

Hebrews Two

Verse One

A. Paying closer attention to the Word. v.1

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” Hebrews 2:1 - δια τουτο δει περισσοτερωσ ημασ προσεχειν τοις ακουσθεισιν μηποτε παραρρωμεν.

Therefore is *dia touto* and it does not refer back to the immediate statement about the ministering spirits, but to the whole argument of chapter one about who Jesus Christ really is. He is incarnate truth, incarnate Bible Doctrine and is the testimony of Doctrine. Because God's Son is so much superior to the angels we better pay closer attention to what he says.

“We ought to give the more earnest heed to the things which we have heard,” - *dei perissoteros hemas prosechein tois akoustheisin.* This little word *dei* denotes mandatory compulsion of any kind; something we **have** to do; something we **must** do. Whether fulfilling one's duty in the military, or holding our end of a bargain, or keeping one's word, it's something we have to do. The NIV has it as, “We must pay closer attention to”.

The word **more** is *perissoteros* and is the comparative use of the word denoting to a greater degree, far more, even more, far greater than; those sorts of ideas. If we were required to listen to the angels that God sent to his people in the OT; and if we were required to listen to his prophets and priests, then **how much more do we have to listen to his Son!** And if this applied to us in the best of times and in normal times, then how much more do we need to listen to Christ in these last days!

Earnest heed, or to pay attention to is the present active infinitive of *prosecho*, which means to pay close, (closer), attention to, to direct one's mind to something and do what it says. It's to turn our minds to the teaching of Bible Doctrine, concentrate on it and apply it to our lives. If God held us accountable to what the angels had to say to us, then how much more will he hold us accountable to what his Son, because of his superior position, has to say! And because of the word *prosecho* it tells us that we're not only to hear what the Lord has to say, but **follow** it in our lives!

To the things which we have heard is the orist active participle of *akouo*. Now if the angels of God came to us with the message he wanted us to hear, and we are held accountable by him to listen to them, and then if his Son came to us with the message from him, then we better pay closer attention to what he has to say.

There are different ways we can express the doctrine in this passage. One is, 'Because of this we must hang on to the things heard so we won't drift from them'. Or, 'Because of this we must concentrate even more on the doctrines we have learned so they won't slip from our minds.

“**Lest at any time we should let them slip.**” - *mepote pararuomen.* *Mepote* is a conjunction used with verbs of fearing, apprehension, concern, etc.. In this sense it denotes purpose. The fear or concern is that we might drift away from the things we have heard. So we must pay closer attention to them and hang on to them in our minds so that **we don't drift away** from them.

Pararuomen was used of a log drifting with the tide, or being in a stream flowing by something, or letting a ring slip from the finger. This is mindful of the idea of “grabbing a rock” in the Mental Recovery Series, where the believer is drifting downstream in the “River of Discouragement”, or the “River of Despair”, and to get out he must **grab on to a rock!** And as one drifts downstream the pace of the river picks up as it heads toward the waterfall, which will result in destruction for the believer.

The rocks alongside the riverbanks are the **promises of God**, the things heard, and he must grab on to one of them by faith to pull himself out. And he gets a handhold on it; he grabs another rock-promise to pull himself out further. If we don't concentrate on Bible Doctrine and the promises of God, we will let them drift by us, or we will drift by them to our own detriment. We must go after them, run after them, hang on to them and not let them slip through our fingers!

In a nautical setting *pararuomen* was to drift with the tide having no propulsion or direction. Spiritually it's to drift with the tide of the world system, “going with the flow” of things, rather than setting one's sails and course on the plan of God for your life. If the believer goes with the flow, as so many do, and follows the way of the world; he or she will never fulfill the purpose of God for their lives and they will also risk being capsized (broad-sided) by a **wave**, (a serious trial in their life), or ending up on the **rocks**, (getting in to some false doctrine), that destroys the soul's peaceful stability! ****6-08-14 #01

B. The binding message. v.2

“For if the word spoken by angels was *stedfast*, and every transgression and disobedience received a just recompense of reward;” Hebrews 2:2 - ει γαρ ο δι αγγελων λαληθεις λογος εγενετο βεβαιος και πασα παραβασις και παρακοη ελαβεν ενδικον μισθαποδοσιαν.

