

Hebrews 02 - Warning #1: The Danger of Drifting; Eight Reasons for the Incarnation

I. Doctrinal Section of the Letter to the Hebrews (Heb 1:1–10:18)

- (2) Christ is superior to the Angels (Heb 1:4–2:18)
 - (B) Hebrews are warned against drifting away from Christ (2:1-4)
 - (C) Reasons for the incarnation (2:5-18)
 - (a) To fulfill God's purpose for man (2:5-9a)
 - (b) To taste death for all (2:9b)
 - (c) To bring many sons to glory (2:10-13)
 - (d) To destroy the works of the devil (2:14)
 - (e) To liberate those in fear of death (2:15)
 - (f) To become a faithful priest (2:16-17a)
 - (g) To make atonement for sins (2:17b)
 - (h) To sympathize with those tested (2:18)

Hebrews 2

- (B) Hebrews are warned against drifting away from Christ (2:1-4)

Warning #1: The Warning on the Danger of Drifting

1 For this reason we must pay much closer attention to what we have heard, so that we do not **drift away from it**.

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1 For this reason we must pay closer attention to the things we have heard, or we may drift away,

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

– “For this reason” – links Warning #1 with the entire argument of Heb 1: because of the Son’s superiority to angels (1:1-5), the angels’ worship of and service to Him at His coming (1:6-7), His future rule and sharing of joy with His companions (1:8-9), and his future subjugation of His enemies (1:10-14), the readers should heed these eschatological warnings.

— The neglect of this eschatological salvation may result in individual temporal discipline similar to that experienced under the Old Covenant

- If the Israelites received severe punishment for disobedience of the Mosaic Law, which God gave them through the angels, the punishment for disregarding what God has given us, through His Son, will be even more severe.
- Later we learn that the original readers were slow to respond to Scriptural imperatives (5:11-12); they had not grown as Christians as they should have.
- "...pay much closer attention" - *prosechein*, pay much closer attention to what their teachers had taught them and what they had read in the Scriptures
- *Prosechein* means not only to turn the mind toward something, but also to to "act" upon what one perceives and has "heard"
- Since Christ is greater than the angels, we should take the revelation that has come through Him seriously
- "...what we have heard" - refers to the body of doctrinal truths to which these believers had been exposed
- "...drift" - *perissoteros*, used of a boat that has been untied from its mooring and is now drifting
- It means to flow beside or past; to slip, to glide by or pass by; slip away (from us): thus, the *loss of our inheritance*
- If they continued to neglect their attachment to the truth that does not change, the currents of the age might carry them away from it; they might drift away from the truth that they had heard (but not their eternal salvation, Cf. 6:19).
- All of the warnings in the Bible against following false teachers are similar to this warning in their intent: if we do not diligently remain in the truth, we will depart from it.
- We live in a world that is striving to separate us from the truth
- Prov 3:21 (LXX): "that a father's counsel should not 'slip away'..."
- That which the recipients have learned, they must not let slip away or disappear from memory

The point of the application is that revelation that comes through the Son carries far more solemn obligations for the recipients than revelation mediated through angels or men. Angels are superior to man and revelation that came through angels carried obligations, but the Son is superior to angels; Therefore, the revelation that came through the Son carries heavier obligations and a heavier judgment if it is ignored.

Drifting in our walk is the besetting sin of today. It is not so much intentional as it is from unconcern. Christians neglect their anchor (Christ) and begin to quietly drift away. There is no dramatic sense of departure, but when the winds of trouble come, the things of Christ are left far behind, out of sight.

2 For if the **word spoken through angels** proved unalterable, and every **violation** and **act of disobedience** received a **justpunishment**,

2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

2 because if the message spoken by angels was reliable, and every violation and act of disobedience received its just punishment,

