

- 24. The sceptre of Christ is spoken of as a “sceptre of righteousness”.
- 25. This chapter speaks of God working with His hands.

### SUMMARY OF CHAPTER ONE

God’s final word to man was spoken through His Son, although He had revealed His word through the prophets in the ancient times. The superiority of this last message is related to the superiority of the One through whom it was revealed. Seven points of His superior excellence are given:

- (1) Heir of all things.
- (2) Creator of the world.
- (3) The effulgence of God’s glory.
- (4) The image of His substance.
- (5) The One who upholds all things.
- (6) The One who made purification for sins.
- (7) The One exalted to the right hand of the throne of God.

The Son is greater than angels, as indicated by the name which He inherited — the name “Son”.

A series of Old Testament quotations proves His superiority. No angel was ever called “Son”. They were commanded to worship the firstborn, for they are ministering servants.

The Son is King eternal, and righteousness characterizes His reign. The things which He created will be changed like a garment that grows old, but He will remain the same. He will conquer all His enemies, while angels will serve those who shall inherit salvation.

#### *Preliminary Discussion of Chapter Two*

The first chapter is an exaltation of God’s revelation.

1. God tried to speak to man in several manners.
  - A. God, being what He is, was obligated to reveal Himself.
  - B. In His love, He sent prophets and angels to teach man.
2. After every effort He finally sent His Son.
  - A. Chapter one is an exaltation of Christ and His message.
  - B. He is not merely a prophet or an angel.
    1. He is heir of all. v. 2.
    2. He made the world. v. 2.
    3. He is the brightness of God’s glory, and the image of His substance. v. 3.

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4. He upholdeth all things. v. 3.
  5. He brought purification.
  6. He is seated.
  7. He is superior to angels.
  8. He has a greater name than they.
  9. He was begotten in the resurrection.
  10. All angels shall adore Him. v. 6.
  11. He has an eternal throne.
  12. He has the sceptre of righteousness. v. 8.
  13. He was anointed with the oil of gladness above all.
  14. All other things perish, but years shall not fail Him.
3. Some have allowed themselves to slip and fall after hearing other revelations. How awful for us to neglect this great revelation!
    - A. A more earnest heed should be given to the things that we have heard.
    - B. Simply because God makes such great efforts to love and win man, man should not place the responsibility on God for man's salvation.
  4. Notice how personal this Chapter Two is.
    - A. *We* ought to give more earnest heed.
    - B. Things *we* have heard. v. 1.
    - C. *We* drift away. v. 2.
    - D. *We* escape. v. 3.
    - E. *We* neglect. v. 3.
  5. In an exegesis class we take verses apart to find the truth and depth of truth by studying words, phrases, verses. There is danger here; however. Note these admonitions:
    - A. Don't lose sight of the greatness of God's Word.
    - B. See the whole revelation — see it as a unit.
    - C. Study the outline of the book so that you will see the purpose and plan of the book.
  6. In Chapter Two, verses one and four, we have a great warning because we have a great salvation.
    - A. The warning is of the danger of slipping and neglecting from which there is no escape.
    - B. The danger is illustrated by the judgment of God in the Old Testament.
    - C. If God punished for neglect in the Old Testament, how much more sore will be His judgment for neglect of His Son.

7. In verse one, we have an exhortation to give earnest heed.
  - A. We must not be careless, indifferent.
  - B. If this is God's final revelation and His supreme effort to win man, we must not take it lightly.
3. *Hence, we see the certainty of punishment to those who neglect God's revelation through His Son.*

### *Text*

2:1-4

1 Therefore we ought to give more earnest heed to the things that were heard, lest haply we drift away from them. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own will.

### *Paraphrase*

1 Because the Son, by whom God hath spoken to us in these last days, is greatly superior to all the angels, both in His nature and office, we ought to pay the more attention to the things which the ministers of the word heard Him speak, (ver. 3.), lest at any time we should let them slip out of our minds.

2 For, if the law which God spake to the Israelites, by the ministry of angels, was so confirmed by the miracles which accompanied it, that every presumptuous transgression and disobedience received a just punishment,

3 How shall we escape unpunished, if we disbelieve and despise the news of so great a salvation? which began to be preached by the Lord Himself, and hath been fully published and confirmed to us Jews, not by a vague report, but by the credible testimony of the apostles and others who heard Him;

4 God himself bearing joint witness to the salvation preached of the Lord and His apostles, both by signs and wonders, and miracles of divers kinds, which He enabled these preachers to perform, and by distributions of the gifts of the Holy Ghost, which they bestowed, not according to their will, but according to His own pleasure?

*Comment**Therefore we*

This suggests a conclusion to be drawn from previous points :

- a. Since God has loved us, giving us a ministry, a word, a Christ, ministering angels, some duties must rest on us.
- b. Salvation is not to be solely God's responsibility. It is time man should awaken, for God will not endure a wayward society.

*to give the more earnest heed*

This calls for application of man's energies, and not a careless, carefree attitude :

- a. God challenges men to hear — to reason.
  - 1) Rev. 3:13: " — hath ears, let him hear."
  - 2) Isaiah 1:18: " — let us reason."
  - 3) Deut. 18:19: " — not hearken."
  - 4) Matt. 7:27: " — heareth and doeth not."
- b. Man is a creature of choice. Therefore, he must use his intellect for his self-preservation.

Jesus spoke plainly concerning disbelief, saying that disbelievers will be condemned. (Mark 16:16)

*to the things that were heard*

What had been heard?

- a. This refers to the message heard from Christ and his Apostles.
  1. Some might want to say that it refers to all the Old Testament scriptures, but this is not true, except as preached by the Lord and the apostles.
  2. The content suggests the preaching of Christ and His apostles, and not the divers portions and manners of the Old Testament times.
- b. The message that made them Christians is referred to here.

*lest happily we drift away from them.*

Drifting is always downstream.

- a. Like a man that is above the waterfall, he has only to fold his hands and drift to his destruction.
- b. The man who would reach heaven must strive, not drift. An alternate translation is, "Lest at any time we should let them slip."

- a. The Word will not slip — it is final and eternal.
  - 1. Matt. 24:35: “ — my word shall not pass away.”
- b. Man needs to guard himself lest he slip.
  - 1. Luke 13:24: “Strive to enter in at the strait gate.”
  - 2. II Peter 1:10: “Make your calling and election sure.”

*for if the word spoken through angels proved steadfast*

- 1. Milligan says this refers directly to the Mosaic law.
    - a. Gal. 3:19 — law was ordained in the hands of a mediator by angels.
    - b. Deut. 33:2. “ — from His right hand went a fiery law for them.”
    - c. Acts 7:53: — “who have received the law by the disposition of angels, and have not kept it.”
- God’s words to Israel were filled with warnings, and the history of Israel proves that God meant what He said:
- a. Exodus 23:20-21: “An angel before thee — provoke him not.”
  - b. Deut. 17:12: There was a death penalty for rejecting the word of a priest.

The word “if” suggests a conclusion to be drawn — look for it.

*a just recompense of reward*

The penalty in the Old Testament was severe and quick.

A few examples of its severity are given:

- a. Deut. 19:16-21 — The penalty for a false witness.
- b. Joshua 7:25 — Israel stoned Achan for disobedience.
- c. Deut. 22:21 — A harlot stoned to death.

The New Testament gives us a picture of the seriousness of sin.

- a. Acts 5:1-11 — Ananias and Sapphira — carried out dead.

*a just*

Israel agreed to the justice of it:

- a. Deut. 27:26: “all the people shall say amen.”

Who is man that he could challenge the justice of a Father who is so forgiving and loving?

*recompense of reward*

“Recompense” means compensation, award or payment:

- a. Good, as well as bad, has its retribution.

