

Session 6 The Captain Of Their Salvation

Before the Silence: A Study of Hebrews

Session 6 | Hebrews 2:10-18

The Suffering Son And His Brethren (Hebrews 2:10-18)

Session 5 ended with “**But we see Jesus**”: made lower than the angels for the suffering of death, yet crowned with glory and honour. Hebrews now explains why that suffering was fitting. The Son entered the condition of the children, tasted death, defeated death’s dominion, and became the merciful and faithful High Priest for the people.

The passage moves in four steps:

- **Hebrews 2:10** - The captain of their salvation is made perfect

through sufferings.

- **Hebrews 2:11-13** - The sanctifier is not ashamed to call the sanctified brethren.
- **Hebrews 2:14-16** - The Son partakes of flesh and blood to defeat death’s dominion and lay hold of Abraham’s seed.
- **Hebrews 2:17-18** - His true identification with the brethren makes Him the merciful, faithful, and helpful High Priest.

Hebrews 2:10 - Perfect Through Sufferings

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Exegesis

- “**It became him**” means it was fitting or appropriate. The suffering path was not an embarrassment to God’s plan.
- “**For whom are all things, and by whom are all things**” identifies the Father as the One for whom and by whom all things exist.
- “**Bringing many sons unto glory**” should be heard first in Israel’s story and hope. God has long been bringing sons toward glory, and the Messiah completes that work.
- “**The captain of their salvation**” presents Jesus as the leader, author, or pioneer who brings salvation to its intended goal.
- “**Perfect through sufferings**” does not mean Christ became morally better. It means His Messianic work was brought to completion through suffering.

Closely Relevant Cross-References

- **Exodus 15:13-17** - God redeemed His people and guided them toward His holy habitation.
- **Romans 11:36; 1 Corinthians 8:6** - Paul gives close parallel language and distinguishes the one God, the Father, from the one Lord Jesus Christ.

- **Isaiah 53:10-11** - The suffering Servant sees His seed and justifies many. **Hebrews 5:8-9** - Christ is made perfect and becomes the author of eternal salvation.

Text And Translation Notes

- “**Became**” is older English for fitting, suitable, or appropriate.
- “**Perfect**” belongs to the idea of reaching the goal or intended end, not moving from sinfulness to holiness.
- “**Captain**” carries leadership and authorship. He is the One who brings the salvation to completion.

Theological Insights

- Suffering is not a humiliation for the Messiah. Rather, it is a fitting way by which the Messiah completed His work after being rejected.
- The Father fittingly brings many sons to glory by making the captain of their salvation perfect through sufferings.

What The Passage Does Not Say

- It does **not** say Christ was morally imperfect before He suffered.
- It does **not** make “**many sons**” a generic church phrase detached from Israel’s hope.
- It does **not** separate the crown of verse 9 from the sufferings of verse 10.

Hebrews 2:11-13 - Not Ashamed To Call Them Brethren

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Exegesis

- “**He that sanctifieth**” is Christ, the Holy One who sets apart the people through His work.
- “**They who are sanctified**” are the ones made holy in relation to that work. In Hebrews’ setting, read them first with Israel in view.
- “**All of one**” means Jesus, the Son, and Israel, the sancti-

fied, are children of God; therefore they are “**all of one**” and “**brethren**.”

- “**Not ashamed to call them brethren**” shows the depth of the Son’s identification with those He came to redeem.
- Psalm 22 and Isaiah 8 are quoted to prove this identification from Israel’s own Scriptures.
- “**I will put my trust in him**” displays Messiah’s real incarnate dependence and obedience.

Closely Relevant Cross-References

- **Psalm 22:1, 22-24** - The suffering Psalm moves from the cross-cry to praise among the brethren and the seed of Jacob.
- **Psalm 22:27-31** - The same Psalm ends with worldwide worship, matching the wider reach of Messiah’s death.
- **Isaiah 8:17-18** - Isaiah and the children given to him are signs in Israel; Hebrews applies this language to Messiah and the children.
- **John 20:17** - The risen Christ speaks of “**my brethren**” after His suffering.
- **Hebrews 10:10** - They are sanctified through the offering of the body of Jesus Christ once for all.