“For if the word spoken by angels was *stedfast*,” - *ei gar ho di'angelon laletheis logos egeneto bebaios.* The word **if**, *ei*, is the first class condition of if, which is if something is true and it is. This tells us that **the message spoken by the angels of God was binding on the people.**

By angels, *di'angelon*, **through angels**, is the instrumental agency with the genitive of person, which has the idea that an action is accomplished through someone else. This tells us that the angels of God were the intermediaries, the personal agents **through** which God spoke to man.

The term **word**, *logos*, or **message** in some translations, takes on its meaning in context, which in this passage is the Law. Although not mentioned in the OT there are two NT passages that do. “*Who have received the law by the disposition of angels, and have not kept it.*” Acts 7:53 “*Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*” Galatians 3:19

The word for **binding**, or **stedfast**, is *bebaios*, which has the idea of something unshakable, can't be altered. It found its use in the legal and commercial sphere and could refer to a guarantee of some sort. But above and over that it denoted something that was legally **binding**.

The word for **was** is the orist middle indicative of *ginomai* and it signified a change of condition or state, to become something different than it was before, to come to be. For if the message, (of the Law), spoken by angels became legally binding, (on the nation of Israel), and it did because it was now spoken. The Law spoke of the covenant that God entered into with Israel. At one time there was no covenant, or Law, with them, then there was. Now it, the message, became legally binding on them.

*“And every transgression and disobedience received a just recompense of reward;” - kai panta parabasis kai parakoe elaben endikon misthapodosian. To **receive** is the aorist active indicative of lambano; every violation and disobedience **received** its just punishment. It's interesting how the **Law** works; there is punishment for disobedience, but no reward for obedience. The reward for obeying the Law is that you are simply free to continue on your way. While **under grace** there are blessings for faith obedience and loss of blessings for disobedience. ***6-15-14 #02*

The word for **transgression**, to step across, is the breaking of a known commandment, the breaking of the Law. It is more serious than just sinning, hamartia - a failure to hit the mark, for it does what it knows to be wrong.

The word for **disobedience** is *parakoe*, which is the opposite of *hupakoe* – *to obey*. *Hupakouo* meant to be under authority, to listen to what someone tells you to do and do it. While *parakoe* meant just the opposite of that, to refuse to submit to someone's authority, to not obey. *Parakoe* meant disobedience, but it goes back farther than that into the dynamics of the matter. It meant to disobey because: **one**, the individual wasn't paying attention; **two**, he failed to hear; **three**, he refused to hear; **four**, he was basically inattentive; **five**, or he was careless in the matter; **six**, he had an unwillingness to hear and obey. It basically describes a failing or refusing to listen for whatever the reason when God is speaking.

This was the failure of Adam in the Garden where he disobeyed God out of this sense of not *listening* to the Lord. *“For as by one man's **disobedience** (parakoe) many were made sinners, so by the obedience of one shall many be made righteous.” Romans 5:19* So out of the six nuances listed here we can pin it down to the ideas of **four** and **five** where he was inattentive or careless in the matter. We can't say he refused to listen to God, or that he was unwilling to listen to God, because that would show negative volition and an old sin nature, which he didn't acquire until after he sinned. One theologian states that Adam and Eve were both distracted by the wonders of living in a perfect environment to the place where they no longer placed the importance on what God had commanded them. Sound familiar?

This gets into the areas of the **prosperity and adversity tests**. Many believers, when in **adversity**, are motivated to listen to the Word of God and apply it in their lives. But when **prosperity** comes along, they no longer pay attention to it as they once did. The **pleasantness** and **prosperity** of their lives gives them a false sense of security, so they become careless about their intake and application of Bible Doctrine to the place where they find themselves no longer needing to “listen to the Lord”! This is what happened to Adam, this is what happened to the Nation of Israel, which God warned them repeatedly through the Prophets, and it's what's happening to Christians in America today!

