



Chapter Two

In this chapter we will see the effects of the response of the Gospel message. For one to read, study, and come to the knowledge of the saving message of the Gospel, but then be not willing to apply what is learned is of the utmost dishonesty to one's self. Perhaps even to have learned and applied but then go back to a previous point of living is the height of reduction from ones current blessedness. We are blessed in Christ, there is no need or reason to retreat back to the old ways when what we have now is much "better."

2:1 Various translations begin with different phrases but ultimately, they all mean the same thing. Whether they read, "for this reason," "therefore," or "on account of this" the literal translation is "because of this." Because of Jesus being superior to the angels.

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

"We must pay much closer attention" is not just suggesting or we ought to, but is making it a necessity or expressing how imperative it is to do this. This is the same word we will later find in Hebrews 11:6 where it reads "those who come

to Him must believe that He exists... The point is that we understand what it said before there is a logical and appropriate response in light of what is being warned.

What should we give more attention to? Perhaps more than we had already been paying. Pay more attention than the Israelites did. Also, to be more attentive to what we have heard. Many times just because we hear something often it becomes complacent to our ears. The Gospel, especially must be paid attention to, but also facts, commands, promises and warnings found in the scripture. Specifically if they are a matter of eternal life and eternal death. It is not just about listening. It is about conduct and actions as well. Pay attention, give heed to the things in which we are prone to forget. This implies one can drift, fall, or slip away from their faith or backslide. The Greek defines this as, an arrow slipping out of the quiver or sliding down in the snow, of foul language slipping into conversation, of food slipping down the windpipe instead of the esophagus. The writer urges extreme care unless one slip from obedience and away from trust in the Son. **Proverbs 3:21** **My son, let them not vanish from your sight; Keep sound wisdom and discretion,** this speaks of sound teaching slipping away. In this verse it

is not doctrine that is slipping it is God that we are drifting from.

It takes an intentional effort to not slip or drift away. It takes work to not go with the flow. G.K. Chesterton said, "A dead thing can go with the stream, but only a living thing can go against it." The easiest thing to do to drift away is nothing at all. Our lifestyle, pride, and apathy can all lead to drifting away. Things such as praying, serving, and worshipping just do not develop overnight. It takes time. It take effort. We just do not wake up one morning a strong Christian or a backslidden pagan. It happens slowly by conscious choices. Sowing seeds usually occurs innocently enough through television, music, people we associate with and before we know it sin has become full grown. **James 1:13-15 (13) Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. (14) But each one is tempted when he is carried away and enticed by his own lust. (15) Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.** Actions do not just happen. They spill over from the abundance of the heart. It is definitely easier to take steps backwards in our faith than to move forward. Doing nothing will allow you to drift

away. It takes intentional effort to grow. Pay attention to what is laid in front of us in teachings or practice so that we do not drift away.

2:2 We now see the basis for the warning. "For" explains that the word spoken through angels, the divine message especially that of the Law of Moses which the Jews held in the highest respect. **Acts 7:53** you who received the law as ordained by angels, and yet did not keep it." He is stating a fact. **Galatians 3:19** Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

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

The Law of Moses was binding. It was firm. It is an if, then statement. The rabbi's taught like this as an argument from the less to the greater. If this is the outcome of the Old Covenant then how much greater was the New Covenant? This shows that the Gospel is greater than the Law of Moses. The point being made is that sin and disobedience were punished under the Law of

Moses. The law breaking did not just receive a penalty it received a just penalty. Breaking Old Testament laws came with severe penalties. **Deuteronomy 17:12** The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. The law has 248 commandments and 365 prohibitions (one for every day of the year). This gives them 613 laws to study, memorize, and enforce. The Law was given to show our transgressions. It helps us realize that we cannot get it perfectly right. God's punishment of sin was always the just or fair reward of sin. It was never arbitrary, but always keeping with divine justice and holiness.