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

- "...word spoken through angels" - refers directly to the OT
- This is a Greek first-class condition, which in this case, and according to the context, means the statement is true: if the Law through angels proved unalterable, and it *did* prove unalterable...
- "word" - the Mosaic Law; the Law was given by angels (Deut 3:32; Ps 68:17; Acts 7:38,53; Gal 3:19)
- For the Jews, it was the Law under which they lived. For them, the will of God was unalterable. It required obedience. Under the Law, the connection between sin and punishment was clear and direct.
- Even more so, the readers could count on the New Covenant that had come, not through angels but through God's Son, to involve severe punishment for sinners
- This is especially true if that sin involves failing to give attention to all of our responsibilities as Christians who have received such a "great salvation"
- "...violation" - overstepping bounds
- "...act of disobedience" - violation of God's will
- In view of the context of 1:8-14, the sufficiency of Jesus and their own glorification and rewards seem to be what the readers were in danger of forgetting
- "...just punishment" - every sin under the Law mediated by angels received a just punishment, meaning physical punishment

Physical Punishment

The two sons of Aaron, Nadab and Abihu, disobeyed the Mosaic Law by burning the incense improperly and they were smitten physically dead (Lev 10). Three rebels, Korah, Dathan, and Abiram, led a revolt against the supremacy of Aaron as being the High Priest, and God judged them by having the earth open up and swallow them and their families (Num 16). Achin disobeyed the Law and he was stoned to death (Joshua 7).

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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,

- 3 how will we escape if we neglect a salvation as great as this? It was first proclaimed by the Lord himself, and then it was confirmed to us by those who heard him,
- 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- "how will we escape" - the fact the these believers are thinking about going back into Judaism and the Levitical system shows they are becoming indifferent to the salvation they have
 - The phrase implies that there is no escape possible from a "just recompense of reward" (v2)
 - It will mean discipline in this life (Cf. 12:5-11), and for the readers, would certainly mean physical death in the coming judgment
 - "we" - readers and the author were not first person witnesses. The author himself could also be negligent.
 - It is obvious that professing Christians are in view here; there is no clue in the passage that he's talking about unsaved professing Christians. The warning is against neglecting, not rejecting, salvation.
 - The writer is not encouraging sinners to become Christians; he is encouraging Christians to pay attention to the great salvation they have received from the Lord.
 - "...neglect" - *ameleo*, to become apathetic, to have no concern to have an attitude of indifference to carrying out what faith demands
 - This warning is directed to people who are *saved*; *salvation* is in their possession, but they are becoming indifferent to it. The Law was given by God to Moses through angels but anyone who disobeyed it received a just punishment. *How much more will this be true if they neglect a salvation mediated through the Son!*
 - By neglecting their salvation, believers may put themselves into a position requiring divine discipline
 - "...great a salvation" - refers to its future aspect (glorification), not past justification (Cf. v5; 1:14), even if its blessings can already be enjoyed today in anticipation (Cf. Rom 13:11; 1 Peter 1:5)
 - The author doesn't need to explain this salvation to the readers as the term and its meaning are familiar. What they needed to understand is the fearful danger to which they will be exposed if they treat this salvation lightly.
 - The "things that were heard" refers to the body of doctrinal truths to which these believers have been exposed
 - They must pay special attention to the new revelation given by means of the Son
 - "...spoken through the Lord" - first of three ways the gospel is superior to the Mosaic Law: it was spoken by the Son Himself, not through angels

- Jesus spoke of salvation during His earthly ministry (Matt 4:17; 19:28; Luke 12:31-32; 22:29-30)
- "...confirmed" - believers today can know for sure that the Word is truth because God testified to them through signs, wonders, and by various miracles and gifts of the Holy Spirit
- This passage reveals why God performed many miracles in the first century...their primary purpose was to testify and confirm the truth of what the apostles were passing on
- "...to us by those who heard" - the second of three ways the gospel is superior to the Mosaic Law: it had a continuous convincing proclamation in that it was authenticated by those (the Apostles) who heard Him speak the Word
- "to us" - the author excludes himself from the above group; the author, unlike other Apostles, was not an eyewitness to what Jesus said

More spiritual problems are caused by neglect than perhaps any other failure. We neglect God's Word, prayer, worship with God's people, fellowship, and other opportunities for spiritual growth, and as a result, we start to drift. For most of us, the threat of life is not so much a disaster, but rather that we should drift into sin. There are few people who deliberately turn their backs on God; there are many who day by day drift farther and farther away from Him.

