

Hebrews: Chapter 2

Heb 2:1 Therefore we must pay much closer attention to what we have heard, lest we drift away from it.

- Therefore- This is concerning 1:2 in that the Jewish Christians living in Jerusalem were to pay much closer attention to the message of God's Son as it is the message that exceeds the importance of what the angels delivered in the O.T. (*Gal 3:19*) since He is "superior to angels as the name (*Gk.3686- authority*) He has inherited is more excellent than theirs" (*1:4*).

While Jesus was with His disciples in Mat 24, He told them of the impending destruction of the Temple and how they were to watch for the signs leading to the fulfillment of His warnings. The theme here is to reiterate the importance of that warning. The salvation of mankind has always been God's goal but in this context, it applies to the Jewish Christians who were living in Jerusalem pre-70 AD. Since they weren't given the exact date of the fall of Jerusalem and the temple, there may have been the tendency toward falling into apathy.

=====

Heb 2:2 For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution,

- Since "the Law [was] holy, and the commandment [was] holy and righteous and good" (*Rom 7:12*) and "was put in place through angels by an Intermediary" (*Gal 3:20*), it proved to be reliable. Jesus said man is to live "by every word that comes from the mouth of God" (*Mat 4:4*) thus things "written in former days [were] written for our instruction, that through endurance and through the encouragement of the scriptures we might have hope" (*Rom 15:4*). Anyone who went against what was written was punished accordingly, or in this case, what was passed down by word of mouth by the apostles.

=====

Heb 2:3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard,

- Speaking of the word spoken to others who neglected various warnings (*entering the Promised land- Num 14:25-45; the flood- 1 Pet 3:20; Sodom- 2 Pet 2:7; Egypt- Act 7:34-36*), here it applies to a specific group. Their great (*Gk.5082- such as this*) salvation (*Gk.4991- rescue*) was dependent upon their paying attention to what was being reiterated. The writer using the pronoun we, as though being with them "in spirit" (*1 Cor 5:3*), shows his relationship to these Hebrew Christians as being a Jew himself. John wrote to the seven churches of Asia being "your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus" (*Rev 1:9*) as his way of encouragement to them to keep the faith, come what may.

Being declared at first by the Lord is referencing Mat 24:2-21. As the disciples (*from what they heard from the apostles who received this warning firsthand*) went about preaching the Gospel, those who accepted Jesus' warning by their hand also continued to inform those living in and visiting Jerusalem about the imminent threat and the signs leading up to the Roman invasion. Those taught, in turn also shared His message with the next generation of converts, the writer here being one of them. This letter is his confirmation of that warning.

=====

Heb 2:4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His will.

- Not only did Jesus warn the inhabitants of Jerusalem on the impending invasion, the Father also had input by *indication, omen* and various miracles (*Gk.1411- force; specifically, miraculous power*). Having these gifts, those who spoke of Jesus' warning to "unbelievers" (*1 Cor 14:22*) were more apt to be heard. The distribution of these various gifts was laid down personally at Holy Spirit's determination, that is, [His] *option*. He knew which gift to give to whomever in whatever situation where the message might be heeded.

=====

Heb 2:5 Now it was not to angels that God subjected the world to come, of which we are speaking.

- As created spiritual beings, angels were in existence before even the cornerstone of the earth was laid (*Job 38:4-7*). It was not God's intention for any of them to don the flesh and blood He prepared for Christ to inhabit (*10:5*) in order to restore humanity to his former fellowship with his Maker. Only Deity could do that. Thus, the world to come is, according to Thayer, "*that consummate state of all things which will exist after Christ's return from Heaven*". So "by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly" (*2 Pet 3:7*). The present state of all things that exist at His coming will no longer exist after He returns to Heaven with His bride.

- of which we are speaking- This is a prophesy of the day that is still yet to happen but is imminent that it will (*2 Pet 3:7; see also notes on Rev 20:7-15*). (*Verses 6-8 seem to be parenthetical.*)

=====

Heb 2:6 It has been testified somewhere, "What is man, that You are mindful of him, or the son of man, that You care for him?"