- b. We live in a dependable universe, where whatever a man sows, that will he reap. Gal. 6:7-8.
- c. Every road has its ending.
- d. Every law has its penalty, else it is no law. .  
Recompense is God's privilege, for it is He who has made the laws of the universe.
- a. Heb. 10:30-31: "Vengeance belongeth to Me, I will recompense."
- b. Rev. 19:15: "winepress of the wrath of the Almighty."

*How shall we escape*

This is the conclusion suggested by the "if" in verse two. There is no escape.

Three characteristics of God make it impossible for man to escape:

- a. He is omnipresent — man cannot go where God is not.
  - b. He is omniscient — all-wise, so He cannot be outwitted by man.
  - c. He is omnipotent — all-powerful, therefore man cannot overpower Him.
    - 1. He is almighty.
      - a) Gen. 17:1 ; 35:11 ; Rev. 21 :22.
      - 2. He is the source of all power.
        - a) Rom. 13:1 : There is no power but of God.
- Some have tried to escape from God, but found it impossible :
- a. Adam and Eve tried to hide. Gen. 3:8.
  - b. Cain tried to hide, Gen. 4:10, but God said, "The voice of thy brother's blood crieth unto Me from the ground."
  - c. Jonah tried it, but he had more than a tribal deity.

*if we neglect so great a salvation*

- 1. In what ways is our salvation great?
  - a. I Peter 1:12: Angels desire to look into it.
  - b. John 8:56: Abraham rejoiced as he saw it coming.
  - c. Heb. 5:9; 12:2: Christ is the author of it.
  - d. John 3:16: God loved us.
  - e. Romans 1:16: It has power.
  - f. Heb. 2:3-4: It is confirmed.

*the Lord*

Was there no salvation until Christ?

- a. Yes, in a sense:

1. Enoch was translated. Heb. 11:5.
2. Elijah went up by a whirlwind in a chariot of fire and horses of fire. II Kings 2:11.
3. Lazarus carried into Abraham's bosom. Luke 16:22.
4. Psalm 23: "through the valley of the shadow of death."
- b. Old Testament salvation is not as clearly set forth as that which Jesus gives, which is the great salvation.
1. II Tim. 1:10: "brought life and immortality to light."  
Of what did He the Lord speak?
- a) He spoke of His Deity:
  1. John 1:18: "Son who is in the bosom of the Father."
  2. John 10:30: "I and the Father are one."
- b) He spoke of Himself as "the Way."
  1. John 14:6.
- c) He spoke of repentance.
  1. Luke 24:47; 13:3.
  2. Luke 15:7.
- d) He spoke of His authority.
  1. Matt. 28:18-20; Mark 16:16.

*was confirmed unto us*

Who did the confirming?

- a. No doubt those that heard Him is here meant:
  1. The apostles were eye and ear witnesses of His personal ministry:
    - a) Acts 1:8.
    - b) Acts 1:21.
    - c) I John 1:1-3.
    - d) I Peter 1:20: "— but was manifested at the end of time for your sake."
  - e) Acts 26:26: "This thing hath not been done in a corner."  
Does the word "us" destroy the apostleship of Paul?
    - a. Not necessarily, for he could be simply associating himself with his readers.
    - b. This is done frequently in other parts of the epistle. (See 3:14; 4:1, 2, 3, 11, 14, 15, 16; 6:1, 3.)

*God also bearing witness with them*

The apostles did not have to stand on their word alone:

- a. They had proof that accompanied their message.
- b. Thus the person who rejected the preaching rejected not only the word of God, but also His works.

The Jews in their heckling of Jesus had asked for proof.  
Matt. 12:39.

*both by signs and wonders*

What is meant by "signs"?

- a. Hear Jesus name some signs: Mark 16:17-18; 16:20.
  1. Cast out demons, v. 17.
  2. Speak with new tongues, v. 17.
  3. Take up deadly serpents, v. 18.
  4. Drink deadly poison, v. 18.
  5. Lay hands on sick and they recover, v. 18.
- b. These signs were miracles:
  1. They were not witch doctor trickery, but proofs of the origin of the message delivered.
  2. They are called "signs" because they arouse men's minds to think of something higher than what appears.

What is meant by "wonders"?

- a. This is not necessarily something different, but a different way of looking at the same thing:
  1. Milligan quotes Ebrard as teaching that miracles may be regarded in a fourfold aspect:
    - a) First with regard to their *design* as signs — miraculous testimonies in behalf of the truth.
    - b) Secondly, with respect to their *nature* as wonders, supernatural acts calculated to excite wonder and amazement in the minds of those who witnessed them.
    - c) Thirdly, with respect to their *origin* as manifestations of supernatural powers.
    - d) Finally, in their *specific Christian aspects*, as gifts and distributions of the Holy Spirit imparted to the original witnesses and proclaimers of the truth. (See I Cor. 12; Eph. 4:11; Milligan, pp. 79, 80.)

A good example is Acts 2:43: "And fear came upon every soul, and many wonders and signs were done through the apostles."

- a. Signs would set their thoughts to work.
- b. Wonders would cause them to feel.
- c. Miracles would cause faith. John 20:30-31.
- d. Works beyond the uniformity of nature would cause astonishment.



*and by manifold powers*

"Powers" rather suggests the energy put forth in wonders;

- a. It was seen in Jesus. Luke 9:43.
- b. Christ always gave glory to God for the power that worked in Him.

The word "manifold" is suggestive, for Christ proved His power over many things:

- a. Power to forgive sins. Matt. 9:6.
- b. Power over unclean spirits. Matt. 10:1.
- c. Power to heal sickness. Mark 3:15.
- d. Power over nature. Mark 4:39: "Peace be still."
- e. Power over death. John 10:18: "Power to lay it down, power to pick it up."
- f. Power to transform human life abounds in the scripture and in human history.

These three expressions appear together to show the devil's powers likewise:

II Thess. 2:9: "Working of Satan, with all power and signs and lying wonders."

- a. The devil deceives, while Jesus deals with truth.
- b. The devil's servants can practice magic as well as a magician can fool people; but remember that it is deceit, not truth.

*and gifts of the Holy Spirit*

These gifts pertain primarily to the church, whereas the other expressions were definitely true of God in times past:

- a. Eph. 4:11: "— He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers —"
- b. I Cor. 12:4-17 — diversities of the Spirit.
- c. I Cor. 12:28-30 is a very good list.

*according to His own will*

God in His wisdom is able to distribute gifts arbitrarily in order to make them most efficient in His service.

Calvin says, "The words remind us that the miracles mentioned could not be ascribed to any except to God alone and that they were not wrought undesignedly, but for the distinct purpose of sealing the truth of the gospel." (p. 56)

## HELPS FROM HEBREWS

### *Study Questions*

164. Did God ever speak through angels a punishment or a warning?
165. "Just recompense of reward" means what?
166. Name some instances of fair punishment.
167. Did the people ever agree that God was just? (See Deut. 27:26.)
168. Is this a world that gives recompense of reward? (See Gal. 6:7-8.)
169. What is there about God that makes it impossible for man to flee from God? Explain.
170. Name some who have tried to escape.
171. What is referred to as "gifts of the Holy Spirit"?
172. Why did God give some people gifts? (See Eph. 4:11; I Cor. 12:4-17; I Cor. 12:28-30.)
173. What new discussion does Paul begin in verse 5?
174. What is meant by the expression, "world to come"?
175. Does he mean that in the new earth man will reign?
176. Was this world ever subjected to man?
177. Was it ever lost?
178. When? (See Gen. 3:15-24.)
179. Was it lost to anyone? cf. Psalm 68:18; John 14:30; II Cor. 4:4; John 12:31; John 16:11; II Cor. 2:2; I John 5:19; Rev. 12:9.
180. Did the Jews desire signs?
181. What is the difference between signs and wonders?
182. What is the real difference? Are not both miracles?
183. What power do we see in the apostles?
184. "Manifold powers" suggests many powers. Will you name some indications of Christ's power over many things?
185. Could power refer to the energy put forth in doing wonders?
186. Does the devil have similar power? cf. II Thess. 2:9; Eph. 6:12.
187. Is neglect a sin?
188. What will neglect do in other realms, such as a flower garden, a farm, a building, a baby?
189. Is the sin in proportion to the greatness of the thing neglected?
190. In what ways is salvation through Christ a great salvation?
191. What in this salvation was spoken by the Lord?

