The writer is warning the reader. The first covenant was only mediated through angels and Moses, and had to be heeded. Surely the second covenant, mediated by God’s Son (that is to say, God Himself) needed so much more exceedingly, to be heard and obeyed.

“How shall we escape”? This is emphasized by a solemn warning, namely, despisers of God were summarily dealt with under the law; therefore, those who shut their ears to the Gospel, which is so much more excellent, are, without doubt, treasuring up unto themselves wrath against the day of wrath (Rom. 2: 4, 5). A.W. Pink

- 2 Some of them were considering going back to the Law. He is warning them not to neglect this superior covenant by returning to the other.

The Greek word here rendered “neglect” is translated “made light of” in Matthew 22: 5. A.W. Pink

The words “if we neglect” have their primary reference to the Jews of the period in which the writer lived, who had outwardly left the temple sacrifices, had made a profession of Messiah as High Priest, and who under stress of persecution from apostate Judaism, were neglecting attendance upon the means of grace (10:25), were allowing themselves to drift by New Testament truth, were leaning back towards the First Testament, and were in danger of returning to the temple sacrifices, an act that would constitute the sin known as apostasy, from which there would be no recovery. The writer is trying to keep them from committing that sin. Wuest

Thus, in the light of the whole context four reasons may be mentioned why we should give the more earnest heed to the things which God has spoken unto us: First, because of the glory and majesty of the One by whom He has communicated His mind and will, the Son. Second, because the message of Christianity is final. Third, because of the infinite preciousness of the Gospel. Fourth, because of the hopeless perdition and terrible tortures awaiting those who reject or let slip the testimony of God’s wondrous grace. A. W. Pink

But the certainty of the new revelation was becoming doubtful to them. Therefore, the writer speaks of the New Testament as "so great salvation," and shows its trustworthiness by adducing the following three features: first, it was originally proclaimed by the Lord; second, it was confirmed by those that heard Him; third, it was certified as from God by reason of the miracles that accompanied its announcement. Wuest

The excellency of this salvation is denoted by the words "so great." The absence of any co-relative implies it to be so wondrous that its greatness cannot be expressed. A.W. Pink

These miraculous manifestations were in the form of signs (semeion), "a sign, mark or token miraculous in nature," wonders (teras), "something so strange as to cause it to be watched, miraculous in nature," divers miracles (dunamis) "a supernatural act which has in it the inherent power of God," thus, a miracle, and gifts (merismos), "distributions or impartations" from the Holy Spirit, the latter construction being subjective genitive, in which the person in the genitive case performs the action in the noun of action, here the word merismos, (distributions, impartations). For a catalogue of all these, one can go to the Gospels, the Book of Acts, and to First Corinthians. Wuest

3 How does this apply to us? Most of us are not tempted to "return" to Judaism, since most of us were never part of that system. How might "neglecting" this salvation manifest itself in a believer's life?

a The way we demonstrate that we "do not care" is by turning "back" to rules invented by Christian tradition in order to be acceptable to God. These Jews were turning back to animal sacrifices, but current Christians turn to "spiritual disciplines" such as prayer, fasting, right living, confession of sin.

Christian laws and practices are like the children of Israel making a golden calf. In declaring that this calf is what delivered them from Egypt and then worshipping the calf, they insulted the God who truly had delivered them so mightily. Similarly, when we attribute our salvation to our own diligence and good deeds and trust in anything other than our true deliverer, this is nothing short of IDOLATRY, only more extreme in that not only do we trust in our rituals, but in ourselves in performing them.

III Verses 5-8

For He did not subject to angels the world to come, concerning which we are speaking.

6 But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"

7 "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET "
For in subjecting all things to him, He left nothing that is not
subject to him. But now we do not yet see all things subjected to him.

