

Hebrews 2A

[Heb. 2:1](#) ¶ For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.

[Heb. 2:2](#) For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

[Heb. 2:3](#) how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

[Heb. 2:4](#) God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

- Finish the Warning Chart
 - Verses – 2:1-4
 - Audience(s) – Both
 - Messages/Exhortation
 - Unbeliever
 - Don't neglect the message so as to never accept the gospel
 - Believer
 - Don't neglect your salvation so as to live in disobedience
 - Consequence
 - Implied, not stated
 - Unbeliever
 - The consequence would be to suffer God's wrath
 - Believer
 - The consequence would be to suffer God's discipline and loss of reward
- First spoken through the Lord (the salvation)
 - Then confirmed by the original apostles (not including the writer) who were witnesses

- Accompanied by signs and wonders and various miracles
 - And by the giving of gifts by the Holy Spirit (tongues)
 - Writer describes these wonders as unique to the Apostles day and testimony
 - Not a present tense experience
 - Can't be common to the day of the writer or this statement would have had no significance
 - If these experiences were still common, then they wouldn't have been useful to the writer as proof of anything
- His point is that there was power behind the message substantiating it's source (God)

[Heb. 2:5](#) ¶ For He did not subject to angels the world to come, concerning which we are speaking.

- The writer is in the process of making a subtle transition here
 - Parse the sentence
 - God the Father didn't subject the world to come to the rule of angels
 - The world which the writer says he is speaking about
 - The next age, the kingdom to come
 - There was a division of Judaism that believed that the age to come would be ruled by angels
 - Specifically Michael will rule with other angels
 - But the writer wants to prove otherwise
 - He wants to blunt the criticism over Christ's death and His appearance in the humble form of a man

[Heb. 2:6](#) But one has testified somewhere, saying,

“WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

[Heb. 2:7](#) “YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR,

AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

[Heb. 2:8](#) YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.” For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

- Psalm 8:4-6
 - The passage he quotes has a meaning that fits man on one level
 - But the writer offers an interpretation here that reveals it had a deeper meaning concerning the Messiah
 - The Son of Man is a Messianic term according to Dan 7:13-14

[Dan. 7:13](#) ¶ “I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.

[Dan. 7:14](#) “And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and *men of every* language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.

- Look at how masterfully the writer is blending two ideas
 - First he is substantiating that the one true ruler of all things is Christ, not angels
 - Once again, placing the Messiah in the primary place and angels below
 - But in drawing attention to His title as Son of Man

- And in using Psalm 8 with its dual meaning in describing both Christ and mankind
 - He is already beginning to tie together in the reader's mind the divinity of Christ with the humanity of Christ
 - And this is a perfect transition into his next point
 - The Messiah must come in the form of a man to serve God's purpose
- In verse 8, the writer says that all things are to be subjected to Christ
 - But then in the second half of that verse, the writer makes the difficult point that is probably bothering his readers
 - If Jesus was the Messiah and all things were to be subjected to Him
 - Why was He so seemingly impotent in His first appearance?
 - Why did His appearance seem so much less than angels?
 - So the writer acknowledges by saying we do not SEE all things subjected
 - They are, but not yet made visible to us
 - The visible reality of that power and authority will only be fully known by the world upon His return
 - Meanwhile, the writer goes on to clarify why Jesus came the way He did

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

[Heb. 2:10](#) ¶ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

- So men did see Jesus made lower than angels for a while, we're told
 - And then for the first time, the writer names Christ as the man Jesus
 - So up to this point in his letter, he has been arguing concerning the Messiah generally

- Now he's ready to name the Messiah specifically as Jesus
- Because now he's ready to explain why the Messiah had to be a man
 - And specifically, the man Jesus
- As an aside, does this sound like an argument you make to believers or unbelievers?
 - Believers benefit too (teaching concerning our Lord and theological issues)
 - But it's principle thrust seems to be directed toward unbelievers
- So why was it necessary that Jesus was made lower than angels (i.e., took the form of man)?
 - Because though the Father has crowned Him with glory and honor Jesus was to die in our place
 - The writer is introducing the concept of substitutionary atonement
 - Jesus was sent to experience death for the sake of mankind
 - A death that was due to all men before God granted His grace
 - And some (by faith) will avoid that death because Jesus took the death in our place
 - And the author's thesis statement for this next section is found in verse 10
 - It was fitting for Jesus to suffer death
 - The Greek word for fitting is prepo (proper)
 - For God (the Father) to make the Author of our faith suffer
 - He is going to now prove why it is proper that the Messiah should suffer while as a man
 - The reason for the cross

[Heb. 2:11](#) For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren,

[Heb. 2:12](#) saying,

“I WILL PROCLAIM YOUR NAME TO MY BRETHREN,
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 WHOM GOD HAS GIVEN ME.”