192. Did He add to what has been previously spoken?  
 193. Did He just add more light?  
 194. Name some things spoken of by Jesus.  
 195. Did Jesus speak of the death, burial, resurrection?  
 196. What do you understand by the word "confirmed"?  
 197. Who did the confirming?  
 198. Is the author stating that he received his message from the apostles who traveled with Jesus?  
 199. Is it characteristic of the author to identify himself with the reader?  
 200. Who is referred to by the expression, "them that heard"?  
 201. Explain the statement, "God bearing witness with them."  
 D. *He is superior to angels in recovering man's dominion of the earth: 2:5-18*  
 1) *Original dominion of the earth by God's people, lost through sin, to be restored through Christ: 2:5-9.*

### *Text*

2:5-9

5 For not unto angels did He subject the world to come, whereof we speak. 6 But one hath somewhere testified, saying, What is man, that Thou art mindful of him?

Or the Son of man, that Thou visitest him?

7 Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet. For in that He subjected all things unto him, He left nothing that is not subjected to him. But now we see not yet all things subjected to him. 9 But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste of death for every man.

### *Paraphrase*

5 For although the angel (Exod. 23:20.) who conducted the Israelites had Canaan subjected to him, to the angels God hath not subjected the world which is to come, the possession of which is the salvation of which we speak.

6 Now, that the Son of God was to be made flesh, and, in the flesh, was to be appointed King universal, David in a certain

place, Psal. 8:4, plainly testified; saying, What is the first man that Thou shouldst remember him; or the posterity of the first man, that Thou shouldst take such care of them?

7 For, to save them from perishing, thou wilt make Him, who is thy Son, for a little while less than angels, by clothing Him with flesh, and subjecting Him to death: After that, Thou wilt crown Him with glory and honor, by raising Him from the dead, and wilt set Him over the works of Thy hands, as Ruler and Lord of all.

8 Thou wilt put all things under His feet. See Eph. 1:22. Wherefore, by subjecting all things to Him, God will leave nothing unsubjected; consequently, there is nothing over which His power will not at length finally prevail. But at present we do not yet see all things subjected to Him; for evil angels and wicked men are still unsubdued by Him:

9 But we see Jesus, who for a little while was made less than angels, by appearing in the flesh, that, through the gracious appointment of God, He might die, not for the Jews only, but on account of everyone: Him we see, for the suffering, of death, crowned with glory and honour, by His resurrection and ascension. And these are sufficient proofs, that all His enemies shall finally be subdued by Him.

### *Comment*

1. The Catholic Bible (revision of the Challoner Rheims version) states it this way:  
 "for He has not subjected to angels the world to come —".  
 C.B. footnote: "To come" here means the Christian dispensation, not the future life.
2. Footnote to American Standard version: "The inhabited earth." However, observe that it is the inhabited earth to come.
3. Was this world subjected to man?  
 Yes:  
 See Gen. 1:28: "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it and *have dominion over* the fish of the sea and *over* the birds of the heavens and over every living thing that moveth upon the earth."
4. Was it ever lost by man?

- a. "Yes," says Calvin: "As soon then as Adam alienated himself from God through sin, he was justly deprived of the good things which he had received — The wild beasts ferociously attack us, those who ought to be awed by our presence are dreaded by us, some never obey us, others can hardly be trained to submit, and they do us harm in various ways; the earth answers not our expectations in cultivating it; the sky, the air, the sea and other things are often adverse to us." (p. 57)
- b. "Yes," says Milligan: "But in consequence of sin, man has in a great measure lost his dominion. See Gen. 3:15-24." (p. 82)
5. Was it lost *to* everyone? Did someone take over when man lost the dominion?  
Milligan believes this is what occurred. "For a time Satan got possession of this world." (p. 82)
- a. Psalm 68:18: "Thou hast ascended on high; Thou has led away captives."
- b. John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out."
- c. John 14:30: "I will no more speak much with you, for the prince of the world cometh and he hath nothing in Me."
- d. John 16:11: "The prince of this world hath been judged."
- e. II Cor. 4:4: "In whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."
- f. II Cor. 2:2.
- g. I John 5:19.
- h. Rev. 12:9.

*the world to come*

What is the "world to come"?

- a. Observe the footnote — "the inhabited earth."
- b. Observe the Catholic Bible comment, which says that it means the Christian Dispensation, not the future life.
- c. Milligan: "The world to come is not that which we hope for after the resurrection, but that which began at the beginning of Christ's kingdom; but it will no doubt have its full accomplishment in our final redemption." (p. 58)
- d. Newell: "The thought of the world to come pervades the

- book of Hebrews, and cannot here refer to present things.”  
(p. 43)
- e. Thayer defines “world to come”: “That consummate state of all things which will exist after Christ’s return from heaven.”
  - f. Connybeare: “The world to come here corresponds with the city to come of 13:14.”

*what is man that thou art mindful of him*

This is an interesting question. What *is* man?

- a. He is very little, physically.
  1. For labor in China, India, Tibet, he receives a few cents a day.
  2. For length of life, very little.
    - a) James 4:14: “life is a vapor”.
    - b) Animals and trees outlive man. Some turtles are centuries old.
  3. His strength is very little:
    - a) A human baby is the most helpless of creatures.
    - b) Animals are faster and stronger.
  4. Yet, man gives great significance to the flesh as he lives for its gratification.
    - b. Mentally, he is worth more.
      1. He is able to rule the animals of the earth.
      2. He can alter nature itself.
        - a). Harness the waterfalls to make power.
        - b) Capture the rivers to turn dynamos.
        - c) Improve upon plants, making hybrids.
      3. He can discover the secrets of the world.
        - a) With the telescope, he scans the heavens.
        - b) With the microscope, he examines the unseen.
        - c) He combats disease.
      - d) He combines elements to build machines for man’s own good.
    4. Although man’s mental attainments are temporary, people live as though they were of prime importance.
      - c. Spiritually, his worth is immeasurable:
        1. God is interested in each person individually.
          - a) Physically, yes:
            - 1) Matt. 10:30: “— hairs of your head are numbered.”
            - 2) Luke 12:27: “— consider the lilies — ”
            - 3) Malachi 3:10: “— open you the windows of heaven — ”
          - b) Mentally, yes:
            - 1) Man is made in the intellectual likeness of God. Heb. 2:7-8.

- 2) Gen. 1:26: "In Our image."  
 c) Spiritually, more so:
- (1) Matt. 10:32: "— shall confess Me before man —"  
 (2) John 3:16. "God so loved the world — that He gave — His Son."  
 (3) James 4:14: "What is your life? It is even a vapor."
2. The giving of Jesus is God's attempt to show man's greatness:
- a) He did not send an angel or offer an animal.  
 b) His Son's pain, sorrow, and death is proof of God's love.  
 Historically, what is man?
- a. Man as God made him:
1. Gen. 2:7: He made him as dust.
- a) Scientifically, man is: 10 gallons of water, 24 pounds of carbon, 7 pounds of lime,  $1\frac{1}{4}$  pounds of phosphorous,  $\frac{1}{2}$  teaspoonful of sugar,  $4\frac{1}{2}$  teaspoonfuls of salt, some oxygen, hydrogen, nitrogen, enough iron for 1 large nail.
- b) If this is all of which man consists, a man could be purchased for .79c (before inflation).
- c) A scientist, curator of Northwestern Department of Chemistry, once valued man's body at .98c. Now, in 1960, it is worth \$31.04.
- d) An estimate of your day: Your heart beats 103,689 times a day. Your blood travels 168,000,000 miles. You give off 85.6 degrees Fahrenheit in heat, which means you generate 450 foot tons of energy. You exercise 7,000,000 brain cells.
- b. Heb. 2:7-8: "Crowned him with glory and honor."  
 c. Made him a trinity:
1. I Thess. 5:23: "May your spirit, soul, and body be preserved."  
 2. Jesus — Matt. 22:37: "Love the Lord thy God, with all thy heart . . . thy mind and . . . thy soul."  
 What is man as sin makes him?
- a. Sin makes him brutal.
1. Cain slew Abel.  
 2. The wealthy live in luxury, while the poor starve.  
 3. The powerful plunge men into war.  
 4. A man can kidnap babies for gold.  
 5. A man can live on an animal level, which will bring him to destruction. II Peter 2:10-12.
- b. Sin makes him dirty and diseased.  
 c. Sin makes him rebellious toward God.