There are two different words to describe the breaking of God's laws here in this verse. Transgression and disobedience seem similar but have very different meanings of sin. Transgression in this verse means a deliberate stepping over the line or a willful disregard. While disobedience stems from neglecting to hear something. **Matthew 13:14** In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; **Acts**

7:57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse.

Is God less just under the covenant delivered by Jesus than the one delivered by angels? No. Is God less opposed to sin under the New Covenant than He was the Old? No. He is more opposed to sin. His nature is more strongly violated by rejection of the New Covenant, because it includes a rejection of more information and a greater way of salvation. The Son is our provision for our way out of sin. Jesus came and offers salvation and not every action we commit dooms us to Hell. God's grace covers our sin. Grace does not ignore sin. Grace does not mean avoiding of punishment, it means that punishment was diverted. Perhaps we could say that if people obeyed the Old Testament laws out of fear of punishment, while living in the shadows, how much more should we obey God's commands in light of grace and while living in the light.

2:3 As we will continue to see in this book there are many questions being asked that we must give an answer. To neglect salvation is to fail to show concern and care for it. Our salvation is great for a good many number of reasons.

Hebrews 2:3 (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,

What is it that needs escaping? Our just punishment needs escaping. One might be able to escape from prison, but there is no escaping a God who is ignored. Jesus provides and is the only way of escape from the just penalty of our sin. That “just” penalty is Hell. **Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Neglecting such a great salvation means to “ignore” or “not caring.” We call this ignoring “apathy.” This is one of the quickest killers of our spiritual well-being is apathy. Faithfulness is a condition to our salvation. The point here is that we will not escape salvation by simply rejecting it, but also by neglecting it. Rejecting the New Covenant and returning to the Old has its consequences. The rejection of the New Covenant has a harsher penalty than rejecting the Old one since Jesus brought and bought the terms of the New Covenant. There is a greater responsibility to the New Covenant because it was delivered by Jesus who is superior to the angels. Greater the responsibility means greater the accountability. To whom much is given much is required, **Luke**

12:48. Through the New Covenant we have been given so much and because of that so much more is expected of us. Under the New Covenant we are to be more responsible, not less. If disobeying the Law of Moses was punishable, then how much more punishment do we deserve when we defy the Gospel? Salvation is great because it came to us through the Son. How can we expect to escape if we neglect the Son? These Hebrews Christians are tempted to go back to what they know. They understood the validity of the Law of Moses. They began to doubt the Gospel. Because of this the author gives three proofs. It was first spoken through Jesus. It was confirmed by those that heard Him. And what we will read in verse four, It was confirmed by miracles. This word “confirmed,” has the connotation of a guarantee or to validate. The message of the Gospel was confirmed by the apostles who were eyewitnesses of His life and ministry. They observed His way of life. They watched the way He lived. They could have testified to His sinless life. We are reminded that the message we have was confirmed by eyewitness accounts of what took place. **1**

Corinthians 15:3-8 (3) For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, (4) and that He was buried, and that

He was raised on the third day according to the Scriptures, (5) and that He appeared to Cephas, then to the twelve. (6) After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; (7) then He appeared to James, then to all the apostles; (8) and last of all, as to one untimely born, He appeared to me also. Also, **1 John 1:1** What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—

The ministry of Jesus was not done secretly or in a corner it was extremely public. They all heard His teaching. They all saw His miracles. They all saw Him be crucified. They saw Him resurrected. If anyone would have known the truthfulness of His person and message, it would been the apostles. They were so convinced as eyewitnesses that they were will to die.

2:4 Edward Fudge says this, our author says that God added witness upon witness, piling up testimony together. He did this literally by powers and then by spiritual gifts as seen in 1 Corinthians 12 and Romans 12. God the Father confirmed the supernatural message of a resurrected and ascended Savior by

supernatural demonstrations of power. It was done this way because it was His will to do so.

Hebrews 2:4 (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.