4 God also **testifying with them**, both by **signs** and **wonders**, and by **variousmiracles** and by **gifts of the Holy Spiritaccording to His own will**.

- 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.
- 4 while God added his testimony through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to his will.
- 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
- "...testifying with them" - the third way the gospel is superior to the Mosaic Law is that it was independently authenticated as to its truthfulness through "signs and wonders," "various miracles," and "gifts of the Holy Spirit"
- "...signs" - miracles that reveal and have a divine purpose, and bear witness a person's claims
- "...wonders" - attract attention and cause amazement
- "...various miracles" - shows that these miracles came through the source of divine power
- "...gifts of the Holy Spirit" - divine enablements
- Contrary to what we see in the Book of Acts, where the only ones who performed signs, wonders and miracles were the Apostles or apostolic legates (those who were appointed to

do so by the Apostles by the laying on of the Apostle's hands)

— However in this passage, the author states that these signs, wonders were done by the eyewitnesses, not by the next generation of believers

- "...according to His own will" - God alone decides who receives which gifts (1 Cor 12:7-11)

- The point of the application is that revelation that comes through the Son carries far more solemn obligations for the recipients than revelation mediated through angels or men

Five Major Warnings

1. The Danger of Drifting (2:1-4)

2. The Danger of Disobedience (3:7—4:13)

3. The Danger of Stagnation: Failing to Progress Toward Maturity (5:11—6:20)

4. The Danger of Willful Sin (10:26-39)

5. Warning against Indifference (12:25-29)

All of the warning passages in Hebrews involve actions in relation to the Word of God.

Lesson from Warning #1:

- *Get with it! Don't be negligent!* Paul had an intense sense of urgency.
- Paul had the mentality that we are in a race (1 Cor 9:24-27; Phil 3:13-14; 2 Tim 4:7-8; Heb 12:1)

(C) Reasons for the incarnation (2:5-18)

The emphasis of 2:5-18 is Jesus' present ministry, often termed the "Present Session," whereas the emphasis in 1:5—2:4 is on His future ministry. In both passages, there is a looking forward to the time when all things will be subject to Him. The author focused on the future to encourage his readers to persevere faithfully in the present rather than falling away.

(a) To fulfill God's purpose for man (2:5-9a)

5 For He did not subject to angels the world to come, about which we are speaking.

5 For He did not subject to angels the world to come, concerning which we are speaking.

5 For he did not put the coming world we are talking about under the control of angels.

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

- "...He did not subject to angels":

— Areas where angels presently minister (Dan 7:9; Eph 6:12; Rev 4:4; 12:7-9) will be superseded by Christ and His companions

— Those deemed worthy at the judgment seat of Christ will reign (Rev 3:21; 21:7); angels to be judged (1 Cor 6:3)

- In other words, the angels never had authority over the world (one usurped, but will be dealt with!)
- They ran errands for the Lord, the spirits ministered to Him, but they never had authority to rule
- "...world to come" - *oikoumene*, which is "the habitable place"; it refers to the inhabited world
- It is the most common rabbinical term to describe the messianic kingdom
- The author does not use *kosmos*, which John uses in John 3:16; he does not use *aion*, or the "age" which is used in Matt 13:29
- Matt 19:28-30 shows us that it is the earth in the Millennial Kingdom, the inhabited world under Jesus Christ's reign during this time and beyond
- It occurs 15x in the NT; 13x it refers to the earth
- The Bible speaks of four different phases of the earth: Pre-Adamic, Present, Millennial, and the New Earth
- The point is: God did not give authority over the earth to angels, either in the present or in the future; however, this authority was given to the Son
- "...which we are speaking" - indicates the author is referring to our future salvation (glorification) by his use of "salvation" in v3

Objections Anticipated

Paul now addresses two objections to the fact that Christ is above the angels. One is that if Christ is above the angels, yet He became a man, which is lower than the angels, how can He still be higher than the angels while in the form of a man? Problem two is that Christ died. How can that make Him better than the immortal angels? Now Paul will demonstrate that it is His humiliation and suffering which is the cause for His exaltation and glory. His inheritance came about because of His willingness to lower Himself, become a man, and subject Himself voluntarily even unto death on man's behalf. And that His glory goes beyond all these things.

