



## INTRODUCTION

Hebrews 2:10-18

Church historian Henry Chadwick tells us that the early church appropriated symbols from the sea to express its faith. The most famous, of course, was the fish, which brought to mind the Greek word for fish, a five-letter acronym for “Jesus Christ God’s Son Savior.” Some early Christians even spoke in cryptic terms about the fish—for example, Bishop Abercius who described his experience of Communion like this: “. . . and faith everywhere led the way and served food everywhere, the Fish from the spring, immense, pure . . . with good wine, giving the cup and the loaf.”

Along with the fish, the other popular Christian symbol from the sea was the anchor. The inspiration for this came from [Hebrews] 6:19, 20 where the hope produced by Jesus’ ministry as eternal high priest is described as an “anchor of the soul”—“We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.” So the anchor came to symbolize Christ and specifically the Christian hope emanating from the supremacy of his priesthood. The anchor became such a powerful symbol to the early church that it was found in paintings and in the design of Christians’ coffins. In death Christians found great comfort in the knowledge that they were anchored by Christ, the great priest, and so were not adrift for eternity.

Significantly, [Hebrews] 2:17, 18, which expounds the church’s solidarity with Christ, its high priest, anchors an extended passage that began in verse 10 regarding the comfort that comes from that solidarity with Christ. The progression of thought is like this: the fact of solidarity (2:10, 11), the character of solidarity (vv. 12, 13), the liberation that comes from solidarity (2:14–16), and now the significance of the Church’s solidarity with its high priest (2:17, 18). Thus the weightiest truth, in terms of comfort for the storm-tossed church, is given last.

Specifically, verses 17, 18 tell us how Christ’s perfect solidarity with the Church (his perfect communion of spirit with believers) makes him a perfect high priest and, by implication, the great anchor in the storms of life. Here, then, is the greatest of comforts—the oneness of our high priest with us and his ministry in us and for us. This, taken to heart, will give any believer a solid foundation.<sup>1</sup>

**Watch It**  Bible Principles

Watch Bible Principles #4; Heb. 2:5-18 [www.villagebible.church/bibleprinciples](http://www.villagebible.church/bibleprinciples)

<sup>1</sup> Preaching the Word: Solidarity with the Liberator

## Open it

1. Who was one teacher, coach, boss, or mentor in your life who you felt really understood you? How did that relationship change you?

## Read it

Hebrews 2:10-18

## Explore it

2. What does verse 10 say that God the Father did to Jesus through suffering?
3. Is Jesus ashamed to call Christians his brothers (and sisters)?
4. Why did Jesus need to be made fully human “in every respect”?
5. What’s one reason Jesus is able to help those who are being tempted?

## Apply it

### ***“Bringing many Sons to Glory”***

Adam and Eve disobeyed God and forfeited much of the glory and dominion that was theirs from creation (vv. 7–8). But God sent his Son to become “the last Adam” and “the second man” (1 Cor. 15:45, 47) to rectify the situation. The Son of God left heaven’s glory and “for a little while was made lower than the angels” (Heb. 2:9). He became a man so that by God’s grace he could die in order to ransom “people for God from every tribe and language and people and nation” (Rev. 5:9; cf. Heb. 2:9).

Consequently, he is now crowned with the “glory and honor” that our first parents lost. And amazingly, “he is not ashamed to call . . . brothers” all who believe in him, and he intends to bring them “to glory” (vv. 10–11). Because the Son of God shared our humanity, died, and rose again, he can and will usher us into heavenly glory. Such a bright prospect fills us with hope and purpose, even in days of trial and shame.<sup>2</sup>

**6. We often are aware of the fact that we have been made by God, but what does it mean that we are made for God?**

**7. Verse 10 describes salvation as God “bringing many sons to glory.” How should anticipation for experiencing the glory of God in heaven shape our daily perspective?**

**8. Is there anything about the cross of Christ that you’re tempted to be ashamed of?**

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<sup>2</sup> Gospel Transformation Study Bible

### ***“Perfect through Suffering”***

God has made the Savior “perfect through suffering.” Perfection is a prominent theme in Hebrews (5:9; 7:11, 19, 28; 9:9, 11; 10:1, 14; 11:40; 12:23); the perfecting of Christ himself is mentioned again in 5:9 and 7:28. Jesus was and is undefiled by sin (4:15; 7:26), so with respect to Jesus the concept of progress or moral growth from sinfulness to holiness is unthinkable. Rather, when Hebrews speaks of Jesus’ being “made perfect,” it is employing the LXX sense of consecration and ordination to priestly office (Ex. 29:9, 29, 33, 35; Lev. 4:5; 8:33; 16:32; 21:10; Num. 3:3; etc.). As Hebrews 2:17–18 and 5:8–10 show, Jesus underwent this induction to his priesthood not through external rituals of washing and anointing but through his lifelong obedience to the will of God amid trial and suffering, climaxing in his death.<sup>3</sup>

