

## HEBREWS 2

### NLET

#### THE WRITER POINTS OUT THE NECESSITY OF HOLDING FAST TO THE WORD

1 For this reason it is necessary that we hold fast to the things which have been heard, lest we should drift away.

2 For, if the Word having been spoken by agency of *human* messengers came to be certain and every transgression and contumacy received a just recompense, 3 how shall we, *for our parts*, having been neglectful, escape so great a salvation, which, having received *it* first, being spoken by agency of the Lord, it was confirmed in regard to us by the ones who heard, 4 the God bearing witness together with *them* by means of

- signs, and
  - wonders, and
  - diverse miracles, and
  - apportionments of *the* Holy Spirit
- in accord with the will *that is* His?

5 For, He did not subject the inhabited world – *that is*, the *one* which is about to be – to *heavenly* messengers, concerning which we are talking.

#### THE WRITER WRITES ABOUT A 'MAN' LIKE NO OTHER

6 Now, someone has called God and men to bear witness somewhere, saying,

**“What is Man, that You keep on being mindful of Him;**

**Or, Son of Man that You are watching over him?**

**7 You have made Him less for a little while, contrary to *heavenly* messengers,**

**Having crowned Him with glory and honor.**

**8 You have put all things in order under the feet that His.”<sup>1</sup>**

For, in connection with placing all things in order under Him, He left nothing *that was* not placed in order under *Him*.”

But, now we do not yet see the *things* – *that is*, all of *them* – placed in order under *Him*.

#### THE WRITER WRITES ABOUT A 'SOMEONE' LIKE NO OTHER

9 Now, we keep on seeing the Someone beyond

*heavenly* messengers Who for a short time was lastingly made less than His due – *namely*, Jesus, *Who*, by reason of the suffering of the Death in such a manner that by a grace of God He might taste death in behalf of all, having been lastingly crowned with glory and honor.

10 For, it was conspicuously fitting for Him –

- for the sake of Whom *are* the *things* – *that is*, all *things* – and
- by agency of Whom *are* the *things* – *that is*, all *things*,

having brought many sons to glory, that the originator of the Salvation *that is* theirs perfect *it* by means of sufferings.

#### THE WRITER EXPLAINS

##### WHY SAINTS AND JESUS ARE BROTHERS

11 For, both the One Who keeps on making holy and the ones who keep on being made holy *are* all from One *Father*, for the sake of which reason He is not ashamed to call them ‘Brothers’,

- 12 saying, **“I shall announce the Name *that is* Yours to the Brothers *that are* Mine. In the midst of an *ekklesia* I shall sing a hymn of you.”<sup>2</sup>**
- 13 and, again saying, **“I, for My part, have lastingly relied upon Him.”<sup>3</sup>**
- and, again saying, **“Look! I, for my part, and the children which the God has given to Me.”<sup>4</sup>**

#### THE WRITER EXPLAINS

##### WHY THIS BROTHER PARTICIPATED IN FLESH AND BLOOD

14 So then, because the children have lastingly participated in flesh and blood<sup>5</sup>, also He, *for His part*, likewise partook of the same, in order that He

- might make the one who has the power of the Death – *that is*, the Devil – of no effect, 15 and
- might set free those – *that is*, as many as were held in slavery by a fear of death by means of all *things*, with the result that they are living as guilty *ones*. They are slaves.

16 For, doubtlessly, He does not take hold of *heavenly* messengers *to help them*. Rather, He takes hold of a seed of Abraham *to help them*.

17 For which reason, He was obliged to become like the Brothers in relation to all *things*,

- in order that He might become a merciful and a

<sup>1</sup> A reference to Psalm 8:4-6

<sup>2</sup> A reference to Psalm 22:22

<sup>3</sup> A reference to Isaiah 8:17

<sup>4</sup> A reference to Isaiah 8:18

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘flesh and blood’ here instead of ‘blood and flesh’.

faithful high priest *of* the *things* in reference to the God,

- in order to make propitiation for the Moral Failures of the People.

18 For, in connection with which *propitiation* He, *for His part*, lastingly suffered.

Being one Who has been tempted, He is able to come to the aid of the ones who are being tempted.