The miracles never replaced the preaching of the Gospel, they accompanied it. Miracles, signs, and wonders were acts of God testifying to the message. Miracles were given simply because there was no written word to validate those claims that the apostles were making. In order for people to believe what they were preaching they had to prove it. Moses performed miracles as a sign to those who did not believe his message. Miracles are always a sign for the unbeliever, not the believer. **Matthew 16:4** "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them and went away. We do not need signs and miracles to prove the message to us, we have the Word and that is exactly what is stated in chapter one verse one.

2:5 The verses in chapter one prepared the way for chapter two, in which the author would tell how the Son became lower than the angels for a

brief period, and explain why. By the end of the first chapter the original Jewish readers might very well have asked, "If the Son is so much greater than the angels, why did He become and man and die?" Starting with verse five the author answers this question. In the process he shows the intended glory and dignity of man, a position never realized fully after the Fall by any man except Jesus Christ. He demonstrates how, by virtue of His accomplishments, all men may enjoy their intended state of glory.

Hebrews 2:5 (5) For He did not subject to angels the world to come, concerning which we are speaking.

Once again, we see the superiority of Jesus to the angels. The writer will explain in the following verses that Jesus while in His earthly ministry was temporarily ranked lower than the angels, but that He is not any longer since His resurrection and glorification in heaven. The world to come is not another world, but is referring to the church age, the Christian dispensation. The age in which those since the cross live. Again not referring to a time after the second coming but showing that Jesus is superior now! Man did have dominion over all creation. **Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our**

likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." The thought is that the world is in subjection to Jesus' rule. He is already established as "heir of all things" and "at the right hand of God." While God subjected the world to man, some of that was lost or even diminished because of sin's entrance into the world which is why we have sickness and disease and the like.

2:6-8 It could be found a little strange that the author introduces this well-known passage from Psalms the way he does. Then he quotes Psalm chapter 8.

Hebrews 2:6-8 (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? (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; (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.

In the contest of Psalm 8 what is being considered is the vastness of creation and trying to fathom how God cares for man as He does. What is not for sure is what the understanding of the text is about. Is it about Jesus or about man? If talking about Jesus, it is in His humility, coming as a lower rank than the angels in comparison to how the Father gave Him authority over all things. All things are subject to Him even though we cannot see it all currently. Since we live in a fallen world, we cannot see all the subjection. If talking about man, it is how God created man lower than the angels and crowned him and gave him authority over creation. God put all things under man's feet. In view of the previous, I believe it is pointing to Jesus. This passage is quoted three other times in the New Testament, Matthew 21:16, 1 Corinthians 15:27, and Ephesians 1:22 and each verse is pointing to Jesus. Speaking of the rank in Psalm 8 it is focused on human rank compared to the majesty of the Heavens. It is true of both man and Jesus while in His incarnation. Peter tells us man is lower in rank than the angels. **2 Peter 2:11** **whereas angels who are greater in might and power do not bring a reviling judgment against**

them before the Lord. However, this is only a temporary ranking for we see man will be over angels one day. Jesus is in no way lower than the angels in His exalted state. Jesus was crowned with glory and honor because he suffered death. We will judge the angels. **1 Corinthians 6:3** Do you not know that we will judge angels? How much more matters of this life? Angels rejoice over restored humans and they long to look into redemption. **1 Peter 1:12** It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look. God does not spare sinning angels, but He does spare sinning humans. **2 Peter 2:4** For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;

2:9 This verse should really be in direct connection with the end of the previous verse. We see Jesus, (which by the way is the first time we have His name mentioned in this great book) crowned with glory and honor! Being made lower than the angels is not His current position, but the one He held while incarnated on this earth. Is this the mighty Son of chapter one? The Son

so much better than the angels? The One suffering death, that by God's grace He could die for every man. The One to whom all that follow Him should receive the intended glory and dominion?

Hebrews 2:9 (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.