The "world to come" is the renovated earth under the reign of the Messiah. In the spiritual arithmetic of Scripture the number of the earth is four, a number plainly stamped upon it: note the four seasons of the year, the four points to its compass. How striking it to note, then is, that the Word speaks of exactly four earths, namely, the pre-Adamic, the present, the Millennial (delivered from the curse), the new earth. The "world to come" is the time when Israel shall dwell in their own land in peace and blessing, when wars shall be made to cease, when oppression and injustice shall end, when all the outward creation shall manifest the presence of the Prince of peace. A.W. Pink

- A** From Wuest Word Studies: But to whom do the words "son of man" refer, to the Messiah who is called the Son of man, or to mankind? The Greek word "visit" is *episkeptomai*. The word means "to look upon in order to help or to benefit, to look after, to have a care for." This clearly indicates that the **son of man spoken of here is the human race**. God looks upon the human race in order to help or to benefit it. Thus, the picture in verses 6-8 is that of the human race in Adam."
1 (Most commentators agree with this assessment.)
- B** V 7 God created humankind and crowned him with glory and honor and in his unfallen state appointed him over all of the earth. All things were subjected to him on earth.
- C** "But now we do not yet see all things subjected to him," is speaking of a delay. Sin delayed the dominion of man over the earth.⁵

But now comes a sad note. The words, "But now we see not yet all things put under him," point to the fact that Adam through his fall into sin, lost the dominion he had before enjoyed. He was no longer master of himself. He had become a fallen creature, with a totally depraved nature. He was a slave to sin. The animal kingdom was subservient to him not now through affection but fear. The ground, instead of yielding only good things, now produced also thorns, weeds, and other harmful things. Extremes of heat and cold, poisonous reptiles, earthquakes, typhoons, hurricanes, all conspired to make his life a constant battle to survive. He had lost the dominion over all these things.⁶

But the Lord Jesus, through the blood of His Cross, has regained for man the dominion over this earth, and will in the Millennial Kingdom dethrone Satan, ruling as King of kings and Lord of lords. The saved of the human race will be associated with Him in this reign. Thus, the angels will not administer the Millennial earth, but man in the Person of the Son of Man and those of the human race saved by His precious blood. Wuest

⁵ See note for vs.8, NKJV Nelson Study Bible

⁶ Wuest, Hebrews in the Greek New Testament

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It is not simply “at his feet,” but “under.” The scope of the subjection is seen by the “all things.” This goes beyond the terms of Psalm 8: 7, 8, for the last Adam has secured for His people more than the first Adam lost. All creation, even angels, will then be “in subjection” to man. A.W. Pink

IV Verses 9-10

But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. ¹⁰For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

A The Wuest translation for these verses is as follows:

But Jesus, made for a little time lower than the angels with the design that He by the grace of God should taste death for every man, we see crowned as a victor with glory and honor because of the suffering of death.

- 1 This is the first mention of Jesus. The Jews would have seen it as the Greek transliteration of Jehoshua⁷, the name of the God of Israel. They would see that the writer is attributing deity to Jesus.

The writer up to this point had spoken of the Son as superior to the prophets and the angels. Now, he suddenly says that the Son is the Jehoshua of the Old Testament and the Jesus of Nazareth of the New. Wuest

“But we see Jesus.” What is meant by this? To what was the apostle referring? How do we “see Jesus?” Not by means of mysterious dreams or ecstatic visions, not by the exercise of our imagination, nor by a process of visualization; but by faith. Just as Christ declared, in John 8:56, “Abraham rejoiced to see My day, and he saw it, and was glad.” Faith is the eye of the spirit, which views and enjoys what the Word of God presents to its vision. In the Gospels, Acts, Epistles, Revelation, God has told us about the exaltation of His Son; those who receive by faith what He has there declared, “see Jesus crowned with glory and honor,” as truly and vividly as His enemies once saw Him here on earth “crowned with thorns.” A.W. Pink

Every real Christian has reason to say with Job, “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee” (Job 42: 5). He has “seen” Him leaving Heaven and coming to earth, in order to “seek and to save that which was lost.” He has “seen” Him as a sacrificial Substitute on the cross, there bearing “our sins in His own body on the tree.” He has “seen” Him rising again in triumph from the grave, so that because He lives, we live also. He has “seen” Him highly exalted, “crowned with glory and honor.” He has “seen Him thus as presented to the eye of faith in the sure Word of God. To Him the testimony of Holy Scripture is infinitely more reliable and valuable than the testimony of his senses. A.W. Pink