But the reality of the situation was that God gave Adam a commandment not to eat the fruit of the tree of knowledge of good and evil. Now whether he wasn't paying attention and listening to what God said, or he dismissed its importance, or he was day-dreaming, or his mind was on something else, or he was careless in the matter, or he forgot about it, didn't matter. He was still responsible to obey the command of God once that command was given to him! *“For this reason **we must pay much closer attention to what we have heard, so that we do not drift away from it.**” Hebrews 2:1 NASB*

Once again this brings out the unalterable and unshakable nature of God's Word, which is binding on all. We have the entire human race brought under condemnation because of one man's failure to listen to God, that is, do what he says. *“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18*

What this shows is that not only those who willingly break God's Law are held guilty before him, but also those whose disobedience is characterized by a failure or refusal to hear! This includes all those who are: careless in listening to God, refuse to listen to him, don't pay attention to what he says, those who don't place any importance on what he has to say, or for whatever reason. **There are no excuses and there are no exceptions!** Man is responsible to find out the truth!

The word for **every** is *pantas*, which tells us that every instance of a transgression was justly punished. But it doesn't stop there in that every refusal or failure to listen to what was being told them, God still held them responsible! He stated the Law, he gave them the commandments, these commandments were spoken to them; now if they weren't paying attention, or were careless in the matter, or didn't think what he had to say was important, or if they thought he would make an exception for them, or if they didn't want to do what he had to say, they were still punished!

God still holds us responsible to get the Word of God, "Hear ye the Word of the Lord"! It is our responsibility to find those who are teaching the Word of God and make certain that we are sitting under the teaching of one of God's men. There are no excuses in this. You can't say, my church doesn't go into the Bible that much. So find another church! There are no churches in our town that really teach God's Word. Then move to another town! I'm too busy to hit class all the time. Get unbusy! I think many, if not most believers, subconsciously think that if they don't hear what the Lord has to say, then **they're not responsible for it! Not true – we are responsible!**

The word for **just** is *endikos*, which has to do with justice, with what is right. It's like the idea of reaping what we sow; whatever we sow is what we shall reap. Isn't that fair? And this is where the Law of God comes in. If we did what the Law said, then there will be no problem for us, but if we don't, then we would receive the stipulated punishment of the Law. Just like the speed limits on the highways. If we don't go beyond what they say, then there will be no problem, but if we do, then one can expect the state trooper in our rear view mirrors. **** 6-22-14 #03

The word for **punishment** is *misthapodosian* and it referred to the payment of wages, the hire of a wage earner; it's the giving back to the individual what he or she has coming to them. If one works for forty hours at \$10 per hour, then their pay should be \$400! But if they work for only twenty hours, then their pay should be \$200. It's only fair because it's what they have coming to them.

Misthapodosian is translated as both reward and punishment because it's simply giving back to the individual what they have coming to them. "Every transgression and disobedience received a just recompense of reward;" - *elaben endikon misthapodosian.* Every transgression and failure or refusal to listen received a just paying back of what they had coming to them. It's just because it's giving back to the individual what they have coming to them.

This passage, and others, emphasizes how binding the Law of God is on the people with every breaking of it bringing with it the just punishment for violating it, refusing to listen to it, not paying attention to it, or being careless in regards to hearing it. And if this was the case of the Law being administered by God's angels, then how much more binding is it if we refuse to listen to God's Son!

As he says, how shall we escape if we ignore such a great gift of salvation? "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" Hebrews 2:3 Christ not only came to pay the penalty for our sins, but also to warn us to flee from the wrath of God to come by coming to him for our salvation.

C. No escape. v.3

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;” Hebrews 2:3 - πως ημεις εκφευξομεθα τηλικαυτης αμελησαντες σωτηριας ητις αρχην λαβουσα λαλεισθαι δια του κυριου υπο των ακουσαντων εις ημας εβεβαιωθη.

“How shall we escape,” - *pos hemeis ekpheucometha*. To **escape** is the future middle indicative of ekpheugo, which meant to flee, to seek safety in flight, to run away from something, to get out of a situation, to be in danger, to run away from something that is dangerous so as to avoid it. It has the idea of the final judgment before God and being thrown in the Lake of Fire and that the only way to avoid that is by receiving God's gracious gift of salvation through faith in Christ, but if the unbeliever rejects God's gift of salvation, then how are they going to escape the fiery judgment? They won't!