- Verses 11-18 are a definitive explanation of substitutionary atonement (along with Rom 6:1-10)
 - Verse 11
 - He who sanctifies (hagiazo) – to make holy
 - Christ
 - Those who are sanctified
 - The church
 - Of one Father (is not literal)
 - Literally, it is are one (heis)
 - Which literally means alike, or one, as in like one another
 - And then we’re told Jesus was not ashamed to call the Church his brethren (adelphos), brothers
 - We can see what the writer is doing here
 - There was nothing shameful in the Messiah coming in the likeness of men
 - In fact, since He proceeded from the Father (as does all of creation), He was made to be like us
 - Therefore He was not ashamed to call us brothers

[John 20:17](#) Jesus *said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”

- Once again, the writer draws from the OT to prove his point with the readers
 - He quotes Psa 22:22
 - That the Lord declared He will proclaim the Name of the Father to the Lord's brothers
 - Here again, proof to the reader that the Messiah has always viewed those in the congregation of the Lord as brothers
 - If so, then it makes sense that He would come in the form of a true brother, not as an angel
 - Then in verse 13
 - The Messiah and the believer share a trust in the same father
 - And the Messiah's children are those the Father has given to Him
 - All this serves to demonstrate from the OT that the Messiah and those He saves share a common form
- Now, the writer moves to making an application and a transition to the next warning

[Heb. 2:14](#) ¶ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

[Heb. 2:15](#) and might free those who through fear of death were subject to slavery all their lives.

[Heb. 2:16](#) For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

[Heb. 2:17](#) Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

- Therefore indicates his application, or proof
 - The children share in flesh and blood
 - The children refers to believers

- Therefore, God took the same form to accomplish a specific purpose
 - He was to suffer death (14)
 - And that death rendered powerless (katargeo - literally inoperative or abolish) – still exists but doesn't control us
 - The one who has the power of death, Satan
- Take that apart
 - He was to suffer death
 - This explains at least in part why He had to come as a man and not as an angel or other being
 - He must experience a punishment common to those under the penalty of death
 - So he must come in that form
 - Heb 10 will teach more on this principle

[Rom. 6:3](#) Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

[Rom. 6:4](#) Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

[Rom. 6:5](#) For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

[Rom. 6:6](#) knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

[Rom. 6:7](#) for he who has died is freed from sin.

[Rom. 6:8](#) ¶ Now if we have died with Christ, we believe that we shall also live with Him,

[Rom. 6:9](#) knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

[Rom. 6:10](#) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

- By faith we were born again (spiritually)
 - New spirit arrives, old has been put to death with Christ

- Rather than being put to death while still with us, it has been put to death with Christ
 - With baptism we signify that death and resurrection
 - For us there will be no second death
 - Christ endured that for us
 - Christ having been raised from the dead, means God has the power to raise the dead
 - He will raise all those who are identified in Christ to the same place as Christ Himself
 - Therefore, death is no longer master over us
- How is death master over the unbeliever?
 - Heb 15
 - The fear of death subjects unbelievers to slavery all their lives
 - The power of Satan over the unbeliever is ultimately found in his ability to manipulate the fear of death

[1Cor. 15:55](#) "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

[1Cor. 15:56](#) The **sting** of death is sin, and the power of sin is the law;

- The sting of death is sin
 - Sin = judgment at death
 - The sting of sin results from the power of the law to judge men
- In verse 15 Hebrews teaches that men have an innate recognition of God's judgment for sin
 - And it produces a fear of death
 - And the enemy uses the fear of death to control unbelievers
 - Avoid death

- Live for the present selfishly
 - Greed, jealousy
 - No compassion nor love
 - Love is the opposite
 - Give your life for another
 - Believers shouldn't be held by this fear, but can be
- Finishes his proof in ver 16-17
 - Didn't give this help to angels
 - Fallen angels
 - But to the descendents of Abraham
 - Not all men, but those of faith
 - The Abrahamic Covenant
 - Summation in verse 17
 - He had to be like a man to be a suitable propitiation
 - Verse 18 is a bridge verse