- 6 But someone has testified somewhere, saying, "WHAT IS MAN, THAT YOU THINK OF HIM? OR A SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"
- 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?"
- 6 Instead, someone has declared somewhere, "What is man that you should remember him, or the son of man that you should care for him?"
- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
- This is a quote from Ps 8:5-7...

- The point of quoting Ps 8:5-7 is to show that, although man was created lower than the angels, God gave the authority over this earth to Adam
- Man lost his dominion and right to rule at the Fall; Satan usurped the authority over the earth, and presently the earth is being ruled by fallen angels: Satan, and his demons
- Satan and his demons rule, not because God gave it to them, but because they usurped the authority from man when man sinned

7 "YOU HAVE MADE HIM FOR **A LITTLE** WHILE LOWER THAN ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR;

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;

7 You made him a little lower than the angels, yet you crowned him with glory and honor

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

- "...A LITTLE" - Heb. *brachus*, short, small, little

1. of place: a short distance, a little

2. of time: a short time, for a little while

— Unfinished business remains...Eventually: joint-heirs with Him? (Cf. Rev 21:7; Rom 8:17)

- As a Man, Jesus was temporarily a little lower than the angels during His earthly ministry. His crowning took place at His Ascension.

8 YOU HAVE PUT EVERYTHING 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.**

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.

8 and put everything under his feet." Now when God put everything under him, he left nothing outside his control. However, at the present time we do not yet see everything put under him.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

- The time when "all things" now under His authority will bow to that authority (be "put under His feet") awaits Jesus' return to earth at the Second Coming, and the judgments that will follow His coming

- "...But now we do not yet see all things subjected to him" - even though believers "see not yet" Jesus glorified on earth, we do see Him, with the eye of faith, glorified in heaven

- Many Christians don't understand the difference between *holding a title* and *filling a role*. Jesus currently holds the title of King, but He's not yet functioning in that role (office). We see a clear example of this in the life of David, anointed king (1 Sam 16:13-14) but didn't take the throne until 2 Sam 2 (over Israel) and 2 Sam 5 (over Jerusalem). In the meantime, Saul (type of Satan) was king of Israel, even though he had been deposed.
- Jesus is currently in a place of "asking" (Ps 2:8-9) and a place of waiting (Ps 110:1-2)
- In the interim, who was reigning in Israel? Saul (type of Satan). Satan is clearly the ruler of the world today.

When God created Adam and Eve, He blessed all humanity with His image and role as co-regent over the rest of creation (Gen 1:26-30). Sin has temporarily removed our power to carry out this role. What a wonder that people, small in relation to God and angels, are given dominion over the earth and even judge angels in the age to come (1 Cor 6:3). God promises that humanity will one day rule the world. Christ must be perfectly human in order to redeem us. Jesus Christ, the Second Adam, is Lord over all. His people will someday rule with him forever (Matt 25:21; Rom 5:21; 1 Cor 15:25-28; Rev 1:6; 5:10; 20:4). Humanity's fall into sin may have spoiled things temporarily, but not forever. Jesus Christ, the God-Man, proves that God has not abandoned His plan.

Summary

- The sovereignty over this planet Earth was promised to man, not to angels, in Gen 1:26-27
- Man's sovereignty and right to rule was lost because of the Fall; although man still has the title deed, he no longer has the authority to exercise it
- The Messiah, as the Ideal Representative Man, has won back this sovereignty for man because He defeated Satan at the cross
- He will eventually exercise this sovereignty in the Messianic Kingdom; This was never promised to angels
- As far as sovereignty is concerned, in His present humanity by virtue of His sovereignty on earth, He is superior to angels

8 Reasons for the Incarnation

Those to whom this book was originally written were likely confused, offended and perhaps ashamed by the fact that the Messiah had to suffer and die. To address this concern, the author next gives 8 reasons for the suffering, death, burial and resurrection of Jesus Christ in v9-18:

1. To taste death for all - "So that...he might taste death for everyone" (v9): someone must bear the penalty if those in debt to God because of sin are to go free (Rom 6:23). The only atonement for sin is a perfect life. "Tasting death" is a graphic way of depicting the painful reality of Jesus Christ dying on behalf of others. This sacrifice for forgiveness is proof of God's love.
2. To bring many sons to glory - to "make the pioneer of their salvation perfect through what He suffered" (v10): Jesus brought humanity to perfection through His obedience and His victory over sin and death. Before their sin, Adam and Even were innocent, but they were not perfect (glorified). They failed to achieve this because they sinned. Jesus came in the likeness of humanity (sinless but not yet perfect) and lived a human life in absolute obedience to God. He therefore arose in a glorified (perfect) body, and He perfected humanity. So, He was truly "made perfect" through His suffering. Jesus is the perfect Savior. If He had not suffered in people's place for their sins, there would be no Savior at all.
3. To make God and people "of the same family" (v11-13): Jesus identified with us in suffering. Verse 11 says the perfect Son of God, who died for you, is not ashamed of you. He loves you and identifies with each person's human weakness apart from sin (Matt 4:2; Luke 13:34-35; John 4:6; 11:35; 19:28). Christ's brothers and sisters are all those who will hear God's Word and put it into practice (Luke 8:21).
4. "So that...he might break the power of him who holds the power of death—that is, the devil" (v14): God promised to send an "offspring" of "the woman" to overcome Satan's power. Jesus was born of a virgin to crush Satan's head (Gen 3:15; Is 7:14; 9:6; Matt 1:23). The resurrection of Jesus proves that God will eliminate death in His proper time (1 Cor 15:26).
5. To destroy the devil - to "free those...held in slavery by their fear of death" (v15): the fear of death spawns false religions, superstitions and efforts to retain youth. Jesus' own death opened the way to eternal life for all who have faith in Him.
6. To help "Abraham's descendants" (v16): Christ lives to take hold of and help "the seed of Abraham," not angels. Gal 3:29 says, "if you belong to Christ, then you are Abraham's seed, and heirs according to the promise."
7. "In order that he might become a merciful and faithful high priest in service to God" (v17): Jesus had to be made like His people in every way to become their "high priest," or mediator and representative before God. As both our perfect sacrifice and high priest, Jesus removed our sin. He represents us and lovingly speaks for us before God the Father in heaven.

8. To provide help for those tested - "To help those who are being tempted" (v18): Jesus knows how it feels to be tempted to disobey God. Jesus' temptations surpass any we may experience (Matt 4; 16:22-23; Mark 3:21). Yet, He never sinned. Jesus, the champion, pioneer and intercessor stands with believers to strengthen them to resist temptation.

(b) To taste death for all (2:9b)

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

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.

9 But we do see someone who was made a little lower than the angels. He is Jesus, who is crowned with glory and honor because he suffered death, so that by the grace of God he might experience death for everyone.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

- Jesus regained dominion for man, and He will exercise man's rule over the earth in the messianic kingdom

— God's original goal for Adam will be fulfilled by the Last Adam

- The author teaches five lessons in this verse:

1. The recipient of His humiliation is humanity, man
2. The extent of His humiliation is that He became lower than the angels, for while in His deity He was superior to the angels, in His humanity He Who was the Lord of the angels became lower than the angels
3. The purpose of His humiliation was to taste of death for every man (the word "taste" does not mean "to nibble," but "to appropriate," He appropriated death, He experienced it for every man)
4. The motive of His humiliation was the grace of God
5. The result of His humiliation is that He eventually was crowned with glory and honor in His exaltation when He returned to Heaven at the Ascension. Because He was resurrected from the dead, in the future all things [will be put] in subjection under his feet."

- "...He might taste" - *geuomai*, to feel or experience; it doesn't mean He "licked" death just to get a taste of it. It means He fully felt and experienced death at the highest degree possible.

- "...everyone" - this would seem to deny the "limited atonement" of Calvinism

(c) To bring many sons to glory (2:10-13)

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 **originator** of their salvation through sufferings.

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.

10 It was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through suffering as part of his plan to glorify many children,

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

- "...fitting" - appropriate; it was in complete accordance with God's purposes for Jesus to become a Man and suffer these things

- "...Him" - God the Father

- "...bringing many sons unto glory" - the first reason for Jesus' death on the cross was to bring believers into a state of glory

— "many" - why "many" instead of "all"? Given that the author is writing to Jewish believers, it shows that while all Jews are sons of God (Ex 4:22-23), only those sons who believe will be glorified.