- Quoting Ps 8:4, "is a case of parallelism in Hebrew poetry" (*Hampton*). To ask, "what is man" here refers back to the garden of Eden when God first "formed man of dust from the ground and breathed into his nostrils the breath of life" (*Gen 2:7*). We are all the offspring of our first parents, Adam and Eve. Man is the crowning of God's creation whose purpose was and is as all things are, "for [His] pleasure they are and were created" (*Rev 4:11; see also Isa 53:10- KJV*). Why mankind was selected above the rest of the creation (*the only created being that has the propensity to sin*) the writer, as was David, is not only perplexed but "awed by the blessings God has given to men" (*Hampton*). Taking it further though in adding the son of man, (*here having to do with the offspring of human parents that came into being by the will of God*) he amplifies his ignorance as to why God involves Himself in the affairs of man but continues, as Thayer puts it, "*to look upon in order to help or to benefit, to look after, have care for, provide for [man], of God*" [input mine].

=====

Heb 2:7 You made him for a little while lower than the angels; You have crowned him with glory and honor,

- At his inception, man, as all things that were made, was created "very good" (*Gen 1:31*) but after the fall being for a little while lower than the angels, has to do with his inherited physical condition and his human nature that accompanies it until "the mortal puts on

immortality" (1 Cor 15:54). The little while is in reference to the human lifespan from birth to death, as Methuselah's was the longest recorded at 969 years. Compared to eternity it is still to be considered a little while. Angels were never mortal and thus won't experience a physical death. To be crowned with glory and honor has to do with man's relationship over the rest of the creation (v. 8). As God's messengers, angels presently function as "ministering spirits of those who are to inherit salvation" (1:14). The angel in Rev 22:9-10 told John after he "fell down to worship" him that he wasn't to do that, stating "I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book". Such puts man equal to the angels as both Christians and God's messengers from Heaven are called His saints (*Gk.40- consecrated*). Our physical construction makes us lower than the angels and is further explained in the next two verses.

=====

Heb 2:8 putting everything in subjection under his feet." Now in putting everything in subjection to him, He left nothing outside his control. At present, we do not yet see everything in subjection to him.

- Everything on earth (*Gen 1:26*) man has been able to make *subordinate* to himself. And he has subdued everything except one, that is, death (*man being human/physical whereas angels being spirit cannot die a human death*). Since Satan was given the power of death over mankind and the only entity able to conquer it is Deity, Jesus came in the form of man to experience it, raise up from it and thus conquer it (v. 14). Man cannot control his ultimate destiny because of death without the intervention of Deity.

Rom 5:12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--

=====

Heb 2:9 But we see Him Who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone.

- for a little while- This covers the time of Christ's incarnation to His death. As man is weak through the flesh, so Jesus had to inhabit the same in order to be able "to sympathize with our weaknesses" (4:15). In His case though, it was not because of His own sin that made Him lower than the angels but *for* (*Gk.1223- [denotes] cause*) the suffering of death since, as spiritual beings, angels cannot die physically. His tasting death for everyone shows that He came "to be the propitiation (*Gk.2324- atonement*) for our sins" (1 Jn 4:10).

Php 2:8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

"Jesus took the rank of man for a time so we could avoid that death." Hampton

Joh 5:24 Truly, truly, I say to you, whoever hears My word and believes Him Who sent Me has eternal life. He does not come into judgment but has passed from death to life.

=====

Heb 2:10 For it was fitting that He, for Whom and by Whom all things exist, in bringing many sons to glory, should make the Founder of their salvation perfect through suffering.

- The Person of the Godhead referenced here first is the Father, since “from Him and through Him are all things” (*Rom 11:36*) and “from Whom are all things and for Whom we exist” (*1 Cor 8:6*).