⁷ Wuest

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As God looks at His incarnate Son He sees, for the first time, a perfect Man, and us in Him. And as we, by faith, "see Jesus crowned with glory and honor," we discover both the proof and pledge of ourselves yet being "crowned with glory and honor." A.W. Pink

When you meditate upon the glory of God's majesty and holiness, and then think of your own exceeding sinfulness, and are bowed into the dust; remember that up there is a Man in the glory, and that that Man is the measure of God's thoughts concerning you. Remember, that by wondrous and sovereign grace, you have been not only predestined to be conformed to His image, but that you should, as a joint-heir with Him, share His inheritance. A.W. Pink

- 2 "Made for a little while lower than the angels" is referring to the incarnation (God in human flesh).
- 3 "Taste death for everyone" refers to the crucifixion.

"By the suffering of death." This expression denotes that Christ's exit from the land of the living was no easy or gentle one, but a death of "suffering"; one accompanied with much inward agony and outward torture. It was the "death of the cross" (Phil. 2: 8). It was a death in which He suffered not only at the hands of men and of Satan, but from God Himself. It was a death in which He fully satisfied the demands of infinite holiness and justice. A.W. Pink

A holy God cannot look upon sin with any degree of allowance. A righteous God cannot but require that the demands of the violated law be satisfied. And a loving God cannot but provide the very payment of the penalty which His law demands. Thus, the writer shows the sweet reasonableness of the Cross. And because only God can satisfy the demands of God, so only the Messiah who is one of the Persons of the Godhead, could in the great plan of salvation, provide the sacrifice. God the Father provides the salvation, God the Son procures it, and God the Holy Spirit applies it. Wuest

At Calvary He actually drained the bitterer cup. The death He tasted was "The curse which sin brings, the penalty of the broken law, the manifestation of the power of the devil, the expression of the wrath of God; and in all these aspects the Lord Jesus Christ came into contact with death and tasted it to the very last" (Saphir). A.W. Pink

It was solely by the grace and good pleasure of God, and not by the violence of man or Satan, that the Lord Jesus was brought to the Cross to die. A.W. Pink

It was consonant with the Divine attributes that the Son should, for a season be "made lower than the angels" in order to "taste death" for His people. It was not only according to God's eternal purpose, but it was also suited to all His wondrous perfections. Never was God more Godlike than when, in the person of Jesus, He was crucified for our sins. A.W. Pink

Vs. 10 "it was fitting" The words "it became" are the translation of prepo, "to be becoming, seemly, fit." Wuest

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It was an inner fitness in God's dealings. The fact that God the Father decreed that it must be through the blood of Christ's Cross that the Captain of our salvation would become the Saviour of sinners, did not find its origin in a divine fiat, but in the very constitution of the nature of God. Wuest

It "became" God's wisdom. His wisdom is evidenced in all His works, but nowhere so perspicuously or conspicuously as at Calvary. The cross was the masterpiece of Omniscience. It was there that God exhibited the solution to a problem which no finite intelligence could ever have solved, namely, how justice and mercy might be perfectly harmonized.

It "became" the holiness of God. What is His holiness? It is impossible for human language to supply an adequate definition. Perhaps about as near as we can come to one is to say, it is the antithesis of evil, the very nature of God hating sin. Again and again during Old Testament times God manifested His displeasure against sin, but never did the white light of God's holiness shine forth so vividly as at Calvary, where we see Him smiting His own Beloved because the sins of His people had been transferred to Him. A.W. Pink

It "became" His power. Never was the power of God so marvelously displayed as it was at Golgotha. A.W. Pink

It "became" His righteousness. He can by no means clear the guilty. Sin must be punished where ever it is found. God's justice would not abate any of its demands when sin, through imputation, was found upon Christ: as Romans 8: 32 says, He "spared not His own Son." A.W. Pink

It "became" the love and grace of God. Innumerable tokens of these have and do His children receive, but the supreme proof of them is furnished at the cross. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4: 10). A.W. Pink

- 4 "To perfect the author of their salvation through sufferings" does not mean that Jesus was less than perfect and needed to be made perfect through suffering. It is referring to what he suffered in His death which reached the goal of man's redemption.