Please be sure to extend the phrase "suffering of death" to be tied to the phrase "crowned with glory and honor" and not with "made lower than the angels." The word crowned here means "the winner." Being crowned with glory and honor now makes Him no longer lower than the angels. The angels are now subjected to Him. **1 Peter 3:22** who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

Jesus tasted death for everyone. To taste death means to experience. **1 Peter 2:3** if you have tasted the kindness of the Lord. This is not simply a small sampling of something this is being fully vested. Jesus became a representative man. In Him, the Father found a

man who gave what He had always wanted from man but which no man had ever given, a human life fully and always dedicated to pleasing God. **Philippians 2:5** Have this attitude in yourselves which was also in Christ Jesus. He became man for our benefit. This also makes clear that the thing credited to us in the mind of God is Jesus' death. When the Bible speaks of Jesus' righteousness imputed on us, it is not His right living that is credited to us, it is His dying or paying the penalty for our sin. The death of Jesus was for all humanity and was the design of God's gracious gift.

2:10 The "Him" here speaks of God the Father. Being fitting or proper speaks to the consistency and necessity to match with His character. **Ephesians 5:3** But immorality or any impurity or greed must not even be named among you, as is proper among saints; **Titus 2:1** But as for you, speak the things which are fitting for sound doctrine. What God has done through the cross is in line with what we know about the nature of God. The death of Jesus on the cross was what was fitting and proper.

Hebrews 2:10 (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.

The world struggles with the thought of Jesus the Son of God dying on the cross. **1 Corinthians 1:23-24** (23) but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, (24) but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. This also reminds us that all things are made for Him. This also points out to us that the cross was God's plan from the beginning. **1 Peter 1:20** For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you. Jesus' death should not be seen as an unfortunate act of injustice. In the end it was God the Father that sacrificed Him. **Isaiah 53:10** But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. **2 Corinthians 5:21** He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. All creation is for God's glory and benefit. Bringing many sons to glory is talks of the ultimate goal of Heaven. This required a sacrifice. A plan the Father had in mind before the creation of the world. The Father

offers the plan of adoption to all that would accept the sacrifice of His Son. This is where Jesus is called the author of salvation. Some translations call Him, Captain, or Pioneer. This gives the idea of a champion. This gives the thought of us being rescued or saved. He did not need to save Himself from sin, because He had none.

Jesus needed not to be made perfect to become the champion of salvation, He already was morally perfect and without sin. This is not referring to being flawless, even though He was. It is referencing, completion. He was and is the final sacrifice for our sin, for our salvation. Since He is the only one to be fully man and fully God, His death qualified Him to bear our sin. He was qualified to be Savior by way of His suffering on the cross. Jesus fully shared in flesh and blood to the point of death.

2:11 Jesus sanctifies and those who are sanctified are saints, Christians, children of God the Father. Because of this Jesus is not fearful or ashamed to call us His brethren. Christ does not call us brethren because He approves of all our lives or agreed with all of our ideas. Brotherhood is not dependent on these things. He calls us brothers because we have the same

Father. The basis for brotherhood is a common fatherhood.

Hebrews 2:11 (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,

Sanctify means to be “set apart” or “to be made holy.” We (the Christians) are the ones that are being sanctified. Sanctification is essential to salvation. Sanctification is something that we must pursue. **Hebrews 12:14** Pursue peace with all men, and the sanctification without which no one will see the Lord. Christ sanctifies us by the Holy Spirit. **Romans 15:16** to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. The primary work of the Holy Spirit is in making us holy, which is why He is called “Holy Spirit.” Christ sanctifies us by the Word of God. **John 17:17** Sanctify them in the truth; Your word is truth. Christ sanctifies us by His death on the cross. **Hebrews 10:10** By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

In scripture there are times that sanctification is

the initial act of conversion. **1 Corinthians 6:11** Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. Sometimes the Bible speaks about sanctification as the process of becoming more and more holy over time. The Bible says about salvation, that we were (have been) saved. **Romans 8:24** For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? The Bible says we are (being) saved. **1 Corinthians 1:18** For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. The Bible says we will be saved. **Matthew 10:22** You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

As we can see that sanctification has a past completed aspect and a present continuous aspect and a future aspect of it. One preacher says, that sanctification is bringing our flesh into the same condition as our spirit.