- Founder- Gk.747- a *chief leader*: -author, captain, prince. Referring to Christ, as member of the Godhead also, and what He *accomplished* in *rescuing* the lost at the pleasing of the Father (*Isa 53:10-11*) through the *hardship* and *pain* that He suffered. Jesus thus became the atoning victim, that perfect spotless Lamb that was the “pleasing aroma” (*Ex 29:41*) that satisfied the debt of man’s sin. Since the beginning, the sacrificial system conveyed the awful cost that sin introduced as debt required in blood (*Gen 3:21; 4:4*). Therefore, man’s sanctification (*Gk.37- purification*) can only be obtained through “the blood of the Covenant by which he (*man*) was sanctified” (*10:29*).

Heb 9:22 Indeed, under the Law almost everything is purified with blood, and **without the shedding of blood there is no forgiveness of sins.**

=====

Heb 2:11 For He Who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers,

- He Who sanctifies (*Christ*) and those who are sanctified (*Christians*, “*sanctified through the offering of the body of Jesus Christ*”- *10:10*) all have one source (*flesh and blood, i.e., human nature*). After His baptism, Christ referred to Himself as “the Son of Man” (*Mat 8:20*) and since baptism is to be considered a “*rebirth from above*” (*Jn 3:3*) for mankind, man’s obedience to the ordinance gives him “the right to become children of God” (*Jn 1:12*) and thus He (*Christ*) is not ashamed to call them brothers.

Luk 12:8 "And I tell you, everyone who acknowledges Me before men, the Son of Man also will acknowledge before the angels of God, 9 but the one who denies Me before men will be denied before the angels of God.

=====

Heb 2:12 saying, "I will tell of Your Name to My brothers; in the midst of the congregation I will sing Your praise."

Heb 2:13 And again, "I will put My trust in Him." And again, "Behold, I and the children God has given Me."

- Quoted from Ps 22:22 and Isa 8:17-18 respectively.

“The Messiah in using this language expresses Himself as a man. It is people who exercise dependence on God; and by the use of this language He speaks as one Who had the nature of man, and Who expressed the feelings of the pious, and showed that He was one of them, and that He regarded them as brethren.”

Albert Barnes

=====

Heb 2:14 Since therefore the children share in flesh and blood, He Himself likewise partook of the same things, that through death He might destroy the one who has the power of death, that is, the devil,

- Concerning verse 6, here the offspring of physical parents are referred to as children who share in flesh and blood. Christ had to inherit a human form that could die (*since as Deity He could not*) so that dying He could raise Himself up from the grave (*Jn 10:18*), thus in turn *render entirely idle (useless)* the one whose *strength* only existed through

the process of death. Satan has influence over man's human nature* to sin (*a.k.a.*, "the sting of death" - 1 Cor 15:56) thus "when it is fully grown brings forth death" (Jas 1:15). But since Jesus overcame the world (Jn 16:33) along with the temptation to sin, He defeated Satan and gave the ability to do the same to all who follow Him.

*Human nature- that part of man that is "of the dust of the ground" - Gen 2:7.

2Ti 1:10 and which now has been manifested through the appearing of our Savior Christ Jesus, Who **abolished** (*Gk.2673- to be [render] entirely idle [useless]*) **death** and brought life and immortality to light through the Gospel,

=====

Heb 2:15 and deliver all those who through fear of death were subject to lifelong slavery.

- deliver- Gk.525- *release*. Fear is a powerful motivator, but it too is rendered useless where "perfect love" is introduced. That "perfect love" can no better be defined but by the act that God showed toward His creation through sending His only begotten Son in human flesh (Jn 3:16). As the purchase price He was able to lead "captivity captive" (Eph 4:8/ KJV), i.e., those in lifelong slavery to fear "the sting of death" (*which is sin*) and influence them to change masters in order to become slaves to righteousness (Rom 6:16-20).