The words "to make perfect" are literally "to carry to the goal or consummation." The word is teleioo. This does not imply any moral imperfection in the Lord Jesus, but speaks of the consummation of the human experience of suffering the death of the Cross, through which He must pass if He is to become the Captain of our salvation.⁵

"The Captain of their salvation." This is one out of more than three hundred titles given to the Lord Jesus in the Scriptures, each of which has its own distinctive meaning and preciousness. The Greek word is "Archehos," and is found four times in the New Testament. It signifies the "Chief Leader." It is the word rendered

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“Author” in Hebrews 12: 2, Thus the underlying thoughts of this title are, Christ’s going before His people, leading His soldiers, and being in command of them. A.W. Pink

The previous verse speaks of Christ “learning obedience by the things which He suffered,” which does not mean that He learned to obey, but rather that He learned by experience what obedience is. In like manner it was by the experiences through which He passed that Christ was “perfected,” not experimentally, but officially, to be “the Captain” of our salvation. A.W. Pink

- 5 “In bringing many sons into glory” refers to the accomplishment of Jesus through his death.
- a He paid the penalty for Adam’s sin and regained for mankind what Adam had lost.

The term “glory” is one of the most comprehensive words used in all the Bible. It is almost impossible to define; perhaps “the sum of all excellency” is as near as we can come to it. It means that the “many sons” will be raised to the highest possible state and position of dignity and honor. A.W. Pink

V Verses 11-13

For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,

12 saying,

**“I WILL PROCLAIM YOUR NAME TO MY BRETHREN,
IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”**

13 And again,

“I WILL PUT MY TRUST IN HIM ”

And again,

“BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

- A God is our Father. Jesus is our brother.
- B Jesus is not ashamed to call us brethren.
- C God is not ashamed to be our God. Heb. 11:16
- D We are not ashamed of the gospel. Romans 1:16
- E He lived here a life of faith, that is, a life of trust in and dependence upon the Father.

The life which Jesus Christ lived here for thirty-three years was a life of faith. That is the meaning of that little-understood word in Hebrews 12: 2: “Looking off unto Jesus (His name, as Man), the Author (Greek, same as “Captain” in 2: 10) and Perfecter of faith.” If these words be carefully weighed in the light of their context, their meaning is plain. In Hebrews 11 we have illustrated, from the Old Testament saints, various aspects of the life of faith, but in Jesus we see every aspect of it perfectly exemplified. As our Captain or Leader, He has gone before His soldiers, setting before them an inspiring example. The path we are called on to tread, is the same He trod. The race we are bidden to run, is the same He ran. And we are to walk and run as He did, by faith. A.W. Pink

F We are God's gift to Jesus, and Jesus is God's gift to us.

"Behold I and the children which God hath given Me." Let us endeavor to point out one or two plain implications. First, how dear, how precious, must God's elect be unto Christ! They are the Father's own "gift" unto Him. The value of a gift lies not in its intrinsic worth, but in the esteem and affection in which the giver is held.
A.W. Pink

VI Verses 14-15

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵and might free those who through fear of death were subject to slavery all their lives.

"Partook" It is metecho, made up of echo "to hold" and meta "with," thus, "to hold with." Thus, our Lord took hold of human nature without its sin in the incarnation, and held it to Himself as an additional nature, thus associating Himself with the human race in its possession of flesh and blood. He took to Himself, something with which by nature He had nothing in common. A.W. Pink

A "Render powerless"// katargeô: to render inoperative, abolish⁸, to be (render) entirely idle (useless), literally or figuratively: - abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

The word for "power" in the Greek text here is kratos, which means "power in the sense of dominion." His dominion over the human race was in the form of death. That dominion is now broken. Wuest

The prince of this world is judged (John 16:11); he is conquered not merely by power, but by the power of justice and truth.... He stood upon the justice of God, upon the inflexibility of His law, upon the true nature of our sins. But when Christ died our very death, when He was made sin and a curse for us, then all the power of Satan was gone. A.W. Pink

...that Christ's death had in view these two ends which cannot be separated, namely, destroying the Devil, and delivering us. A.W. Pink

⁸ NAS Exhaustive Concordance

- 1 He who had the power of death, has it no longer. We are thus free from the fear of death and are no longer under bondage to death or the fear of it.

