

In my work I am predominantly concentrated on the texts referring to Jesus' humanity. The main task of my dissertation is to assess the author's comprehension of Jesus' humanity and what impact it has on the paraenesis in Hebrews. The author seems to react to a tough situation of the readers who were possibly asking themselves, "how can this glorious, enthroned Jesus know what I am going through down here?" In the paper I will deal with two passages of Hebrews primarily: Heb 2:5-18 (including the introduction to chapter 1) and Heb 4:14-5:10. Both the passages seem to fundamentally constitute the author's comprehension of Jesus' identification with humanity, his earthly struggle, suffering and piety, which qualifies him as our Saviour, Redeemer, 'Archegos' and High priest. The author's detailed description of human Jesus is almost shocking for a reader. We see crying, praying and suffering Jesus, without strength and divine help at hand. This view seems to be scandalous. Yet, the author never separates this Man from the divine Son of Hebrews 1. This is very clearly, almost surprisingly, evidenced on the very place of Jesus struggle for sinlessness in Heb 5:7-8. The paraenesis is fully based on the fact that Jesus lived a life of an ordinary man in obedience, dependent on God. His obedience and reliance on God equipped him to become the Man for us. The pastoral encouragement (and exhortation) is thus twofold: 1) It is a powerful thing to know that Jesus can understand me in my humanity for he was and is a complete man 2) Jesus can effectively help me for he withstood the trials and God appointed him a High priest. There is a great invitation to God's throne of mercy.