

Hebrews 2:9-11

9 but we do see Jesus "*crowned with glory and honor*" because he suffered death, he, who "*for a little while*" was made "*lower than the angels*," that by the grace of God he might taste death for everyone. 10 For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation [**made**] **perfect** through suffering. 11 He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers"...

1. Little While = Jesus human life
2. Lower than Angels: = scriptural expression for "human" (2:9; cf. Psalm 8:3-8)
3. Purpose: reason he becomes human; so he might "taste death for everyone" (2:9)
4. Pioneer: Jesus the "pioneer" (Greek archēgos) of salvation (2:10)
5. Perfection: "make perfect" (Greek teleioō) through suffering (2:10)
 - a. Does NOT mean Jesus was an 'imperfect' sinner (cf. Heb 4:14-15)
 - b. Does mean mission was "fulfilled/brought to completion" through sacrifice
 - c. "Make perfect" (Greek teleioō) in Septuagint also means "ordain" priest

And you shall gird them with girdles, and you shall wrap turbans on them, and my priestly office will be theirs forever. And you shall consecrate (Greek teleioō) Aaron, his hands and the hands of his sons. (Exod 29:9)

I have learnt to accept that many Christians have embrace "Relativism" whether they know it or not but many do have embraced this ideology. To put in simple terms: Relativism means "my will be done" and not "Thy will be done" that is God's will. I think Jesus understood the danger of relativism that is why when he taught the Prayer "Our Father" he requested us to pray "Thy will be done on earth as it is in heaven." **3 Absolute Truth about**

Marriage

1. Marriage is designed by God between Man and Woman
2. Through **Total self-giving** they are made One
3. The ONE FLESH is the result of this exclusive UNION which cannot be BROKEN.

Genesis 2:18-24 ~ 18 The LORD God said: *It is not good for the man to be alone.* I will make a suitable partner for him." 19 So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. 20 The man gave names to all the cattle, all the birds of the air, and **all wild animals**, but none proved to be the suitable partner for the man. 21 So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. 22 The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, 23 the man said: "This one, at last, is **bone of my bones and flesh of my flesh**; this one shall be called 'woman,' for out of her man this one has been taken." 24 That is why a *man leaves his father and mother and clings to his wife*, and the two of them become one flesh.

God is teaching the first man by *bringing each of these creatures* before him. He's, in a sense, making clear to the man *his own need for a companion* precisely by *parading before him all these creatures* that aren't the companion for whom he was made, right. Which, also by the way, I might note this too, the technical Hebrew terms that are used here, **beasts of the field** and bird of the air, every beast of the field, every bird of the air, are specific terms for what we might call domestic animals. In other words, there are certain animals within the animal kingdom, like cattle and dogs, maybe even cats for any of you cat lovers out there, who seem to be created to be *companions and helpers to man*. They have *a natural tendency to be cared for by human beings, they need human beings*, and they reciprocate that in different ways, whether it's horses or dogs or what not. What appears

to be being described here are domestic birds and domestic animals that *can be trained as kind of companions to the human being*, and yet although they are companions, *none of them fulfill the desire of the man's heart for a helper like unto himself.*

Psalms 128” 1Blessed are all who fear the LORD, and who walk in his ways. 2What your hands provide you will enjoy; you will **be blessed and prosper**:

3Your wife will be like a *fruitful vine* within your home, Your children like young **olive plants** around your table.

4 Just so will the man be blessed who fears the LORD.

5 May the LORD bless you from Zion; may you see *Jerusalem's prosperity* all the days of your life,6 and live to see your children's children Peace upon Israel!

Deuteronomy 24:1-4, I'll just read the first verse here, it says this: When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency (*Hebrew 'erwat dabar, some kind of undesirable or indecent act on the part of a wife*) in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his house

Genesis: Jesus responds by appealing to the first book of the Jewish Torah

- “God made them male and female” (Gen 1:27)
- “The two become one flesh...” (Gen 2:24)

Divorce, Remarriage, and Adultery:

a. Husband: “whoever divorces his wife and marries another”

b. Wife: “whoever divorces her husband and marries another”

Commits adultery: 6th Commandment.

Jesus does something completely unprecedented in the history of all the Jewish literature that we possess, as well frankly as something unique in the history of the religions of the world, namely, *he completely prohibits divorce for the first time in the history of Israel* and *makes explicit that God's plan for marriage is that marriage would be indissoluble*, and that divorce and then getting remarried is something that is not permitted.

Divorce is a grave offense against the natural law. It claims to break the contract, to which the spouses freely consented, to live with each other till death. Divorce does injury to the covenant of salvation, of which sacramental marriage is the sign. Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery. (CCC 2384)

Imagine you and your spouse are the gatekeepers of a door to a palace. Inside the palace is a person who can only leave if you choose to open the door. Once they leave, they will have the opportunity to make their own decisions, which could lead them either to eternal joy or eternal suffering—suffering only if they make bad choices. However, if you do not open the door, the person will cease to exist within the palace. Knowing this, would you open the door, giving them the chance to choose, or would you prefer non-existence for them? Do you believe existence, with the possibility of both joy and suffering through free choice, is better than non-existence?

If your answer is yes, why then do many parents choose contraceptives and vasectomies? Is this not, in essence, choosing non-existence for their children? The painful reality is that many good Christians, even though they would never profess it aloud, are effectively choosing the non-existence of their potential children by making these choices in their lives.