1. I John 3:4: Sin is transgression of God's law.
- d. Sin makes him purposeless. Dr. Shirley once told of a certain youth who was seven days in New York. He saw eighteen shows, but was oblivious to the libraries, scenic, and historic spots there to see. He spent the last day reading a "true story".  
Man as Christ remakes him.
- a. See how Christ can change people:
  1. Woman of Samaria — John 4:6: five husbands, but she came to Christ and became a soul-winner.
  2. Paul, a cruel persecutor of church, was transformed.
  3. Begbies, in *Twice Born Men*, proves His power. Get this book and read it!
- b. He gives people a purpose in life.
  1. Soul winning.
  2. Helping the needy.
  3. Working for the eternal, in place of the temporal.
- c. He makes them rise above the temporal.
  1. Riches — treasures laid up in heaven.
  2. Emphasis is placed upon the eternal.

### *Son of Man*

Who is referred to here, man or Christ?

- a. Arguments for Christ being referred to:
  1. Similar expressions are made in reference to Christ:
    - a) **Matt. 21:16** — quotes from Psalm 8:2: "Out of the mouths of babes and sucklings Thou has perfected praise."
    - b) Eph. 1:22: "And He put all things in subjection under his feet and gave Him to be head over all things to the church."
    - c) I Cor. 15:27: "For, He put all things in subjection under His feet, but when He saith all things are put in subjection, it is evident that He is excepted who did subject all things unto Him."
  - 1) The translator has noted in the margin that this is a quotation from Psalm 8:6.
  - 2) This passage in Corinthians, some say, refers to Christ.
  2. Much is made of the alternate reading of verse 7! "A little while lower."
- a) Even Calvin, who holds that Psalm 8 refers to man, feels that Paul turns here from David and "designates the abasement of Christ's humiliation." (p. 58.)



- b) Some insist that since the Logos could not die, a body was prepared for Him so that He could die.
- b. Arguments for man in general being referred to:
1. Because it is a visitation of God from generation to generation.
  2. When did God visit Jesus? God was with Jesus all the time; on the cross would be an exception.
  3. Because we know what Christ is, who He is. It would not be necessary to raise such a question about the Lord.
  4. Because God was in Christ, reconciling the world unto Himself.
  5. Because the writer later calls specific attention to Christ. cf. v. 9.
  6. God didn't visit His Son, but visited man through His Son.
  7. The 8th Psalm is a discussion of man.
  8. Man is lower than the angels, II Peter 2:11: "Whereas angels though greater in might and power bring not a railing judgment against them before the Lord."
  9. Authorities who say Psalm 8 does not refer to Christ:
    - a) Milligan says: "That this has reference to mankind in general and not to Jesus Christ personally considered, as some have alleged, is evident from the Psalm itself, as well as from the scope of the apostle's argument." (p. 85)
    - b) John Calvin: "It seems to be unfitly applied to Christ . . . The Psalm speaks not of any particular person, but of all mankind — This affords no reason why the words should not be applied to the person of Christ." (p. 56)

*that thou visitest him*

What is the difference between "mindful and "visitest"?

- a. "Visit" is the effect of God's mindfulness.
- b. Since God recognized man, He visits man with blessings out of His loving heart.  
God's visiting is twofold:
  - a. He visits for good to bring blessings.
    1. Joseph said to his brethren: "God will visit you and bring you out of the land."
    2. Luke 1:68: "For He hath visited and wrought redemption for His people."
  - a) This is the most important visitation, although dozens of verses can be quoted to show God's physical blessings such as named by Joseph.

- b) How grateful lonely people are when guests visit them, but here is named the greatest Visitor.
- b. He visits man to punish him:
  - 1. He has in the past:
    - a) Exodus 32:34: "I will visit their sin upon them —"
    - b) Psalm 89:32: "Then will I visit their transgression with the rod and their iniquity with stripes."
    - c) Jeremiah 10:15: "In the time of visitation they shall perish."
    - d) Exodus 20:5: "Visiting the iniquity of the fathers upon the children for the third and fourth generations."
    - e) Exodus 34:7, Numbers 14:18, and Deut. 5:9.
  - 2. He will in the future:
    - II Peter 3:8-13.

*Thou madest him a little lower*

Observe that the footnote in the A.S. version says, "For a little while lower."

Milligan says, "It is still a question with the critics whether the word "little" is expressive of *time* or *degree*."

Who holds for the *time* element?

- a. Those who say "Son of Man" refers to Christ.
  - 1. They say it means "a little while", and designates the abasement of Christ's humiliation.
  - 2. Since Christ the Logos would not die, a body was prepared for Him so that He could die.
    - If we do not try to push this theory, we have man a little lower than the angels:
      - a. Christ was praised by angels at His birth: "Glory to God in the highest," not because He was made lower than the angels.
      - b. Man is ministered to by angels (1:14); so we may conclude that, in some sense at least, we are lower.
        - Is man lower than the angels according to other scriptures?
          - Yes: II Peter 2:11: "Whereas angels though greater in might and power bring not a railing judgment against them before the Lord."

*Thou crownedst him with glory and honor*

This was true of Adam in his pre-sin state.

- a. Gen. 1: He was given dominion over fish, birds, cattle, over all the earth and every creeping thing.

## b. Psalm 8:1-8.

Milligan states that "glory" and "honor" are nearly synonymous in both Hebrew and Greek, and they are used for the sake of emphasis. (p 86) If this verse applies to Christ, it would apply after His resurrection.

*and didst set him over the works of Thy hands*

Critics reject this passage, but it occurs frequently in manuscripts:

a. Milligan says, "It is found in the original Hebrew, in the Septuagint and in several manuscripts. I am therefore inclined to retain it —" (p. 86)

b. It is in harmony with other scriptures.

Note man's responsibility over the creation:

a. Gen. 2:15: "— dress it and keep it —"

b. Gen. 1:28: "— have dominion —"

*under his feet*

The scriptures quoted above verify this:

a. After Adam's sin things become different for man.

b. The earth brought forth weeds and animals turned upon him, so that they are now called wild beasts and domesticated beasts.

Man was the crowning glory of God, but sin caused him to lose much of his dominion.

*subjected to him*

This fits man perfectly:

a. Once everything in the sea, air, and earth was beneath man.  
b. Now it is a different picture. Who would dare to go unarmed into a jungle?

c. Man's lost estate is described.

Some make it apply to Christ.

a. When was everything subjected to Christ? When was it taken away?

b. I Cor. 15:25-27 is quoted by those who hold this theory.

1. They do show similarity, but that is not proof.

2. Heb. 2:8, does not fit Jesus, although a stretching of points can make it fit.

The verse's purpose is to show that man is no longer king.