Text And Translation Notes

- “**Sanctifieth**” means to make holy or set apart. Do not reduce it to gradual moral improvement.
- “**Church**” in verse 12 means assembly or congregation. In Psalm 22’s setting, it is Israel’s assembly, not the present body of Christ.
- The repeated “**And again**” in verse 13 shows Hebrews piling up scriptural testimony.

Theological Insights

- The Son’s identification with the brethren is not sentimental. It is grounded in sanctification, suffering, Scripture, and resurrection praise.
- Hebrews presents Messiah as the faithful One standing with the children God has given Him.

What The Passage Does Not Say

- It does **not** use “**brethren**” without Old Testament definition.
- It does **not** use “**church**” in Psalm 22 to erase Israel’s assembly.
- It does **not** make the Son’s trust imply inferiority of nature. It belongs to His true humanity.

Hebrews 2:14-15 - Flesh, Blood, Death, And Deliverance

*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
And deliver them who through fear of death were all their lifetime subject to bondage.*

Exegesis

- “**Forasmuch then**” draws the conclusion from the children of verse 13.
- Since the children are “**partakers of flesh and blood**,” the Son truly entered the mortal human condition.
- “**He also himself**” emphasizes the personal and voluntary involvement of the Son.
- “**Likewise took part of the same**” teaches real incarnation, while leaving room for His unique virgin-born entrance into flesh and blood.
- “**Through death**” gives the purpose. He took flesh and blood in order to die.
- His death destroys the devil’s death-dominion and delivers those enslaved by the fear of death.

Closely Relevant Cross-References

- **Genesis 3:15** - The seed of the woman bruises the serpent’s head.
- **John 1:14** - The Word was made flesh and dwelt among us.
- **1 Corinthians 15:25-26** - Christ reigns until all enemies are put under His feet, and the last enemy destroyed is death.
- **Colossians 2:14-15** - Through the cross Christ spoils principalities and powers.

palities and powers.

- **Revelation 1:17-18** - The risen Christ has the keys of hell and death.

Text And Translation Notes

- “**Likewise**” is precise. The Son partook of real flesh and blood, but not by ordinary human generation.
- “**Destroy**” carries the idea of rendering ineffective or making powerless. It does not mean the devil ceased to exist at the cross.
- “**Power**” is strength or dominion. The issue is the devil’s death-dominion.
- “**Bondage**” is slavery language, not ordinary nervousness.

Theological Insights

- The incarnation is necessary for the death. The Son could not taste death without taking flesh and blood.
- Hebrews treats death as a real enemy, not merely a metaphor.
- Deliverance from death-fear matters for a pressured Hebrew remnant that must endure reproach, loss, and danger rather than abandon Messiah.

What The Passage Does Not Say

- It does **not** make Christ’s flesh unreal or only apparent.
- It does **not** make His incarnation identical in every respect to ours.
- It does **not** teach that the devil is already nonexistent or unable to act.
- It does **not** turn death-fear into a generic lesson on anxiety management.

Hebrews 2:16 - The Seed Of Abraham

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Exegesis

- **“For verily”** gives solemn explanation of the direction of Messiah’s work.
- **“He took not on him the nature of angels”** denies that His redemptive taking-hold was directed toward angels.
- **“The seed of Abraham”** anchors the passage in Abrahamic covenant language, not vague religious humanity.
- The verse fits Hebrews 1-2: angels minister, but the Son identifies with Abraham’s seed.
- The phrase carries both incarnation and covenant implications. Messiah comes in Abraham’s line and acts for Abraham’s seed.

Closely Relevant Cross-References

- **Genesis 12:1-3** - God’s promise to Abraham includes blessing and blessing to all families of the earth.
- **Genesis 22:18** - In Abraham’s seed all nations are blessed.
- **Matthew 1:1** - Jesus is introduced as the son of David and son of Abraham.
- **Romans 15:8** - Jesus Christ was a minister of the circumcision to confirm the promises made unto the fathers, showing that **“he took on him the seed of Abraham”** describes His earthly ministry.