The interrogative particle pos asks a rhetorical question to determine how something could happen. How can we escape God's judgment if we ignore God's salvation? We can't! Man may escape from a dangerous situation here on earth; he may be able to escape from an invading army; he even may be able to escape from the long of the law here on earth, but **man cannot escape the judgment of God!** *“And as it is appointed unto men once to die, but after this the **judgment**.”* Hebrews 9:27

Sinful man's arrogance and boasting will come to an end on that day Jesus Christ returns to earth in judgment. Their pitiful plea asking the rocks to hide them from the wrath of Jesus Christ and his Father will be to no avail; no one will be able to escape on that day. *“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”* Revelations 6:16

“If we neglect so great salvation;” - *telikautes amelesantes soterias*. The word for **neglect** is the aorist active participle of ameleo, which meant to be careless, to not care about something, to neglect, to be unconcerned, to not be interested in something because it isn't that important to you or that he has no bearing on you, therefore one ignores it or neglects it. The action of the aorist participle precedes the action of the main verb, which says, “How shall we escape the judgment of God having ignored such a great salvation!”

A good analogy of this dynamic is in the wedding banquet that a king had provided for his son. *“The kingdom of heaven is like unto a certain king, which made a marriage for his son,”* Matthew 22:2 But instead of being a joyful occasion for the entire kingdom it became an unthinkable nightmare. The king wanted his subjects to partake of the greatest joy a son could have and that is his wedding banquet. So he **bid** his subjects to come to the wedding. The word **bid** is *kaleo*, which means to call, or to invite, but has the weight of a summons. *“And sent forth his servants to call them that were **bidden** to the wedding: and they would not come.”* Matthew 22:3

He sent his servants out with the invitation (summons) for the townspeople to come to his son's wedding party, but they refused to come! For whatever the reason was they would not come. So he sent out other servants to bid them come to the banquet, but with these servants telling them that fatted calves and oxen have already been prepared in an attempt to persuade them to come to the party, so come **now** to the wedding! *“Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.”* Matthew 22:4

Now one would have to imagine that if a king threw a party and banquet for his son's wedding it would have to be the event of the century! So what was the townspeople's reaction to all this? "*But they **made light** of it, and went their ways, one to his farm, another to his merchandise:*" Matthew 22:5 And this word **made light** is our word *ameleo*, which meant to pay no attention to, to not care about something, to neglect, to be unconcerned, to not be interested in something because it isn't that important to you or that it has no bearing on you, therefore one ignores it or neglects it. They went back to their stores downtown or back to their farms; they could have cared less. You would think that at the very least they could have had a free meal, but they didn't even care about that. It was a snub of the highest degree.

The merchants and farmers went back to what they were so occupied with, but there was another group of people in the town, who were so negative and so evil that they took the king's servants and murdered them! And what was to be a day of joyous occasion ended up in death and destruction and all this on the day of the son's wedding! "*And the remnant (loipos - the rest of the townspeople) took his servants, and entreated them spitefully, and slew them.*" Matthew 22:6

The word **entreated them spitefully** is the one Greek word *hubrizo*, with the noun being *hubris*, and is the highest and worse form of arrogance. It was viewed by those in Greece as the highest form of pride and was used of men who wanted to be one of the gods. So what this does is give us insight into the mental attitude of this last group of townspeople who took the king's servants and murdered them! The servants of the king refers to the NT communicator's of the Gospel.

But when the king heard this he was wroth and sent out his armies, (and note the plural of army here to tell us that the king was bound and determined to wipe them out), and his armies totally killed them all and burned their city down to the ground. "*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*" Matthew 22:7 **Wroth** is orge the word for anger that is vindictive, or vengeful, in character, that is, justice in action giving back to the individual, as their actions deserve.

This analogy serves as an example to warn the people of the world what God, the Father, is going to do to all those who reject his gracious gift of salvation through faith in his Son, Jesus Christ. Especially in the light of what his Son had to go through to pay the penalty for their sins! He had to die the most horrible of deaths on the cross.