*a little lower than the angels, even Jesus*

Christ was lower only as He took upon himself the role of man:

- a. In this way He was lower — in suffering.
- b. In his flesh, He was lower than the heavenly bodies of angels. The author picks out the one Person lower than angels Who will be able to restore man to a place of glory and honor.

*crowned with glory and honor*

On earth, Jesus became a wise being, humiliated and crucified. This He came to do, and His obedience brought Him to God's right hand. Without suffering, He could not have died; without dying He could not have made atonement; without the atonement man would yet be in his sins:

- 1) Matt. 26:28: "— shed for the remission of sins —"
- 2) Heb. 9:22: "— without the shedding of blood there is no remission —"

When was this glory and honor given?

- a. Not on earth, for here He had to suffer.
- b. Peter preached this after Christ's ascension.

*that by the grace of God He should taste of death for every man.*

This shows the impelling motive — grace:

- a. Man rebels, but God seeks man.
  - b. Man is ungracious, but God is gracious.
- This states the importance of Christ's death:
- a. Matt. 20:28: "a ransom."
  - b. I Pet. 1:18-19: "redeemed with precious blood."

Why is blood used for man's redemption?

- a. Let the scriptures speak:  
Gen. 2:17: Life was lost.  
Gen. 9:4: Life is in the blood. Compare Lev. 17:14.  
Life being lost, blood which has life is the price of redemption.

### *Study Questions*

202. What is man, according to James 4:14?
203. Where does man rate physically? cf. Matt. 10:30; Luke 12:27.
204. Where does man rate mentally? cf. Heb. 2:7, 8; Gen. 1:26.
205. Where does man rate spiritually?
206. Where does man rate as a ruler?

## HELPS FROM HEBREWS

207. What is man, according to Genesis?
208. What is he according to I Thess. 5:23; Matt. 22:37?
209. What is man as sin makes him?
210. Give illustrations of people made over by Christ.
211. Who is referred to as Son of Man, Christ or man?
212. Where does the scripture concerning the Son of man appear originally?
213. Is it prophetic?
214. Does Paul in Corinthians throw any light on this subject? cf. I Cor. 15:27.
215. Why do some think the 8th Psalm is referred to here?
216. Give arguments to show that the 8th Psalm refers only to man.
217. If we are uncertain at this point, is the total teaching lost? What is being taught?
218. For what purposes has God visited man?
219. Are such visits all over, or will they be repeated? cf. II Peter 3:8-13. I Thess. 4:13-18.
220. Give an exegesis of "Thou madest Him a little lower than the angels."
221. If Christ is referred to, how long was He a little lower than the angels?
222. Is man lower than angels? cf. Heb. 1:14; II Peter 2:11.
223. Does the term "little" refer to time or degree? Give reasons.
224. If Christ is crowned with glory and honor, when was He crowned?
225. Did man ever rule over the creation of God's hands? cf. Gen. 1:28; 2:15.
226. Does verse 8 describe a lost dominion of man?
227. What is meant by "under His feet"?
228. Does the term "domesticated animals" indicate that all is not subject to Him?
229. What proof is there that man does not rule everything now?
230. What rebels against man?
231. What seems to be the purpose of verse 8?
232. Who is beheld in verse 9?
233. How was Christ lower than the angels?
234. Is there any doubt over verse 9 as there is over verse 8?
235. When was He crowned with glory and honor?
236. What is the difference between glory and honor?

237. What is meant by the "grace of God"?
238. Define the meaning of, "taste of death."
239. Why were death and blood used as the means of redemption? cf. Gen. 2:17; 9:4; Lev. 17:14.
240. Who is the one Person able to restore man to his dominion and power?
241. Was the thought expressed in v. 9 preached on Pentecost?
242. What does verse 10 say was becoming to God?
243. What about His nature would constrain Him?
244. Does it carry the idea of expediency?
245. What is meant by "for Whom are all things"?
246. Does Christ have all things now?
247. What does I Cor. 15:24 have to say in this regard?
248. Does "through Whom are all things" refer to God, Christ, or both?
249. Discuss Acts 17:28; John 1:3, 10; Col. 1:16, 17.
2. *The necessity of Christ's becoming a human being in order to accomplish this: 2:10-18.*
- a. *To demonstrate His power over Satan: 2:10-15.*

### *Text*

2:10-15

10 For it became Him, for Whom are all things, and through Whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings. 11 For both He that sanctifieth and they are sanctified are all of one: for which cause He is not ashamed to call them brethren, 12 saying,

I will declare Thy name unto My brethren,  
In the midst of the congregation will I sing Thy praise.

13 And again, I will put my trust in Him. And again, Behold, I and the children whom God hath given Me. 14 Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage.

### *Paraphrase*

10 The salvation of mankind through the death of the Christ need not surprise you: For it belonged to God, Who is the last

end as well as the first cause of all things, when bringing His many sons into heaven, to make the Captain of their salvation an effectual Saviour, through sufferings ending in death.

11 Wherefore, that He might be a perfect Saviour, both He Who with His own blood sanctifieth, or fitteth men for appearing in the glorious presence of God, (ver. 10.), and they who are sanctified, are all of one father, namely, Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them: for which cause, though Jesus be the Son of God, He is not ashamed to love mankind, and to call them His brethren,

12 Saying to His Father, when I appear in the human nature on the earth, I will declare Thy perfections to My brethren of mankind: In the midst of the congregation of My brethren I will sing praise to Thee for Thy goodness to men.

13 And again Messiah is introduced, saying, I will put My trust in Him. And again, in the same prophecy, Behold I and the children, that is, the disciples, whom God hath given Me, are for signs and for wonders in Israel. This likewise shows, that He was to appear in the flesh among the Israelites.

14 Since, then, the children given to the Son to be saved, participate of flesh and blood, by being born of parents who are flesh and blood, even He, to be capable of dying for them, in like manner partook of flesh and blood, by being born of a woman, that through death (the very evil which the devil brought on mankind by sin) He might render ineffectual the malicious designs of him who had the power of bringing death into the world, that is, the devil

15 And deliver from eternal death, those penitent persons who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.

### *Comment*

*for it became Him*

Paul, or the author, explained Christ's greatness. Now he shows why it was done:

- a. It was expedient.
- b. Because of the nature of God, it was "becoming" of God to do it.
- c. Because He loves, He would be constrained to do something about lost man.

*for Whom are all things*

A loving Father will commit all to the consecrated Son:

- a. Romans 8:17: "Heirs of God and joint heirs with Jesus Christ."
- b. Heb. 1:2: "— whom He appointed Heir —"  
Christ has proven His worthiness but has not come unto the inheritance as yet:
  - a. I Cor. 15:24: "When He shall deliver up the kingdom to God."
  - b. For the present, God is the owner of all things.

*and through whom are all things*

This can be said of both Christ and God.

- a. Of God — Acts 17:28: "In Him we live."
- b. Of Christ — John 1:3: All things were made by Him.
- c. John 1:10: The world was made by Him.
- d. Col. 1:16-17: By Him all things consist.  
Creation is ascribed to the Son, but then all things are preserved by the power of God.

*in bringing many sons unto glory*

God is to add to His family through Jesus Christ:

- a. He desires all men to become part of His family.
  - 1) II Pet. 3:9: "— not wishing that any should perish."
  - 2) John 3:16: "— whosoever believeth —"
- b. We have the privilege of choosing to be born into this family, unlike into our earthly home, where we had no choice.  
What is our glory?
  - a. Phil. 3:21: "— fashioned like His glorious body."
  - b. I Cor. 15:43: "It is sown in dishonor; it is raised in glory."  
When will we have glory?
    - a. We have some glory now:
      1. Rom. 8:21: "— glorious liberty."
      2. I Pet. 4:14: "— spirit of glory."
      3. Eph. 3:13: "— tribulation which is your glory."
    - b. We have glory that is yet to come:
      - 1) Col. 3:4: "When Christ shall be manifested, then shall ye also with Him be manifested in glory."  
How do we receive this glory?
        - a. II Thess. 2:14: "— He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ."