- **Romans 9:4-5** - The covenants, promises, and Christ according to the flesh belong to Israel.
- **Galatians 3:16** - Paul identifies the seed promise ultimately with Christ.

Text And Translation Notes

- The KJV supplies **“him the nature of”** to clarify the sense, but the underlying idea involves taking hold.
- Some modern translations render the verse as Christ giving help to Abraham’s descendants. The clear word for help appears in verse 18.
- **“Seed of Abraham”** should not be generalized away. It is covenant vocabulary.

Theological Insights

- The incarnation is Abrahamic. The Son’s redemptive identification is not with angels but with the promised seed line.
- The verse gives a strong reason to keep Hebrews in Israel’s covenant context.

What The Passage Does Not Say

- It does **not** make angels the objects of redemption in this passage.
- It does **not** replace Abraham’s seed with a generic mankind category.
- It does **not** allow the Abrahamic frame of Hebrews to be treated as incidental.

Hebrews 2:17-18 - A Merciful And Faithful High Priest

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Exegesis

- **“Wherefore”** draws the conclusion from verses 14-16. Because the children are flesh and blood and Abraham’s seed is in view, the Son had to be made like His brethren.
- **“In all things”** stresses true identification, without including sin.
- **“It behoved him”** means it was necessary or fitting. The incarnation is required by the priestly work.
- **“Merciful and faithful high priest”** introduces a major theme of Hebrews. His mercy relates to the people; His faithfulness relates to God and the task.
- **“To make reconciliation for the sins of the people”** is priestly language. The issue is sins dealt with before God.
- **“He is able to succour”** means He is able to come to the aid of those being tested.

Closely Relevant Cross-References

- **Leviticus 16:15-17** - The Day of Atonement gives the background for a high priest acting for the people before God.
- **Psalms 110:4** - Messiah is priest for ever after the order of Melchizedek.
- **Hebrews 4:14-16** - Jesus is the great High Priest who can be approached for mercy and help.
- **Hebrews 5:1-10** - Hebrews explains high-priestly appointment and Christ’s priesthood in more detail.
- **Hebrews 12:3-4** - The hearers must consider Him who endured contradiction and resist even unto blood.

Text And Translation Notes

- **“Behoved”** means necessary, fitting, or required by the nature of the work.
- **“Reconciliation”** carries the concept of propitiation, not God simply overlooking sin.
- **“The people”** should be allowed its covenant force. In Hebrews, the people are Israel in their priestly and sacrificial setting.
- **“Succour”** means to help, aid, or come to the rescue.
- **“Tempted”** can mean tested or tempted. In Hebrews, the hearers are under pressure to drift, draw back, or return to the old

order.

Theological Insights

- After being rejected by His people, it behooved Christ to be “a merciful and faithful high priest” by making reconciliation for their sins.
- Mercy and faithfulness belong together. A merciful priest without faithfulness to God would not deal with sin; a faithful priest without mercy would not answer the people’s need.
- The superior Son is not distant from the tested. His suffering

makes Him able to aid.

What The Passage Does Not Say

- It does **not** treat Christ’s priesthood as a mere metaphor for compassion.
- It does **not** make “**the people**” a blank category detached from Israel’s sacrificial setting.
- It does **not** imply Christ shared sinful nature.
- It does **not** teach Christ’s temptation as though He was inwardly inclined to sin.

Teaching Summary

- Hebrews 2:10-18 explains why the Son above angels truly entered human flesh and suffered death.
- The captain of their salvation is perfected, meaning His work reaches its goal, through sufferings.
- The sanctifier is not ashamed to identify with the sanctified brethren and the children given by God.
- The Son took flesh and blood in order to die, defeat the devil’s

death-dominion, and deliver those held in fear of death.

- The argument is specifically Abrahamic and priestly: He lays hold of Abraham’s seed and becomes the merciful and faithful High Priest for the sins of the people.
- Session 7 will move into Hebrews 3, where the holy brethren are told to consider Christ Jesus, the Apostle and High Priest of their profession.