— "...perfect" - *teleiō*, to carry to the goal; consummate; complete; the thing described fully carries out the purpose or plan for which it was designed and intended

— The point is that Jesus' sufferings attained the desired end or goal; His humanity was "completed" through His sufferings

— God "perfected" Jesus by charting His path to glory through "sufferings," and He does the same for Jesus' followers. We must go through suffering before we get to glory.

— By having experienced suffering, Jesus can more perfectly help us as we suffer (v18)

— A completion *beyond* mere justification...finishing well—in contrast to Saul, Solomon, Demas, etc.

— "...originator" - *archēgos*, a compound Greek term that means both "to rule" and "to lead"; refers to Jesus Christ, who is both our Ruler and our Leader

— Refers to someone who begins something so that others may enter into it

He came down to earth and took upon Himself our humanity. Because He suffered and died upon the cross, I am prepared to trust in Him. I am prepared to love Him because of what He has done for me and all lost mankind. [McGee, J. Vernon: Thru the Bible Commentary]

11 For both **He** who sanctifies and those who are **sanctified** are all from one *Father*; for this reason He is not ashamed to call them brothers *and sisters*,

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*,

11 because both the one who sanctifies and those who are being sanctified all have the same *Father*. That is why Jesus is not ashamed to call them brothers

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them *brethren*,

- "...He" - Jesus; there is unity between Jesus and believers. The OT also taught this unity (Ps 22:22; Is 8:17-18)

- "...sanctified" - describes positional sanctification, not experiential sanctification (Cf. John 17:19); it is not a *condition* but a *position* that we have in Christ

12 saying, "I WILL PROCLAIM YOUR NAME TO MY BROTHERS, IN THE MIDST OF THE ASSEMBLY I WILL SING YOUR PRAISE."

12 saying, "I will proclaim Your name to My brethren, In the midst of the congregation I will sing Your praise."

12 when he says, "I will announce your name to my brothers. I will praise you within the congregation."

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

- The author now quotes three OT passages to show the Messiah's identification with man, while at the same time emphasizing the humanity of Jesus

- Here the author quotes Ps 22:22, which emphasizes the relationship of Jesus to Israel following His resurrection

— The point is that Jesus will not shy away from identifying with the people of God

13 And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

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

13 And again, "I will trust him." And again, "I am here with the children God has given me."

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

- Two OT quotes in this verse...first from Is 8:17...

— The context of Is 8:17 points out that Isaiah put his trust in God to deliver Israel. Here, the writer quotes that passage showing the relationship of the Messiah to the Father as He

now waits for His enemies to be subdued.

- The second quotation is from Is 8:18...
- In this verse, Isaiah points out that he and his two sons are signs to Israel
- The application in this context concerns the future relationship of the Son when He comes to claim His own
- Isaiah was making a distinction between the Remnant and non-Remnant

(d) To destroy the works of the devil (2:14)

14 Therefore, since the children share in flesh and blood, He Himself likewise also **partook** of the same, so that through death He might **destroy** the one who has the power of death, that is, the devil,

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,

14 Therefore, since the children have flesh and blood, he himself also shared the same things, so that by his death he might destroy the one who has the power of death (that is, the Devil)

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

- To free us from the limitations of flesh and blood, the Son had to assume the same limitations

— This was not in place of His deity, but it was something additional to it. He still had His deity but, in addition to His deity, He took on human nature.

— He didn't come the way they had expected (though they should have known from the prophets): He came as flesh and blood to take our place...

- Jesus broke Satan's power over believers by His death; obviously Satan still exercises great power, but Jesus' death rendered him powerless to enslave believers (Cf. Rom 6:1-14)

— Further, Jesus defeated Satan's area of greatest strength: his power to inflict death

- "...partook" - *koinonia*, to have in common with; in this case, Jesus had "flesh and blood" in common with humanity

- "...destroy" - *katargeo*, to render inoperative, in the sense of nullify, to put to naught; equalize; render ineffective (Cf. John 12:31 for the stages of Satan's defeat)

(e) To liberate those in fear of death (2:15)

15 and free those who through **fear of death** were subject to slavery all their lives.

