

**The Inscrutable Question: Christ “Tastes” Spiritual Death on the Cross, Heb 2:9c; God’s Plan for Salvation Must Be Fair & at Harmony with Divine Essence, Heb 2:10a**

- 17) From this analysis we may observe this principle: Throughout human history, those who are unbelievers, due to ignorance of the gospel or rejection of it, are as unaware of the events between the universal flood and the Resurrection as were the *Bene ha Elohim* in Tartarus.
- 18) Another principle: The cross must come before the crown. The high priesthood of Jesus Christ began at the cross. There would be no high priesthood of Christ had He chosen to take the crown before enduring the cross.
- 19) Consequently, we see Jesus and only Jesus, made lower than the angels at the Virgin Birth but now higher than the angels at His session.
- 20) Next we have an unusual purpose clause that gives special emphasis to its subject. Usually a purpose clause is introduced by the conjunction **ἵνα** / **hina** / plus the subjunctive mood. Instead, we find here the conjunction:

**ὅπως** / **hopos** / - “in order that”

This conjunction requires the following verb to be in the aorist subjunctive. But first we find the instrumental of means from the noun:

**χάρις** / **charis** / - “grace” plus the ablative of source from:

**θεός** / **Theos** / - “God”

Translated: “by means of grace from the source of God”

This is followed by the verb that uses the required aorist subjunctive:

**γεύομαι** / **geuomai** / - “He should taste”

aorist: It presents the action as a point in time. The constative contemplates the action in its entirety and therefore gathers it into a single whole.

active: Jesus Christ produces the action of the verb on the cross.

subjunctive: Indicates the purpose clause.

- 1) God had a purpose in sending Christ into the world with the mission to arrive at the cross as a substitute for us.
- 2) That purpose was for Him to “taste death.” The verb **γεύομαι** / **geuomai** / does mean to taste with the mouth but came to be used in a metaphorical sense “to come to know.”
- 3) The humanity of Jesus Christ in its impeccable perfection and perfect body did not have an appointment with death. However, in order to suffer the penalty of sin in our place, He willingly received the imputation of our sins and their judgment.
- 4) The period during which our Lord experienced spiritual death was between noon and three o’clock on the last Passover, Nisan 14, A.D. 29.
- 5) For whom Christ died spiritually on the cross is brought out by the last prepositional phrase of the verse:

**ὕπέρ** / **huper** / plus the ablative singular of:

πας / **pas** / - “as a substitute for every person.”

- 6) This is another documentary verse for the doctrine of unlimited atonement.

**Hebrews 2:9** - But having been made inferior to angels for a brief period [ **true humanity during the Incarnation** ] because of the suffering of spiritual death, we keep on seeing something of value, Jesus and only Jesus, having been crowned with glory and honor, that by means of grace from the source of God He should taste spiritual death as a substitute for every person.

### Hebrews 2:10:

**Hebrews 2:10** -[NASV] For 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.

- 1- This verse gives us the reason that Jesus was made lower than the angels. This is indicated by the illative use of the particle:

γάρ / **gar** / - “For”

Illation is a literary term that refers to a conclusion that is inferred. The illative use of *gar* indicates the introduction of such an inferred conclusion.

- 2- Why was Jesus Christ made lower than the angels? Why was He required to suffer spiritual death? Why was it necessary for Him to become a substitutionary sacrifice? The particle *gar* indicates that we may conclude some things from verse 9.
- 3- The conclusion begins with an idiom from an impersonal verb, the imperfect active indicative of:

πρέπω / **prepo** / - “it was fitting”

Impersonal verbs are designed to establish the qualification of the one who produces the action of the verb who in context is God the Father.

imperfect: Progressive of description; indicates continuous action in past time. It helps you to see the course of the act by passing before the eye the flowing stream of history. The progressive imperfect denotes action in progress in past time.

The progressive of description presents the process as actually going on in past time (**Dana & Mantey, 186-87**).

active: God the Father produces the action of the verb by undertaking a conventionally proper and suitable process that is at harmony with His divine essence.

indicative: Declarative; a statement of historical fact.

- 4- This verb informs us that the divine plan of salvation began in eternity past. It indicates that the omniscience of God perceived the angelic rebellion, the resultant trial, the subsequent appeal, the grant of an appeal, the fall of mankind, and the necessity for salvation.
- 5- By perceiving these things it was necessary and proper for the Father to develop a plan that would resolve mankind's sin problem yet remain at harmony with his essence and the rules of engagement for the appeal trial.



- 6- Mankind was not created with eternal life, nor was the entire human race created simultaneously as was the case for the angels.
- 7- Man was created lower than the angels, without eternal life, and incrementally. When man fell he acquired a sinful nature. Having never had eternal life, he was offered an opportunity to acquire it by means of a volitional decision.
- 8- That decision was based on a Person who would emerge in human history. He would be God incarnate being both God and Man in one Person.
- 9- The provision of such a personality was compatible with divine essence in that His true humanity would be without a sinful nature due to a virgin pregnancy.
- 10- However, the rules of engagement required that as a substitutionary sacrifice His perfection must be tested as was that of Adam's before his fall.
- 11- In order to do this it was proper and necessary for the Father to test the Messiah through suffering.
- 12- Therefore, we have the opportunity to be saved because the substitutionary Sacrifice was tested as we are, but without sin:  
  
**Hebrews 4:15 - For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.**
- 13- Therefore, Lucifer cannot offer a rebuttal that Jesus' sacrifice was unfair because He was both perfect God and perfect man. The divine nature of our Lord was voluntarily restricted during the Incarnation under the principle of **κένωσις / kenosis**.