1Jn 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. 17 By this is love perfected with us, so that we may have confidence for the day of judgment, because as He is so also are we in this world. 18 There is no fear in love, but **perfect love casts out fear**. For fear has to do with punishment, and whoever fears has not been perfected in love. 19 We love because He first loved us.

Joh 1:12 But to all who did receive Him, who believed in His name, He gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Joh 3:16 "For God so loved the world, that He gave His only (*Interlinear adds "begotten"*) Son, that whoever believes in Him should not perish but have eternal life. 17 For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him.

Rom 15:3 For Christ did not please Himself, but as it is written, "The reproaches of those who reproached You fell on Me." (Ps 69:9) 4 For whatever was written in former days was written for our instruction, that through endurance and **through the encouragement** of the Scriptures **we might have hope**.

Rom 5:20 Now the Law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as **sin reigned in death**, grace also might reign **through righteousness leading to eternal life** through Jesus Christ our Lord.

=====

Heb 2:16 For surely it is not angels that He helps, but He helps the offspring of Abraham.

- Again, angels do not have mortal bodies and thus are not in slavery to "the sins of the flesh" (Col 2:11/ KJV) so God did not surrender His only Begotten in order to aid them.

They have no need of “faith [or] hope” (1 Cor 13:13) since “faith is the essence of things hoped for, the conviction of things not seen” (11:1) and being in the presence of God they presently witness those things that man doesn’t which are necessary to his salvation. Man must have faith and hope to be pleasing in God’s sight (11:6). Angels in Heaven have survived their probationary period as opposed to those “who did not stay within their own position of authority but left their proper dwelling (to be) kept in eternal chains under gloomy darkness until the Judgment of the great day” (Jud 6). On the other hand, man, as the offspring of Abraham, **does** possess mortality (since the fall- Gen 3:22) as he is aided during his own probationary period through “faith, hope and love” (1 Cor 13:13) along with the comfort of the Gospel (i.e., the good news of the death, burial and resurrection of Christ).

Rom 8:10 But if Christ is in you, although the body is dead (Gk.3498- a corpse) because of sin, the Spirit is life because of righteousness. 11 If the Spirit of Him Who raised Jesus from the dead dwells in you (Act 2:38; Eph 1:13-14), He Who raised Christ Jesus from the dead will also **give life to your mortal** (Gk.2349- liable to die) **bodies** through His Spirit Who dwells in you.

=====

Heb 2:17 Therefore He had to be made like His brothers in every respect, so that He might become a merciful and faithful High Priest in the service of God, to make propitiation for the sins of the people.

Heb 2:18 For because He Himself has suffered when tempted, He is able to help those who are being tempted.

- in every respect- To become like man, Jesus had to take on our human nature so that He could understand more perfectly the nature of temptation. And since every high priest had to offer a physical sacrifice, “it [was] necessary for this Priest” Jesus, as “the Lamb of God, Who takes away the sin of the world” (Jn 1:29), “also to have something to offer” (8:3), which He did “once for all when He offered up Himself” (7:27) physically (*2 Cor 5:21). Romans 12:1 is speaking to His followers who are “to present [our] bodies as a living sacrifice, holy and acceptable to God, which is our spiritual worship”. In His passion, Jesus became a merciful (Gk.1655- compassionate) and faithful (Gk.4103- trustworthy) High Priest in service to God. As the high priest under the O.T. offered sacrifices each year for his own and the sins of Israel, Christ (“Who knew no sin”) made propitiation (Gk.2433- to atone for) for the sins of the people (here, spiritual Israel, the church), since He Himself has suffered when tempted. His sufferings qualified Him to understand His creation’s struggles through temptation. We aren’t told here what those temptations were that He had to suffer through, but we know it was “in every respect [that He] has been tempted as we are, yet without sin” (4:15).

*2Co 5:21 For our sake He made Him to be sin Who knew no sin, so that in Him we might become the righteousness of God.

Charli Yana
January 4, 2019
www.truthdiscovered.net