Ephesians 2:15

By abolishing (katargeô) in His flesh the enmity, which is the Law of commandments contained in ordinances,

Romans 7:16

But now we have been released (katargeô) from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

Galatians 5:4

You have been severed (katargeô) from Christ, you who are seeking to be justified by law; you have fallen from grace.

1 Corinthians 15:56

The sting of death is sin, and the power of sin is the law.

VII Verses 16-17

For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. ¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

The incarnation made possible, therefore, His becoming a merciful high priest. The Greek word "merciful" speaks of that feeling of sympathy with the misery of another that leads one to act in his behalf to relieve that misery. The idea is that of a compassionate heart leading one to acts of mercy, the purpose of which is to relieve the suffering and misery of the object of that compassion. The Lord Jesus, being such a compassionate high priest, is, therefore, a faithful one, the word "faithful" here having the idea of fidelity.⁹

- A Wuest also points out that the concept of a High Priest being compassionate was foreign to the Jew. The priests were demanding and often cruel. Having a high priest who loved them was likely quite appealing.
 - 1 Often believers take on a false image of Jesus, as one of being harsh and critical and angry. We too should rejoice that our high priest loves us as He does...that our high priest is actually our brother.

The Son of God became the Son of Man in order that He might be an High Priest . There was an absolute necessity for this. First, because of the infinite disparity there is between God and men: He is of infinite glory and majesty, and dwells in that light which no man can approach unto (1 Tim. 6: 16); they are but dust and ashes (Gen. 18: 27). Second, because of the contrariety of nature between God and men: He is most pure and holy, they most polluted and unholy. Third, because of the resultant enmity between God and men (Rom. 5: 10; Col. 1: 21). Hence we may observe: there is no immediate access for any man to God without a priest; there is

⁹ Wuest

no priest qualified to act for men in things pertaining to God, but Jesus Christ, the God-man. A.W. Pink

“Propitiation is never used of any act whereby man brings God into a favorable attitude or gracious disposition. It is God who is “propitiated” by the vindication of His holy and righteous character, whereby, through the provision He has made in the vicarious and expiatory sacrifice of Christ, He has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sins.”-Vine’s Expository Dictionary of Old Testament and New Testament Words.

Reconciliation is one of the effects or fruits of propitiation. Reconciliation is between God and us; propitiation is solely God-ward. Propitiation was the appeasing of God’s holy anger and righteous wrath. A.W. Pink

VIII Verse 18

For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

The word “tempted” is the translation of peirazomai, which referred first to the action of putting someone to the test to see what good or evil is in the one tested, and second, because so many broke down under the test and committed sin, the word came to mean a “solicitation to do evil.” Both meanings are in view here. Our Lord in His incarnation as the Last Adam, was put to the test and was also solicited to do evil (Matt. 4:1-11). Here the inspired writer has in view the testings and solicitations to do evil that were associated with His expiatory sufferings on the Cross. A.W. Pink

- A Jesus, because of His experience as a human being, because of his temptations, and because of His death and victory over death, is able to help us in our time of need. “The word “succor” is the translation of boetheoi, which means ‘to run to the cry of those in danger and bring them aid.’”-Wuest
- B *Our hearts cry out. He comes running to our cry to give us aid.*

Romans 8:15 (NASB)

¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

“Cry out” is krazō: to “croak” (as a raven) or scream, that is, (generally) to call aloud (shriek, exclaim, entreat): - cry (out).

Mark 14:33-36

And He took with Him Peter and James and John, and began to be very distressed and troubled. ³⁴And He said to them, “My soul is deeply grieved to the point of death; remain here and keep watch.” ³⁵And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. ³⁶And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”

Galatians 4:4-6

But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the

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adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

Matthew 14:30

But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"

Matthew 15:22

And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."

Matthew 20:31

Then the multitude warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

Matthew 27:50

And Jesus cried out again with a loud voice, and yielded up His spirit.