Now we know this refers to the City of Jerusalem and what God did to it back in 70 AD where around 1.9 million Jews were slaughtered there by the Roman armies and the city was burned to the ground. And if God did that to his own city and to his own people that he had brought centuries ago from the Chaldees, then he'll do it to anyone. "*Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*" Psalms 2:12

Then the king told his servants to go out into the highways and byways and invite (summon) both the good and the bad to come to his son's wedding, which they did. "*Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*" Matthew 22:8-10 The good and the bad denotes the entire spectrum of people from the highest to the lowest in society. Normally one would only invite family, friends and people of social standing to such an event, but here all were invited. Who this guy was, who showed up without appropriate wedding clothes, is something else and why he was there? **** 6-29-14 #04

So this is the idea of *ameleo*, of **ignoring** such a great salvation. It's to think too little of it, to not care about it, to think that it's not that important, to have other things that you are interested in that you think are more important than it, hence to ignore it. And when the banquet is in view, it tells us what the people really thought of the king and his Son!

So great a salvation is *telikautes soterias* and the word means so great, so large, so important of a salvation. Obviously our salvation was of the greatest magnitude seeing what Christ had to go through to attain it for us, but from our perspective to see how important it is to all mankind, especially in the light of God's judgment, without which salvation no man will be able to escape.

“Which at the first began to be spoken by the Lord” - hetis archen labousa laleisthai dia tou kuriou. First we want to note that this great and important salvation originated from the source of God the Father and was announced (Pp If) to us by his Son. Secondly this important salvation message was not entrusted to mere angels, who are just servants of God, but to none other than his Son.

Christ said that he came to seek and to save that which was lost. *“For the Son of man is come to seek and to save that which was lost.”* Luke 19:10 He was called Jesus because he would save his people from their sins. *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”* Matthew 1:21 He was called the Savior of the world. *“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ (the Messiah), the Saviour of the world.”* John 4:42 He forgave sins. *“And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.”* Luke 5:20 We have to come to him in faith believing that he is the Savior to be saved. *“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”* John 8:24

“And was confirmed unto us by them that heard him;” - hupo ton akousanton eis hemas ebebaiothe. The word **heard** is the orist active participle of *akouo* and refers back to the original disciples of Christ, of whom, evidently, the writer of this epistle was not one of them. These were the ones that were originally entrusted with the Gospel. *“Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;”* Luke 1:2 This Gospel message was confirmed to other communicators by the ones who had originally hear Christ in person.

Christ was sent by his Father with the message of the Gospel and Christ spoke this message to his disciples; they heard it from him with their own ears and they in turn communicated it to others who came after them who had not heard it personally themselves.

The word for **confirm** is the orist passive indicative of *bebaioo*; it was a technical term used in a legal sense. It came to be used as a legal term for a guarantee and meant that something was legally guaranteed. It was unchangeable, unshakable, valid, certain legal sure and reliable. In the old days when a buyer bought something, he would ask the seller for a *bebaiosis*, which was a document stating that so and so had purchased this item from him thereby guaranteeing that the item was now his. A *bebaiosis* would stand up in a court of law.

It doesn't say how the message was confirmed by the disciples to those who heard the message, obviously there was no written guarantee in the matter, but it would have to go back to the character, works and overall impression that one received from the disciples. Here were men, who had heard Christ's Gospel; men who had believed it and lived by it. And there was something about them, even apart from the miracles that so impressed everyone else that it so confirmed their message.

D. God's testimony to the message. v.4

“God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” - συνεπιμαρτυρουντος του θεου σημειοις τε και τερασιν και ποικιλαις δυναμεσιν και πνευματος αγιου μερισμοις κατα την αυτου θελησιν.

“God also bearing them witness,” - *sunepimarturountes tou theou*. To **bear witness** is the present active participle of *martureo*, which denoted that one was a legal witness as to whether something was true or not. The preposition *epi* prefixed to it intensifies that idea. It meant that something was seen by another and testified that it was true. The message of salvation was announced by the Lord, confirmed by the disciples and God testifying or confirming that it was true.