15 and might free those who through fear of death were subject to slavery all their lives.

15 and might free those who were slaves all their lives because they were terrified by death.

15 And deliver them who through fear of death were all their lifetime subject to bondage.

— "...fear of death" - enslaves unbelievers in that it leads them to behave selfishly, living for today, etc.

— A believer need not have the same fear. Thus, we shouldn't feel compelled to live for the present or live selfishly, as unbelievers do.

— Christ's Incarnation and death on the cross frees believers from the fear of death, as well as death itself because, for the believer, death is no longer a punishment, but the means by which we enter heaven (1 Cor 15:55; Phil 1:21).

Throughout OT history, Satan had authority over the physical death of both believers and unbelievers. Today, he has that authority over unbelievers, but not believers. His power in that realm has been rendered inoperative. There is one exception given (1 Cor 5:1-5) in the case of an excommunicated believer. When a believer is excommunicated, it means that he is put back under Satan's authority as far as his physical life is concerned. Satan has the power to put a believer to death if he was excommunicated. The same passage goes on to say that his spirit is still saved, but his physical life is killed by Satan.

Until Jesus died, Satan's weapon was physical death, but Jesus took that away from him rendering the weapon inoperative. Messiah's counter weapon is eternal life, and He attained this by the means of His death. Satan is still in existence, but believers are freed of any necessary obligation to obey him. Jesus is not only our pioneer and salvation, He is not only our Sanctifier, but He is also our Satan-Conqueror.

(f) To become a faithful priest (2:16-17a)

16 For clearly He does not give help to angels, but He gives help to the descendants of Abraham.

16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

16 For it is clear that he did not come to help angels. No, he came to help Abraham's descendants,

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

- This verse makes it clear that the sphere of the Messiah's work was mankind, not angels

— There were angels who fell, but God did not choose to provide salvation for fallen angels; He only chose to provide salvation for fallen man

— To provide salvation, God had to become like the ones He is providing salvation for. That is why God became man: to provide salvation for man. He never became an angel because

God never intended to provide salvation for fallen angels.

(g) To make atonement for sins (2:17b)

17 Therefore, **in all things** He had to be made like His brothers 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.

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.

17 thereby becoming like his brothers in every way, so that he could be a merciful and faithful high priest in service to God and could atone for the people's sins.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

- "...in all things" - in every way, specifically by experiencing human life and by suffering

- "...high priest" - Jesus' identification with us made possible His ministry as High Priest, in which He would be "merciful" to us and "faithful" to God

— As the author will point out in 5:1, only a man could be a priest. By becoming a priest, He made propitiation. The word propitiation means "to satisfy the wrath of God." By means of Jesus' death, God was propitiated; the wrath of God against sin was satisfied.

— Jesus as High Priest is a major topic that will be expanded in Heb 5-8

In His first advent, Jesus functioned as a Prophet, declaring the Word of God to people. Between His first and second advents, He functions as a Priest, serving as an Advocate and Intercessor for us with the Father. After His second advent, He will function as a King, ruling over the entire earth as its sovereign.

(h) To sympathize with those tested (2:18)

18 For since He Himself was **tempted** in that which He has suffered, He is able to come to the aid of those who are **tempted**.

18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

18 Because he himself suffered when he was tempted, he is able to help those who are being tempted.

18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

- When believers are in need, He runs to help. He runs to assist them in their temptations or their sufferings.

- Because He suffered being *tested*, He is able to help others who are tested
- As we get further along in Hebrews we'll be studying the priesthood of God: we'll see that the Lord Jesus Christ is *able* to help those who are tested
- "...tempted" [2x] - *peirazo*, to try or test someone or something; if He had yielded, it would simply have proven that He was not the Messiah...

Could Jesus have succumbed to the temptation? Could He have fallen? The answer is *no*. When we speak of being tempted to do something wrong, what we actually mean is that we have the *opportunity* to do wrong, and we want to do it. Now the opportunity was the testing, but the desire to do wrong was sin, and a sinful *desire* is itself sin. The Lord Jesus never had that sinful desire.