- b. I Peter 5:10: "— God of all grace who called you unto His eternal glory in Christ."

*to make the Author of their salvation perfect*

The Greek word for "author" is *Archegos*, a combination of two Greek words:

- a. The words mean "to begin" and "to lead."
- b. The word "Author" is also translated "Captain."
- c. Christ is our "leader", and a perfect one.
- d. The idea of leadership is expressed elsewhere:

1. Acts 5:31: A Prince, a Saviour.

2. Acts 3:15: Prince of Life.

It is time the world should heed this Leader, Who alone can save.

*perfect through sufferings*

Suffering made Him perfectly qualified for the execution of His office:

- a. Christ was perfect in character, being without sin, but His experiences as man perfectly qualified Him to be a merciful High Priest.

- b. His perfection makes a good Bible study:

1. Perfect in His life.

a) Luke 23:4: Pilate found no fault.

b) Heb. 4:15: Tempted, yet without sin.

c) I Pet. 1:19: Without spot.

2. Perfect in His sacrifice.

a) Isaiah 53:7: Openeth not His mouth.

b) Luke 23:34: Prayed for His enemies.

c) I Pet. 1:19: Without spot or blemish.

Suffering, tribulations, etc., serve to perfect us.

Rom. 5:3: "— tribulation worketh stedfastness."

*for both He that sanctifieth*

What is meant by "sanctifieth"?

- a. The word is also translated "consecrates."

- b. It means to set apart for a holy use, or to an office.

1. Matt. 23:19.

2. John 17:17.

- c. It means to purify from pollution, either ceremonially or spiritually.

1. Ceremonially — Heb. 9:9-10.

2. Morally or spiritually — I Thess. 5:23.
- d. It means to purify from the guilt of sin by a free remission. Heb. 10:10; 14; 18.  
How are we sanctified?
  - a. It is done in obedience to truth:
    1. John 17:19: Sanctified through the truth.
    2. II Tim. 2:21: Vessels sanctified for the Master's use.
    3. I Cor. 1:2: Sanctified in Christ Jesus.
    4. I Tim. 4:5: Sanctified by the Word.  
Who is meant by "He"?
      - a. The connotation suggests Christ, for this one calls us brethren, and God does not do that.
      - b. The other members of the Godhead do sanctify too.
        1. Holy Spirit — Rom. 15:16.
        2. God — John 10:36.

*and they that are sanctified are all of one*

What is meant by "all of one"?

- a. Some suggest one race, one blood, one offering.
- b. Newell: "It speaks of one kind of quality of being, rather than mere unity." (p. 52)
- c. One inheritance (Rom. 8:17) is suggested.
- d. Milligan says: "Of one Father."
  1. This fits best, for we have a common Father with Jesus, Who calls us brothers.
  2. We do not have the devil as father, but Jesus' own Father as our father.

*for which cause He is not ashamed to call them brethren*

Christ will be ashamed of all who are not sanctified:

- a. Matt. 10:33.
- b. Mark 8:38.  
If He calls us brothers, should we call Him brother?
  - a. No, for we are brothers by grace.
  - b. He is so much more than brother; He is Lord, God, Saviour, Master, King of kings, High Priest.

*saying, I will declare Thy Name unto My brethren*

This is a quotation from Psalm 22:22:

- a. This is Christ speaking through David.
- b. The word "declare" is also translated "proclaim."  
The name of God is to be declared:

- a. Jesus in His miracles prayed and gave glory to God.
- b. John 1:18: Christ declared the God Whom men could not see. Who is meant by "brethren"?
- a. Some say, "Christ also spoke to the Gentiles, and they were not His brothers."
  1. Mark 7:26: A Greek — a Syrophenician.
  2. John 4:9: Samaritan.
- c. This probably refers to the great victory when Christ and His brethren will be around the throne of God. Rev. 19.

*In the midst of the congregation will I sing Thy praise*

This phrase verifies the idea of Christ being with His church. The church should praise God.

- a. Eph. 5:19: "Speaking . . . in psalms and hymns."
- b. Some churches roll up the rug on Sunday evening for dancing rather than for praising God.

*And again I will put My trust in Him.*

The source of this quotation is uncertain, for several places sound similar.

- a. Psalm 18:2 is suggested, for much of this Psalm is Messianic.
- b. II Sam. 22:3, Isaiah 8:17 and 12:2 are suggested. An alternate translation says, "I will confide in Him." Who is trusting who?
  - a. Is the Christ trusting in God?
  - b. Does Christ have faith in God, when He knows God personally?
    1. It is true that knowledge eliminates faith.
    2. Christ did not have faith in God's character or existence, for these He knew.
    3. Trust enters in when God's purposes are yet to be fulfilled.
- c. Christ is our perfect example of trust.

*And again, behold I and the children whom God hath given Me.*

This is a quotation from Isaiah 8:18.

- a. "This quotation concerns Isaiah and his children and is applied to Christ and God's children, His disciples." (Milligan)
- b. The idea probably is that the elder brother and the children will trust in God. A warning is therefore needed. Heb. 3:12: "evil heart of unbelief." What is meant by "children given unto Me"?

- a. It does not mean that we become children of Christ, but children of God in the church of Christ.
- b. See John 6:37: "All that the Father hath given Me, will come unto Me."  
Notice the similarity in names of the type, Isaiah, and the antitype, Jesus.
- a. "Isaiah" means "salvation of Jehovah."
- b. "Jesus" means "Jehovah's salvation."

*Since then the children are sharers in flesh and blood*

The King James version says, "partakers of flesh".

In flesh, man is sensuous, subject to infirmity and decay.

*He also in like manner partook of the same*

He did not become like an angel to save angels, but became like man to save man:

- a. Heb. 10:5: "— a body Thou hast prepared."
- b. Phil. 2:5-11: "— took the form of a servant."  
An immortal being cannot die, so Christ became mortal so that He could die for man.

*that through death He might bring to nought*

The Catholic Bible and the King James version translate "nought" as "destroy."

- a. "The word does not mean to annihilate, but to render useless." (Milligan)
- b. "The devil is now only weakened; his power is gone." (Calvin)
- c. If these men are right, will the devil ever be destroyed? Yes. See Rev. 20:10.  
"through death" is suggestive:
  - a. Some accomplish in death that which they could not accomplish in life.
    1. Death of a mother, a wife, sometimes leads to the conversion of a father, a husband, a child.
    2. Death of men, when untimely, helps to make them national heroes, martyrs to a cause, and prompts men to arise to the cause.
  - b. Through death Jesus could prove He had power over it, and authority over the grave. He demonstrated that He was the one who had the power over death.

- 1) II Cor. 5:1.
- 2) I Cor. 15:

*him that had the power of death, that is the devil*

The devil has an ambition, but his power is weakened:

- a. The meaning of his name:
  - 1) "Diablos" in Greek means "accuser" or "slanderer".
  - 2) "Satan" in Hebrew means "he who hates, an enemy".
- b. Pride was probably his downfall:
 

I Tim. 3:6: "—lest being puffed up, he fall into the condemnation of the devil."
- c. He works to control man:
  1. John 12:31; 16:11: He is "Prince of this world."
  2. John 8:34; I Tim. 3:7: He seeks to enslave and ensnare.
- d. His power to accuse man as he did Job of old is gone:
  1. He cannot slander us before God, for we have been accepted.
  2. Jesus breaks the power of sin, and thus death, the result of sin, is broken.

*and might deliver all them*

Some feel that this refers directly to the Gentiles who had no revelation, but we may say that "all" is world-wide.

Christ is a deliverer for all men, not simply a national hero. This suggests that Christ is the help of man to escape the works of the devil.