2:12-13 As we first take a look at verse twelve, we notice immediately this is a quote from the Psalm of the cross, the 22nd chapter of David's writings. The psalmist is calling for deliverance

from enemies. He hopefully affirms that he will yet declare God's name among his brethren in the congregation of God's people. The word usually translated church refers numerous times in the Greek Old Testament to the Jews in solemn assembly.

Hebrews 2:12-13 (12) saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." (13) And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

This passage is quite descriptive of Jesus. Christ quoted this while on the cross. Generally this was predictive of the suffering the Messiah and the glory which would follow. Jesus suffered personally, was delivered by the Father, and now lives to declare God's salvation among His brethren.

The second portion of this passage is a quote from a few different Greek Old Testament verses, such as 2 Samuel 22:3, Psalm 18:2, Psalm 31:5, and Isaiah 8:17. The point of this quote is showing that Jesus needed to trust and depend on the Father just as his brothers do. It

is only by Luke of the four gospel accounts that records the line of Jesus saying, “Father into Your hands I commit My Spirit.” This particular verb form given in this statement in the verse mentioned stresses the extreme personal trust Jesus felt in committing His life to the Father’s care.

The last quote is from **Isaiah 8:18** Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion. One would be wise to not try and press this verse into saying something that it does not. This is to be noted, Jesus is brother to the saints, not their father.

2:14 The “children” who are in flesh and blood speak of the human race. Notice it does not say that “the children are flesh and blood.” This implies that there is more to mankind than flesh and blood. We are not just flesh and blood, but we have a living soul. Flesh and blood are something we share with all mankind. Jesus became a partaker of flesh and blood that all people have. Much of this verse is lost in the English translation. In the Greek it means that they share and continue to share. Jesus on His own free will took part in flesh and blood. This means that Jesus experienced all that comes

with being flesh and blood. This is how Jesus became a brother to mankind. He became a partaker of flesh so that He may die. God cannot die, but man can. The only way to experience death for all men is to become flesh and blood. In this book we will learn a lot about death. At least 14 times the word death, die or dying is used in this book.

Hebrews 2:14 (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,

In this verse we see that the death of Christ accomplished two things (it did many more). It rendered Satan powerless and freed man from the fear of death. Jesus' death broke the Devil's death grip on humanity. Probably speaking of physical death but definitely meaning spiritual death. Physical death came into the world through Adam, **Romans 5:12** Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **1 Corinthians 15:22** For as in Adam all die, so also in Christ all will be made alive. Death has not yet been abolished. **1 Corinthians 15:26** The last enemy that will be

abolished is death. This teaches us that the cross rendered the Devil powerless over death. The phrase “render powerless” means to bring to naught, or to make ineffective. It is not that death is destroyed or annihilated altogether. It is not even that Satan is totally destroyed, yet. It is Satan’s power over death that is ineffective. If Satan does not have the power of death, he then becomes ineffective in that way and one of his most prominent weapons becomes dull.

Death is also rendered ineffective. **2 Timothy 1:10** but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

Death is primarily the idea of separation from ourselves from this world, of the spirit from the physical body, and that of a wicked person from God. For the Christian death is not all about separation but of union. Death has been used as leverage by Satan since the beginning. Paul said, “for me to live is Christ, to die is gain.” This verse brings about a couple of questions to consider.

First, what sort of power over death did the Devil have? Did the Devil have the power to decide

when a person dies? God told Satan that he could inflict Job, but could not kill him. Does this mean that unless God denies it, Satan has the power to take life? As we will see in the next verse there is a connection to the Devil's power and the fear of death. Paul said that the sting of death is sin and the power of sin was the law, in 1 Corinthians 15:56, both of which are dealt with at the cross. Satan wielded the power of the fear of death and leveraged it at every opportunity to control people. The power over death that Satan had stemmed from the fear man has in death.

Second, does the Devil still have power over death? It seems that whatever power the Devil had was rendered ineffective by the cross. While Jesus' death may have limited the Devil's power, it seems a stretch to see him as powerless even now. He is still a roaring lion, seeking someone to devour, 1 Peter 5:8. He is still our enemy. He is still the prince of this world, John 14:30. He still masquerades as an angel of light, 2 Corinthians 11:14. His doom and destiny is certain.

