

The Inscrutable Question: Withstanding Temptations Qualified Jesus to Be Our Substitute; Heb 2:10; Doctrine of Glory: Hypostatic Union, Heb 1:3; Phil 2:7

- 29- The verb **τελειόω / teleioo** / tells us God's purpose was to bring Messiah to this objective.
- aorist: Culminative; emphasizes Operation Footstool. Jesus Christ already wears the crown but will not have a kingdom over which to rule until all its citizens have been determined.
- active: God the Father produces the action by decreeing certain levels of testing and suffering to confront the Lord's free will during the Incarnation.
- infin.: Expresses the Father's purpose and plan for Messiah in preparing Him for the objective.

Hebrews 2:10a - For it was proper for God, because of Whom are all things and through Whom are all things, and because he was bringing many sons to glory, to bring to the objective ...

Who is being brought to the objective is mentioned next, the accusative masculine singular of the noun:

ἀρχηγός / archegos / - "leader; ruler; prince; originator; founder"; translated, "Captain" in the KJV and "Author" in the NASV & NIV."

- 30- This is a compound noun made up of **ἀρχή / arche** /, "ruler," and **ἄγω / ago** /, "leader." This indicates a person of high rank to the king and the one who is designated to be the future king.
- 31- Considering that Jesus Christ has been crowned but has not yet inaugurated rulership over His kingdom we will translate this word, "Crown Prince."
- 32- Among those over whom He will rule in His future kingdom are described next by the prepositional phrase:
- τῆς / tes** / plus the objective genitive of **σωτηρία / soteria** / and the plural possessive of the pronoun **αὐτός / autos** /: "of their salvation."
- 33- Jesus Christ is a Man seated in resurrection body at the right hand of the Father. He is crowned, but not yet ruling. He will rule in the future but in the mean time, Lucifer continues as ruler of this world.
- 34- Our Lord was qualified to wear the crown by being qualified to be our Savior, accomplished by the Father through suffering: **δία / dia** / plus the genitive of means from:

πάθημα / pathema / - "suffering"

- 35- This refers to all the pressure and suffering faced by Jesus Christ prior to the cross. This same verb is used in verse 9 but there it has to do with the sufferings of spiritual death on the cross.
- 36- The way by which God the Father "brings many sons to glory" is by bringing Jesus Christ to the objective which is to make Him Crown-Prince and Ruler over all the earth. The way the Father brings Jesus Christ to this objective is by means of suffering.

Hebrews 2:10 -[CTL] For it was proper for God, because of Whom are all things and through Whom are all things, because he was bringing many sons to glory, to bring to the objective the Crown Prince of their salvation through suffering.

- 37- There are a number of contrasts in this verse. First note that we as "sons" are "brought to glory" by the sufferings of our Lord. This is grace. He paid the price, we are benefited.

- 38- In order for us to be “brought to glory” our Lord must be brought to an objective. That objective cannot be met unless he qualifies to become the Crown Prince. This is accomplished through suffering.
- 39- By means of momentum testing: thought, system, people, and disaster testing, Jesus Christ was qualified to go to the cross as our substitute. This is Hebrews 2:10. He then successfully endured the sufferings of spiritual death while on the cross. This is the subject of Hebrews 2:9.
- 40- At His ascension He was crowned with glory and honor. As a result we may be brought to glory by means of the salvation He bought and provided to us.
- 41- Appreciation of Hebrews 2:9-10 is enhanced by our understanding of three doctrines: The Hypostatic Union, *Kenosis* and Glory. Each sheds light on the others and therefore we will examine them together. We will call this the:

Doctrine of the Glory

A. The Hypostatic Union & *Kenosis* Defined:

- 1- The glory of our Lord cannot be understood without defining two related doctrines: (1) the hypostatic union and (2) *kenosis*.
- 2- The hypostatic union may be defined as the joining together of two essences: (1) the divine essence of Jesus Christ in His undiminished deity and (2) the human essence of Jesus Christ in His true humanity.
- 3- This union of essences gets its name from the Greek word:

ὁπόστασις / **hupostasis** / - nature; essence; reality of
one's being

- 4- This word is used in Hebrews 1:3 to define God's manifestation of Himself to the world through the incarnate Christ:

Hebrews 1:3a - Jesus Christ, Who being the shining forth [ἀπαύγασμα / **apaugasma** /: radiation; transmission] of the Father's glory [δόξα / **doxa** /: integrity] and the exact image [χαρακτήρ / **character** /: precise equivalent] of God's essence [ὁπόστασις / **hupostasis** /: essence] ...

- 5- We are going to learn that *doxa*, the word for “glory,” and *hupostasis*, the word for essence, are two sides of the same coin. But this will be developed as we go. For right now we need to concentrate on *hupostasis* which means “essence” or “nature.”
- 6- In the context of Hebrews 1:3, *hupostasis* refers to divine essence which we are told is possessed by Jesus Christ. This indicates that He is undiminished deity.
- 7- By the same token we learn that He also possesses the attributes of true humanity:

Philippians 2:7 - but He deprived Himself of His privileges [κενόω / **kenoo** /] taking the form of a servant [**true humanity**], having been born in the likeness of man [**i.e., Adam before the fall without a sinful nature**].

- 8- Therefore this word became the key to defining the union of divine and human natures in one Person at the Virgin Birth:

Elwell, Walter A. (ed.). *Evangelical Dictionary of Theology*. (Grand Rapids: Baker Book House, 1984),540:



Hypostatic Union. The doctrine of the hypostatic union was first set forth officially in the definition of faith produced by the Council of Chalcedon / KAL-se-DON / in 451. It concerns the union of the two natures of deity and humanity in the one *hypostasis* or person of Jesus Christ.

- 9- The hypostatic union may be defined as follows:

In the person of the incarnate Christ are two natures, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. As the God-man, Jesus Christ is different from the other members of the Trinity in that He is true humanity, and He is different from mankind in that He is eternal God. The preincarnate person of Christ as deity is coeternal and coequal with the Father and Holy Spirit. The incarnation does not in any way diminish or destroy the deity of Christ. The post-incarnate person of Christ includes both undiminished deity and true humanity united in one person forever.

- 10- Therefore, in light of the hypostatic union it is appropriate for us to refer to Christ as a theanthropic person, i.e., the God-Man.