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The Proof of Messiah's Salvation

2: 10-18

The proof of Messiah's salvation DIG: What is the ultimate weapon that the Serpent holds over us? How did Yeshua destroy that weapon? Why did we need someone with flesh and blood like us - not an angel - to die in our place? What did Messiah accomplish by His death as one of us? What is the goal of our salvation (verses 10-11)? What does it mean to call Jesus the Author of salvation? What is the difference between the way Yeshua made atonement for sins and the way the high priest made atonement on Yom Kippur?

REFLECT: Because Jesus makes you holy, ADONAI is proud of you. Being included in God's family is the greatest privilege you and I will ever receive. Nothing even comes close. Why not pause right now and thank YHVH that He included you in His family? Read Hebrews 4:15. What does it mean to you that Yeshua actually experienced life the way you do? Read Philippians 2:5-11. If our attitude is like Messiah's, what will our lives be like? Of all three titles for Christ (brother, Author of salvation, High Priest), which one means the most to you right now? Why?

The Talmud states that the world stands upon three things: Torah study, worship, and *gemilut chasadim* (good deeds). The rabbi's primary responsibility then, as now, is not the preaching of sermons or visiting the sick; it is interpreting the demands of the 613 commands of the Torah. There is not secondary emphasis in the religious leader's ministry, for the great Rabbi Hillel, an older contemporary of Yeshua, said: **Who has gained for himself words of the Torah has gained the life of the world to come.** The Pharisees extended hope only to those who, according to one of the apocryphal books, the Psalms of Solomon, could "walk in the righteousness of [God's] commandments." However, the gospel extends its unique hope to all those whose walk, whose way of life, is singularly bound up with the **Messiah's** free gift of righteousness.⁶⁴

Christ crucified was, and is, a **stumbling block to the Jew (First Corinthians 1:23)**. This may have been one of the factors that influenced some of **the Jews** to **drift** away from believing in **Messiah (to see link click [AI](#) - How Shall We Escape If We Ignore So Great a Salvation)**, back to the Levitical sacrifices. The inspired writer seeks to justify his

bold assertion: **But we do see Yeshua - who indeed was made for a little while lower than the angels - now crowned with glory and honor because He suffered death, so that by God's grace He might taste death for all mankind (2:9 CJB).** He senses the recoil that some of his readers would have from the thought of a suffering **Messiah** (see the commentary on **The Life of Christ My - The Jewish Concept of Two Messiah's**), and now shows that **Yeshua's** suffering and death were according to **YHVH's** divine will.⁶⁵



For in bringing many sons and daughters to glory, it was only fitting that God the Father, the Creator and Preserver of everything, being consistent with God's wisdom, should make the Author of their salvation perfect through what He suffered, death on the cross (2:10). The cross was a masterpiece of wisdom. **YHVH** solved the problem that no human or angel could solve. What **He** did was also consistent with **His** holiness, for **Ha'Shem** showed **His** hatred for **sin**. It was consistent with **His** power, being the greatest display of power ever seen. **Messiah** endured thousands of years of **sin** in just a few hours on the cross **God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God (Second Corinthians 5:21).** It was consistent with **His** love, in that **He** loved the world so much that **He** gave **His** one and only Son, that whoever believes in Him shall not perish by have eternal life (see the commentary on **The Life of Christ Ms - The Eternal Security of the Believer**). Finally, it was consistent with **His** grace, because **Jesus'** sacrifice was substitutionary. **He** died in your place and in my place. No truth is more basic to the gospel than this. **He** who is above **the angels**, became, **for a little while lower than the angels** so that **He** might **suffer death** on behalf of everyone.⁶⁶

In **verses 12-13**, the author quotes three messianic passages from the TaNaKh to emphasize **Messiah's** humanity and **His** identification with **mankind**. Concerning the fear

of death, **Satan's** ultimate weapon, the letter to the **Hebrews** offers us much to console us. **For both Yeshua, who sets people apart for God, and the ones being set apart (sanctified) have a common origin - this is why His is not ashamed to call them brothers and sisters when He says: "I will proclaim your name to my brothers; in the midst of the congregation I will sing Your praise" (Hebrews 2:11-12 CJB quoting Psalm 22:22).** Glory, not the grave, is our final destiny. Our passageway has been cleared of all obstacles by **Him** who became our perfect **Savior** through **His** death on the cross. In **His** oneness with us, we can rest assured that **Jesus** is **not ashamed to call us brothers and sisters**, making us part of the family of **God** and infinitely precious to **Him**.