**9. Why is it important that Jesus has always been perfect?**

**10. What are some of the painful moments in the life and ministry of Christ that God used as He prepared Jesus for the moment He would be sacrificed in our place?**

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<sup>3</sup> ESV Expository Commentary

### ***“I Will Sing Your Praise”***

Christ prophetically agonizes throughout the crucifixion, interspersing his agony with prayers. But in Psalm 22:22—as the crucifixion is over and he is resurrected and exalted—Jesus cries triumphantly to God his Father, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise” (as quoted in Hebrews 2:12). Note well that it is only to his brothers or, put another way, in the presence of the congregation (which is today the church) that Jesus declares and extols the Father’s name. Therefore, Christians and Christians alone are the ones to whom Jesus opens God’s “name”—that is, the character of God the Father! The world can get a glimpse of God in the cosmos. It can understand even more about God if its people will humbly examine the Holy Scriptures. But Christ declares and explains the character of God only to his brothers and sisters. “I will tell of your name,” says Jesus, “to my brothers.”<sup>4</sup>

**11. This Old Testament quotation is from Psalm 22, a Psalm Jesus quoted on the cross when He said, “My God, my God, why have you forsaken me?” (Psalm 22:1a) How does the cross of Christ show both God’s love and His justice?**

**12. In verse 13, the author of Hebrews quotes Isaiah 8:17-18. What does it mean that God’s children were given to Jesus by the LORD?**

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<sup>4</sup> Preaching the Word: Solidarity with the Liberator

### ***“A Merciful and Faithful High Priest”***

As pure spirits, the holy angels do not have a corrupt nature like that of human beings and so they cannot identify with human problems. But because Jesus became one of us, he knows the temptations we endure that, even though he himself did not yield to any of them but remained sinless (2:18). He knows what it is like to be tired, hungry and thirsty (John 4:6; Matt 4:2). He has experienced rejection and false accusations (Isa 53:3). He suffered on the cross and died a humiliating death. All of this suffering prepared him to be a merciful high priest towards humans and a faithful high priest in service to God (2:17).<sup>5</sup>

**13. Jesus is the only one who can represent us before God as our High Priest. What should evangelism look like in our lives if we know that Jesus is the only way to God?**

**14. Why is it important that Jesus is both merciful and faithful as a High Priest?**

**15. Propitiation is a theological term indicating that God’s righteous anger is turned away from those He saves. How can we celebrate that level of mercy?**

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<sup>5</sup> Africa Bible Commentary, A One-Volume Commentary Written by 70 African Scholars

***“He is able to help those who are being tempted.”***

Most people live their lives striving to reach their full potential. Many people finish their lives realizing they never reached it. Fewer people realize that it was always beyond their reach. Fewer still know the reason. It is because of sin...

[God] gave us a merciful and faithful High Priest to represent us before God, to offer an atoning sacrifice for our sins, to intercede for us before the throne of God, to mediate between God and humanity. His priesthood will never end (Heb. 5:9–10; 10:12). He gave us a perfect sacrifice for sins, offered once for all, the greater Son of David, who cleansed and sanctified us by his own blood (Heb. 2:11; 7:27; 9:26; 10:10, 14; 13:12). He gave us a victorious liberator, who through his own death destroyed the one who holds the power of death, the Devil, so we might be freed from our slavery to the fear of death. He defeated the last Enemy that threatened us all (1 Cor. 15:57). Last but not least, he gave us a brother—a majestic brother seated in heaven (Heb. 1:3), a brother who cares for us, who like us has been tempted, but was without sin. So when we are tempted in any way, he is able to provide everything we need so that we do not sin.<sup>6</sup>

His name is Jesus, and he is not ashamed to call those who believe in him “brothers and sisters.” What a Savior!

**16. What’s one way you find yourself being tempted regularly? In what ways have you received God’s help when you are being tempted?**

**17. As we’ve examined the ways Jesus stands in solidarity with us, write down one way that brings you comfort. Then ask God to grow you in turning to Him for comfort at all times.**

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<sup>6</sup> ESV Women’s Devotional Bible

This study was compiled and questions were written by Pastor David Wood (Aurora Campus) —[www.villagebible.church/smallgroup](http://www.villagebible.church/smallgroup)