2:15 Freedom is defined as the state of being free or at liberty rather than in confinement or under restraint. The Bible talks about freedom and how we were slaves to sin until the time of our baptism. Because one man has conquered

death, Satan is immobilized and all people are potentially free of death's rule. The same power that brought Jesus out of Hades will also bring out His saints. It is interesting that the ancient Greeks called their burial-ground "necropolis" – city of the dead, but since Christ we call it a "cemetery" – sleeping place. One man has been to the city of the dead and returned! Because He did, we will.

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

The Hebrew writer says that we are delivered from the fear of death. Now he speaks about slavery to the fear of death. The fear of death is a universal thought. Job 18:14 refers to death as the "king of terrors." Many people fear death and will spend enormous amounts of money to avoid death. Again, many people do not like to talk about death, so we come up with ways to talk around it. We use phrases like, pass away, expire, or kick the bucket. Death is something that most people have an element of fear about. Fear of a relative unknown. Fear of pain. Fear of separation from loved ones. Fear of eternal judgment. Fear of what we failed to accomplish. Fear of what we are leaving behind. We may

have fears of death but we are not to be slaves to that fear.

We can be freed from the fear of death because we have put our hope in one who has been there and back. We have a hope of Heaven now, so death is not a defeat, but a victory. The death and resurrection of Jesus unmasked death for what it is, weak and temporary. He made clear that death was not effective to enslave. We are told He “delivered” from the fear of death. In order to deliver someone in prison or enslaved one has to go where the prisoners are located. Peter, in Matthew chapter 16 famously said that Jesus was the Christ, the Son of the Living God. Jesus told him, that was the rock upon which the church would be founded and that the gates of Hades would not prevail against it. The “gates of Hades” is not Hell, but rather the gates of death. The ancients saw death as a prison of which there was no escape. Jesus would turn this thinking upside down. **Revelation 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.** We are not gripped and enslaved by death and as a result we are free to live the good life.

2:16 It is men, not the angels that He gives help

to. This help he speaks of is the help of redemption. There is no redemption for angels. **2 Peter 2:4** For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; Jesus did not come to die for them but for mankind. Jesus became a man to accomplish man's needed redemption.

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

When it speaks of the descendants of Abraham, that does not just speak of the physical descendants of Abraham. **Romans 4:16** For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

2:17 Here we will see another reason that Jesus had to become like us in our flesh. Since Jesus took on the responsibility of saving man, in all things it was necessary for Him to be made like His brethren. God's design for man's salvation consisted of sending a representative man who

could do for man what man had been unable to do for himself. Only Christ could carry out this divine mission. Live like man and not sin. Praise God for Jesus.

Hebrews 2:17 (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.

Jesus became flesh to be a high priest. This is the first mention of the high priesthood, but it will be expanded as we go on. Jesus is the “faithful” high priest in that He completed or finished His job. Remember on the cross, He said “it is finished.” He did not quit until the job was done. Because He did fully identify with His human brethren, yet remained faithful to God in all His life, He became a perfect high priest, both merciful to man and faithful or reliable in His relationship to God. As high priest He first made reconciliation for the sin of all His people, then became Mediator on their behalf before God. Propitiation is a wrath removing sacrifice.

2:18 Jesus was tempted. He never gave in or succumbed to temptation. He was tempted to sin, but never did. This would have disqualified

Him from being the perfect sacrifice. He became a son of man so that we might become sons of God.

Hebrews 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.

He was tempted to avoid the cross. We must remember being tempted is not a sin, giving in to temptation is the sin. Coming to the aid literally means, “to run to answer the cry for help.” We can go to Him in the midst of temptation. Jesus is compassionate and understands our temptation. He first lived for us so that He could die for us. It was only through His perfect life lived that He could become the wrath removing sacrifice. Moses could give the law but only Jesus could live the law. One greater than Moses is here.