The little flock of Messianic believers needed to hear, not only of **ADONAI's** provision for them in heaven, but also of **His** help for them on earth. They needed to know that what **God the Father** had done for them in **His Son** is not reserved solely for **the world to come (2:5 CJB)**. **Jews** always believed in the necessity of making the most out of **their** lives in this world. Consequently, the **Hebrews** were told that **Messiah suffered** being mindful of **His people's** needs during times of personal crisis (**2:18**), and that **He** is willing and able to sympathize with **them in their weakness (4:15)**.⁶⁷

Also, "I will put my trust in Him" (Hebrews 2:13a CJB quoting Isaiah 8:17). This points out that **Isaiah**, finding that **his** prophecies of salvation and judgment met with no positive response from either the king or the people, put **his faith** and **trust in God** to deliver Isra'el. Here the writer of **Hebrews** quotes that passage to show the relationship of **the Son to the Father** as he now waits for **Yeshua's** enemies to be subdued.

And then it goes on, "Here I am, along with the children God has given me" (Hebrews 2:13b CJB quoting Isaiah 8:18). The writer now quotes **Isaiah** to show the close unity that exists between **the Lord Jesus** and those whom **He** calls **His brothers and sisters**. **The Lord Yeshua** never called **His** people **brothers** or **sisters** before the cross. **He** called them **friends** or **sheep**, but never **brothers** or **sisters**. Why? Because **they** could not truly be **brothers** or **sisters** until after the cross, when their **sin** was paid for and **His** righteousness was transferred, or imputed, to their spiritual bank account. Only then did they become spiritual **brothers** and **sisters** of **the Lord**. As soon as **Messiah** rose from the dead, **He** said to Mary Magdalene: **Go to My brothers and tell them that I am going back to My Father and your Father, to my God and your God (John 20:17b CJB)**. For the first time, **He** called **His** apostles **brothers**.⁶⁸

As a man **Yeshua** had to suffer like us in order to fully identify with us. This is what uniquely qualifies **Him** to be our mediator. By being identified fully with both **YHVH** and

with us, **He** bridges the gap (**Isaiah 59:1-2**), and creates for us the unity with **God** that **He Himself** has.⁶⁹ **Therefore, since the children share a common physical nature as human beings, He became like them, flesh and blood, and shared the same human nature.** As **God, He** does not have flesh and blood, but **He** became man to have a common element with humanity. When **He** was born, **He** shared the same human nature but without its **sin**. This was not in place of **His** deity, but it was something additional to it. **So that by His death He might render ineffective** (Greek: *katargeo*) **the one who had power over death (that is, the Adversary), and thus set free those who had been in bondage all their lives because of their fear of death (2:14-15 CJB).** The same word is used concerning the Torah. It was not destroyed, but it was **rendered ineffective** for salvation, and, as a result, it does not hold any legal authority over the believer anymore. **The great dragon** continues to exercise **his power** on earth, but insofar as the death of a believer is concerned, **he** has been **rendered ineffective**.

Indeed, it is obvious that He does not take hold of fallen angels to help them; on the contrary, "He takes hold of the seed of Avraham" (Hebrews 2:16 CJB quoting Isaiah 41:8-9). **God** didn't choose to provide salvation for fallen **angels**; **He** only chose to provide salvation for fallen **mankind**. **God** had to become like the ones **He** is providing salvation for. **He** never intended to become an **angel**. And when **He** became human to provide salvation, **He** didn't become just any human, but **the seed of Abraham** - a Jewish man.⁷⁰

This is why He had to become like His brothers and sisters in every respect (2:17a CJB). You've barely dipped a toe into **Matthew's** gospel when you realize **Yeshua** hails from the Titled-Halo Society. **Rahab** was a Jericho prostitute. **Ruth** was from the wrong side of the tracks. **David** had a thirty-year problem with lust, culminating with **his sin** with Bathsheba. But did **Jesus** erase **His** name from the list? Not at all . . .

Why did **Messiah** hand **His** family's dirty laundry out on the neighborhood clothesline?

Because your family has some also. The dad who never came home. The mother who always came home drunk. The grandparent who ran away with a coworker. If your family tree has some bruised fruit, then **Christ** wants you to know, "I've been there."

The phrase, "I've been there" is in the chorus our **Lord's** theme song. To the lonely, **Jesus** whispers, "I've been there." To the discouraged, **God's Son** nods **His** head and sighs, "I've been there." Whatever you are facing, **He** knows how you feel.⁷¹

So that He might become a merciful and faithful High Priest (Hebrew: *cohen godol*) **in the service of God, making atonement,** or propitiation (Greek: *ilaskesthai*).