- a. This is proven by I John 3:8: "That He might destroy the works of the devil."
- b. This word "might" is also translated "may", which suggests futurity.
- c. Why does not God destroy the devil now?
  1. It would leave a vast number of orphans, for the devil's children are numerous.
  2. A destruction of the devil would change this world from one of choice.

*who through fear of death*

Why do men fear death?

- a. Because of pain, misery.
- b. Because of the darkness and corruption of the grave.
- c. Because of the uncertainty of their condition and destiny beyond it.

For the Christian it loses its terror and sting:

- a. I Cor. 15:55: "O death where is thy sting?"
- b. Psalm 23:1: "Thou art with me."
- c. I Thess. 4:18: "Wherefore comfort one another with these words."
- d. II Cor. 5:8: "at home with the Lord."

*were all their lifetime subject to bondage.*

Bondage is twofold:

- a. Bondage to fear is the one specifically meant.
  - 1. Men dread death, work against it, spend fortunes to prolong life and to escape it.
  - 2. Death haunts us, if not for self, for our loved ones.
- b. Bondage to sin is likewise present. See Romans 6:16-18: "Servants . . . of sin unto death."

What is the end of those who are in bondage to fear?

- a. The answer is plain.
  - 1. Rev. 20:14-15.
  - 2. Matt. 25:46.
  - 3. Rev. 22:11.
- b. Christ delivers from this end.  
Rom. 8:15: "— received the spirit of adoption."

### *Study Questions*

- 250. How does God obtain sons?
- 251. Does God want many sons? See II Peter 3:9; John 3:16.
- 252. Harmonize the expression, "many" with Jesus' statement of the strait and narrow way.
- 253. What will be our glory?
- 254. Do we have any glory now?
- 255. How do we obtain glory?
- 256. Define the word "author". What is its origin?
- 257. What verses speak of Christ as a leader?
- 258. How is the word, "leader", translated by others?
- 259. What made Christ perfect?
- 260. Does this refer to His character?
- 261. Could it refer to His quality as a leader?
- 262. Discuss the verses that speak of Christ's perfection.
- 263. Does it refer to His being qualified by suffering?
- 264. Of what value are sufferings for us? See Rom. 5:3.
- 265. Give an exegesis of verse 11.
- 266. What does "sanctification" mean?

## HELPS FROM HEBREWS

267. Who sanctified who, according to chapter 2?
268. When are we sanctified? See Eph. 5:26.
269. What is meant by, "are all of one"?
270. Does the author refer to God, or to Christ?
271. Does God ever call us brethren?
272. What verse teaches that Christ will not be ashamed of us?
273. Should we call Christ our brother?
274. Do we have any record of Jesus singing?
275. Where is this quotation found?
276. What is the purpose of the singing?
277. Who is meant by "brethren"?
278. Whose name is declared?
279. When will this singing take place? Rev. 19.
280. Who has faith in whom?
281. What is meant when it is said that Jesus would put His trust in God? Is faith present where there is knowledge? In what did He trust?
282. Who are the children given to Christ?
283. Are we children of Christ? cf. John 6:37.
284. Why did Christ share in flesh and blood according to 2:14?
285. Why did Christ not take up the flesh of an angel?
286. Why did He not remain immortal, and in heaven?
287. Why is "through death" significant?
288. What is meant by the word "nought"? Does it mean to annihilate?
289. Does death prove a blessing in other realms?
290. Could Christ die if He were not in the flesh?
291. What could Christ prove by death? cf. II Cor. 5:1; I Cor. 15.
292. How can it be said that the devil had the power of death?
293. Is the past tense significant in the words, "had the power of death"?
294. What does the word "devil" mean?
295. What is the Devil able to do according to John 8:34; I Tim. 3:7?
296. Verse 15 suggests deliverance from the fear of death. Do you feel that Christians are delivered, that they fear death less than non-Christians?
297. Why are people fearful of death?
298. Give verses that tell of man's freedom from the terror of death.

299. What bondage is referred to?

300. Is the devil's power destroyed outright? If not — why not?

b. *It was necessary for Christ to become human in order to sympathize with men through experience.* 2:16-18

### *Text*

2:16-18

16 For verily not to angels doth He give help, but He giveth help to the seed of Abraham. 17 Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

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

### *Paraphrase*

16 Moreover, by no means doth He take hold of the angels who sinned, to save them; but of those who are the seed of Abraham by faith He taketh hold, to deliver them from death, and to conduct them to heaven.

17 Hence it was necessary He should be made like His brethren (ver. 11.) in all things, and particularly in afflictions and temptations, that, having a feeling of their infirmity, and being capable of dying, He might become a merciful as well as a faithful high-priest in matters pertaining to God, in order, by His death, (ver. 14.), to expiate the sins of the people, and to intercede with God in their behalf.

18 Besides by what He suffered Himself when tempted, He knows what aids are necessary to our overcoming temptations, so that He is able and willing, in the exercise of His government as king mentioned (ver. 9.) to succour them who are tempted.

### *Comment*

*For verily not to angels doth He give help*

Jesus' coming was for man, not angels.

It is also translated, "He took not on Him the nature of angels." (KS)

a. He did not, as the next verse verifies.

b. He came not as an angel, but as man.



That He preferred us to angels was not owing to our excellency, but to our misery.

*but He giveth help to the seed of Abraham*

There are two groups for consideration :

- a. The physical seed.
  1. He came to the house of Israel, but this consideration alone limits the verse.
  2. The good tidings announced concerning the birth of the Saviour in Bethlehem was for all men.
- b. The spiritual seed, which includes all men of faith.
  1. Gal. 3:9: "— are of faith are blessed."
  2. Gal. 4:28: "Now we, brethren . . . are children of promise."
  3. Rom. 9:8: "The children of the promise are reckoned for a seed."

*Wherefore it behooved Him in all things*

He felt a moral necessity, an obligation to do something for man:

- a. The nature of God, loving, just, merciful, would require God to seek man.
- b. Jesus was of the nature of God, so He would feel obligated to save man.

Two things should be considered in the expression, "all things":

- a. Man has a twofold being.
  1. Flesh.
  2. Affection, feeling or emotion.
- b. Jesus came as flesh, and He had sympathy, feeling, and emotion.

*to be made like unto His brethren*

Who were His brethren?

- a. Some suggest His flesh and blood relatives.
- b. Some suggest His Jewish brethren.
- c. Some suggest His brethren in the church.
- d. His brethren in the flesh—mankind in general—may be considered, for the emphasis is on becoming like man, and not upon the word, "brethren".

*that He might become a merciful and faithful High Priest.*

"Might become" suggests that living in the flesh was needed

in order to qualify Him :

- a. We do not like to limit Jesus, but from our standpoint we cannot now excuse ourselves and say that Deity does not know our feeling since Jesus suffered as man.
- b. We become the most sympathetic when we have experienced the same thing as the one who needs our sympathy.  
"Merciful" is suggestive:
  - a. In Old Testament times, sin's punishment had no mercy. cf. Heb. 10:28: "Die without mercy."
  - b. Jesus was merciful:
    1. His coming was an act of mercy.
    2. He showed compassion on earth.
  - a) John 8:11: "— go and sin no more."
  - b) Luke 7:13. "— He had compassion on her."
  - c) Matt. 9:36: "— Jesus was moved with compassion."
- c. Since Christ experienced all of life, we readily believe that He will be merciful to us.

### *faithful*

Christ proved His faithfulness :

- a. Luke 9:51: "— He stedfastly set his face to go to Jerusalem."
- b. Matt. 26:39: "— not My will but Thine be done."
- c. Matt. 26:52: "— Put up again thy sword into its place."
- d. Heb. 3:2: "Jesus . . . was faithful."

Jesus was faithful to His purpose in this life. Therefore we feel He will be faithful as our High Priest.

