

Hebrews 2:9, 10 –The Suffering of Christ (Prince of Sufferers)

- A But we see JESUS who was **made a little lower** than the angels- vs. 9 *made like unto us*
- B made for the **suffering** of death *to suffer death*
- C crowned with **glory** and **honor** *glory in suffering
(humility, lowliness)*
- D **that by the grace of God ***
for everyman He should taste death *The Cross -Christ experienced*
- D **For it became Him** for whom and
by whom are all things - vs. 10 *seemed fitting/suitable*
- C in bringing **many sons unto glory** *Sanctification/Holy Place*
- B to make the Prince perfect through **suffering** *Restoration thru suffering*
- A For both He that sanctifieth/they who are sanctified are all of one *made of one*

* The Authorized version read, “that He by the grace of God should taste death for everyman.” If this is truly the way the original Greek reads on this verse, then there is a theological problem. The Son of God actually suffered death, unmixed with mercy (i.e. no grace), for the wrath of God was upon Him in Gethsemane and on the Cross. (Note the texts & SOP statements below in support of this teaching). But the good news is, that the Greek does not read as the KJV sentence structure puts it. It actually reads, “that by the grace of God for everyman He should taste death.” This conveys the idea that the grace of God was given ‘for every man’ that Christ suffered death. This is much clearer than the way the Authorized version reads.

He made His grave with the wicked...He poured out His soul unto death -Isaiah 53:9, 12

He troddeth the winepress alone. -Isaiah 63:3

Wherefore Jesus...suffered without the gate. -Heb 13:12

He treadeth the winepress of the fierceness and wrath of Almighty God. -Rev 19:15

“Having suffered the full penalty for a guilty world...” {ST June 20, 1895, par 8}

“Jesus was bearing the sin of the world; he was enduring the curse of the law...” {ST Dec 9, 1897, par 5}

“God suffered his wrath because of the sins of the world to fall upon the Redeemer...” 5 Red 84.1

“Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair... As man's substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law. The guilt of every descendant of Adam of every age was pressing upon his heart; and the wrath of God, and the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. {5 Red 82.2}

Christ suffered the equivalent of what all humanity would have become fate to, if He hadn't come—the second death. All humanity were under a death sentence when Adam sinned. But in Christ all have opportunity to receive life eternal, if they so choose. In order for Christ to grant this 'life eternal' reality, the Father had to take the 'guilt and punishment' hanging over the human race and place it on His Son, as our Substitute, removing it out of the way, that which was crushing humanity. In taking that burden of sin—corporately and individually—Christ bore our penalty—without mercy on the cross. The full wrath of God poured upon Him for sin. There was no grace in this judicial action of God.

As the pinnacle point of the passage brings out, Jesus deemed it 'suitable, fitting', which is what is meant by the phrase "it became Him", to suffer death for everyman, to bring many to glory. He was willing, in essence, to go to hell for every member of the human family, to redeem them corporately and individually from that fate. This is truly good news.