Propitiation is the averting the wrath of **Ha'Shem** by means of the vicarious (substitutionary, performed by others) and efficacious (producing the desired effect) sacrifice (death) of **Jesus Christ** (the atonement). Propitiation is the work of **Messiah** that satisfies every claim of **God's** holiness and justice so that **ADONAI** is free to act on the behalf of believers (**Isaiah 53:4-11; Second Corinthians 5:21; Galatians 3:13; Romans 3:23-26; First Peter 2:24**). Therefore, by means of **Yeshua's** death, **God** was propitiated, and **His** wrath against **sin** was satisfied by the substitutionary payment of the innocent blood of **the Son for the sins of the people (2:17b CJB)**. This concept is not found in any other religion.

The background of **verses 14 to 17** is the concept of **the kinsman-redeemer** found in the TaNaKh (see the commentary on **Ruth Ax - Ruth and Bo'az on the Threshing Floor**). Under the Torah there were many ways a Jew could get into trouble, and one of these was to fall into a state of indebtedness beyond his ability to repay. In that case, a Jew had only two options. He had to sell himself into slavery for six years or find a kinsman-redeemer to pay his debt. But the kinsman-redeemer had to meet **three requirements**. First, he had to be a kinsman or **blood relative**; second, he had to have **the means to pay his relative's debt**; and third, the kinsman had to be **willing to pay of his relative's debt**. He was, however, under no obligation to do so because being a kinsman was a voluntary role.

The Bible teaches that those who **sin** are **slaves to sin (John 8:34; Romans 6:15-23)**. This is true of all **mankind** - we were all born **sinners**. Yet, the **Jews** were also enslaved to the 613 commandments and prohibitions the Torah because of their inability to meet its high, holy standard of perfection. But **Yeshua, the Kinsman-Redeemer**, fulfilled all **three requirements**. First, **He** was a kinsman. By becoming human, **He** had a **blood-relationship** to all **mankind** in general. Since **He** came as a member of **the seed of Abraham**, **He** had a **blood-relationship** with the **Jews** in particular. Second, **He** had **the means to pay His relative's debt**. In this case the price of redemption was innocent human blood. Because **He** was the only **Jew** who ever lived that kept all 613 commandments and prohibitions of the Torah perfectly, **His** shed blood was innocent. Third, **He** was **wiling to pay His relative's debt**, and **He** did it voluntarily, saying: **No one can take My life from Me. I sacrifice it voluntarily (John 10:18 NLT)**.⁷²

Finally, the author makes the application of **Messiah's** work to us in the conflict of life. **For since He Himself suffered death when He was tempted, He is able to help those who are being tempted (2:18)**. **Jesus** was **tempted** at the beginning of **His** ministry (see the commentary on **The Life of Christ Bj - Jesus is Tempted in the Wilderness**), **tempted** at the end of **His** First Coming on the cross (see the commentary on **The Life of**

Christ Lv - Jesus' Second Three Hours on the Cross: The Wrath of God), and no doubt, countless times in between. The word **help** (Greek: *boetheo*) means *to run to the cry of those in danger and bring them aid*. How precious it is to know that when we are being **tempted**, our **Lord Jesus** always stand ready, eager to *run to our cry and bring us aid*.

When you have a problem, it's wonderful to be able to talk with **Christ** who has already experienced it and come through successfully. Other people may be understanding, but they cannot fully understand. **Yeshua** came to identify with us, to experience what we experience. **For we do not have a Great High Priest unable to empathize with our weaknesses; since in every respect He was tempted just as we are, the only difference being that He did not sin (4:15). Messiah** became our **Sympathizer, a merciful and faithful High Priest. He** was hungry, **He** was thirsty. **He** was overcome with fatigue, **He** slept, **He** was taught (**Isaiah 50:4**), **He** grew, **He** loved, **He** was amazed, **He** was glad, **He** was angry, **He** was indignant, **He** was grieved, **He** was troubled, **He** was overcome by future events, **He** exercised faith, **He** read the Scriptures, **He** prayed, and **He** cried when **His** heart ached.

Jesus felt everything we will ever feel - and more. For example, **He** felt **temptation** to a degree that we could not possibly experience. Most of us never know the full degree of resistible **temptation** because we usually give in long before that degree is reached. But since **the Lord** never **sinned**, **He** took the full measure of every **temptation** that came to **Him**. And **He** was victorious in every trial.⁷³

Christ is not only **the Author** of salvation, **He** is not only **the Sanctifier**, **He** is not only **the Satan-Conqueror**, but **He** is also **Yeshua the Helper**. **He** is able to **help us** when we are being **tempted**. **No temptation has overtaken you except what is common to mankind**. And God is faithful; **He will not let you be tempted beyond what you can bear**. So when you are tempted, **He will also provide a way out so that you can endure it (First Corinthians 10:13)**. When tempted, look for **the way out** that **Jesus** has **provided**. This is our **Savior**. **Better** than **the angels**, our perfect **Substitute**. What a **Savior He** is. There is no other.