### *High Priest in all things*

On earth He was our sacrifice, in heaven He is our High Priest :

- a. The High Priest on earth made sacrifices, then went into the Holy Place to make restitution for the sins of the people.
- b. Jesus serves in the Holy Place as our Priest.
  1. Heb. 3:1: "— High Priest of our confession."
  2. Heb. 10:21: "— having a great High Priest."

### *in things pertaining to God*

Jesus had many opportunities to leave God's way :

- a. Men sought to make Him bow to their traditions.
- b. The devil sought to receive His devotion. Matt. 4  
He was pleasing to God rather than to men :

- a. Baptism, Matt. 3:17: "— well pleased."
- b. Transfiguration, Matt. 17:5: "— well pleased."
- c. Acts 2:33: "— being at right hand of God."

*to make propitiation for for the sins of the people*

The word, "propitiation" means "a covering", "an appeasement", and is also translated "reconciliation".

- a. His atonement is referred to.
- b. This is the priestly function of Christ.  
The Catholic Bible uses the word "expiate".

*For in that He Himself had suffered being tempted.*

Alternate translations should be seen here:

- a. A.S. footnote: "for having been himself tempted in that wherein He hath suffered."
  - 1. This suggests that there is suffering in temptation.
  - 2. Temptation here "means no other thing than experience or probation," says Calvin. (p. 76)
- a) Jesus is a good example of the distress of the soul:
  - Luke 22:44: "— great drops of blood."
  - Matt. 26:38: "My soul is exceeding sorrowful unto death."
- b) Men who are not dishonest, but have great temptations before them, undergo great distress of soul.
- b. Catholic Bible: "Himself has suffered and has been tempted":
  - 1. This makes the experiences separate.
  - 2. Of course He did experience suffering apart from being tempted.

*He is able to succor them that are tempted*

There are three things needed by the one tempted:

- a. Strength to withstand.
  - 1. Phil. 4:13: "— through Christ."
  - 2. I Cor. 10:13: "God . . . will not suffer you to be tempted above that ye are able to bear."
  - 3. Eph. 6:13: ". . . may be able to withstand."
- b. Consolation for the spirit.
  - 1. Matt. 5:11 "Blessed are ye."
  - 2. I Pet. 1:6-7: "Rejoice."
  - 3. Rom. 8:28: "— to them that love God, all things work together for good."
  - 4. James 1:2 and 1:12.

## HELPS FROM HEBREWS

### c. Deliverance.

1. II Pet. 2:9: "—The Lord knoweth how to deliver the godly."
2. I Cor. 10:13: "—a way of escape."  
The Great Shepherd will walk down the valleys and will prepare a table for us in the presence of our enemies.

### *Study Questions*

301. Does Christ help angels, according to this chapter (v. 16)? Why not?
302. Why would He help us instead of angels?
303. Does this verse limit His help to the Jews?
304. What is meant by "seed of Abraham"?
305. Are we the seed of Abraham, too? cf. Gal. 1:1; 4:28; 3:7, 29; Rom. 9:6-8.
306. Verse 17 gives us another reason for Christ coming in human flesh. What is it?
307. What is meant by "behooved"?
308. What is meant by "all things"?
309. What is characteristic of man besides flesh?
310. Would "all things" refer to emotion — love, sympathy, etc.?
311. How could Christ's life on earth make Him a merciful high priest?
312. Was the Old Testament priesthood merciful? cf. Heb. 10:28.
313. Tell of Jesus' compassion on earth.
314. Are we the most sympathetic when we have suffered similar experiences?
315. Tell of Christ's faithfulness.
316. What might be included in "all things"?
317. Is the expression, "pertaining to God", significant?
318. Did God ever express pleasure in Christ on earth?
319. What is meant by "propitiation"?
320. What does verse 18 suggest about temptation? Does it describe its effect on the one tempted?
321. Does all temptation come through suffering, or are two different things named here?
322. What are the things needed by the person tempted?
323. Do we have the promise of Christ's strength?
324. Do we have consolation?
325. Is there deliverance in Christ?

326. What temptations did Jesus face?

*Chapter Two — Multiple Choice*

1. The word spoken by angels proved to be:
  1. Steadfast.
  2. Erroneous.
  3. Corrupted.
2. A just recompense of reward means:
  1. A joyful reward.
  2. Compensation.
  3. An expected one.
3. Christ came into the world in the form of:
  1. An angel.
  2. A spirit.
  3. A servant.
4. In Hebrews we are exhorted to give an earnest heed to the things:
  1. Which we have observed.
  2. Which we have seen.
  3. Which we have heard.
5. Christ was made lower than:
  1. The men who killed Him.
  2. Lower than animals, for they never have to pray to God.
  3. Angels.
6. The word was confirmed by:
  1. Angels, ministering spirits.
  2. Signs, wonders and miracles.
  3. The end of certain days.
7. Christ as a High Priest is:
  1. Ever busy.
  2. Merciful.
  3. Ready to enter the Holy of Holies.
8. Christ is not ashamed to call us:
  1. Saints.
  2. Down for sin.
  3. Brethren.
9. The Great Salvation was spoken first:
  1. By the Lord.
  2. At Pentecost.
  3. At Rome.

## HELPS FROM HEBREWS

10. Christ tasted for every man :
  1. Of God's love.
  2. Death.
  3. The Lord's Supper.
11. The Captain of our salvation was made perfect through :
  1. Living in eternity.
  2. His deity.
  3. Suffering.
12. The quotation, "What is man that thou art mindful of him," is :
  1. Taken from the Psalms.
  2. Taken from the Prophets.
  3. A statement by Moses who marveled when he saw the waywardness of Israel.
13. Through death Christ brought to nought :
  1. The power of wicked men.
  2. The devil.
  3. Sin that caused death.
14. For not unto angels hath :
  1. He extended the right hand of fellowship.
  2. Shown sinners repenting.
  3. Subjected the world to come.
15. The word spoken by angels :
  1. Refers to the angels praising God at Christ's birth.
  2. The word of Cherubim and Seraphim.
  3. The Mosaic law.
16. We are to give earnest heed :
  1. Lest the scriptures die out.
  2. Lest God punish us.
  3. Lest we let slip the things that were heard.
17. The salvation is spoken of :
  1. As a great salvation.
  2. As a favor of the Trinity.
  3. As something yet to be revealed.
18. The salvation :
  1. Can be escaped.
  2. Can be neglected.
  3. Is for the Hebrews first.
19. Signs, wonders, and miracles are spoken of in relationship to the :

1. Various gifts of the Holy Spirit.
  2. The falseness of the devil.
  3. Coming of Christ.
20. Jesus did not take upon Himself the nature of an angel:
1. But the nature of the seed of Abraham.
  2. But great glory on earth.
  3. But the nature of men to come.

## SUMMARY OF CHAPTER TWO

This chapter is the logical conclusion of the thought of God's final message which is presented in Chapter One. Since God has spoken in His Son, we ought to heed the message. Two reasons are given to show why we should pay attention to it.

First, disobedience to the Word spoken through angels was punished. That being so, how could one who disregarded the Word spoken through the Lord hope to escape punishment? Second, the Christian age is under the dominion of the Son, not angels. A quotation from the eighth Psalm, which tells of the dominion over creation which God gave to Adam, is applied to Jesus in support of this claim.

Jesus became identified with man through His suffering, that He might "taste death for all" and be able to call them brethren whom He saved. In His death, He destroyed the power of the devil and brought freedom to those in bondage to sin. He was made like His brethren and became for them a faithful High Priest, providing a covering for the sins of the people.

III. *He is superior to Moses.* 3:1-4:13

A. *The comparison of Jesus and Moses with respect to greatness and glory.* 3:1-6

### *Text*

3:1-6

1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; 2 who was faithful to Him that appointed Him, as also was Moses in all his house. 3 For He hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house.

4 For every house is builded by some one; but He that built all things is God. 5 And Moses indeed was faithful in all his