“Both with signs and wonders, and with divers miracles,” - *semeiois te kai terasin kai poikilais dunamesin*. And how the Father testified that this message of the gospel of salvation concerning Jesus Christ being his Son and the Savior of the world was true was by signs, wonders, different miracles and gifts of the Holy Spirit. In doing so God has gone on record that Christ's message of salvation through faith in Christ is the only way man can be saved.

Bearing them witness is in the present active participle of *martureo*, as we have seen, and as we know the action of the present participle takes place at the same time as the action of the main verb, which is to speak back in verse three! What this tells us is that **the action of God bearing witness with signs, wonders, miracles, etc., took place at the same time that the Lord and his disciples were speaking the message of the Gospel in the first century**. There is nothing in the NT, or the grammar of this passage, such as a perfect tense, that would indicate this continued on. **** 7-06-14 #05

The word **and** is *te kai*, which is used to connect phrases or words denoting a close relationship exists between two concepts telling us there is a close relationship between these signs and wonders. **Signs and wonders** probably refer to the same manifestation where the idea of signs puts emphasis on the meaning of the manifestation to tell us that it was divine in origin that it as from God. While the word **wonders** would draw our attention to the **marvelous** aspect of it.

Divers miracles is *poikilais dunamesin* meaning diverse or different kinds of miracles, or powers. This looks at all the different out-workings of power that proceeded from God. The concept of power was very important in those days for the people knew that mortal man did not inherently possess the power to perform miracles and all the other things that Christ did. To do what he did took the power of God and the very fact that he could do them was prima facie proof that God had sent him and had given him the authority and power to do these marvelous things.

“And gifts of the Holy Ghost, according to his own will?” - *kai pneumatos hagiou merismois kata ten autou thelesin*. Neither the word **gifts** nor the word **Ghost** are in the original. The word for **Ghost** is *pneumata* and it is how the KJV translators translated *pneumata*, which is the word for spirit. The word for **gifts** is the plural of *merismos* and it meant to divide or to separate, hence to apportion or distribute.

This looks at the distributing of the various spiritual gifts by the Holy Spirit to believers in Christ at the moment of their salvation. The gifts and calling of God are without repentance, that is, God gives each believer in Christ the spiritual gift that he wants them to have. They won't get a different one and they won't get other gifts they can add to it. They get the one spiritual gift and it is theirs for eternity. What they are to do afterward is develop it through Bible Doctrine and living in the filling of the Holy Spirit.

E. The world to come. V.5

“For unto the angels hath he not put in subjection the world to come, whereof we speak.” Hebrews 2:5
- ου γαρ αγγελους υπεταξεν την οικουμενην την μελλουσαν περι ης λαλουμεν.

“For unto the angels hath he not put in subjection the world to come,” - *ou gar angelois hupetaxen ten oikomenen ten mellousan*. The word **subjected** is *hupotasso* and was a military term and denoted an hierarchy. It spoke of one who was in subjection to the authority over him, where the one in authority places the one under him in the position and place he wants him to be.

Now there are three things in view here. **One**, **who** is the one doing the subjecting? **Two**, **what** it is that he is subjecting? **Three**, and to **whom** is he subjecting it? The answer is one, God the Father is the one doing the subjecting; two, he is subjecting the world to come; and three, he is subjecting it to his Son, Jesus Christ, not angels.

The world to come, *ten oikomenen ten mellousan*, uses *mello* in the participial form, which denotes something to occur in the future and often denotes an action that follows an inner desire. With matters of God, or things that pertain to God, *mello* not only has the sense of what is about to come in the future, but what is inevitable and certain!

The world to come is not only going to come in the future, but it has to come, it will come, it's sure to come because God has decreed it so! We know that he has decreed it and willed it because he has subjected it to his Son. Things to come, the judgment to come, the Age to come, the world to come as we have here, all refer to a future period of time where the world is subjected by God the Father to Christ's rule over it.

The word here for **world** is *oikoumene* and it referred to the inhabited earth. Not to the planet, not to a system of government running the planet, but to a world inhabited by people. The Greeks used this word when referring to foreign countries inhabited by men of their own race, as opposed to men of different races, whom they referred to as barbarians.

“Whereof we speak.” - *peri hes laloumen*. To **speak** is the present active indicative of *laleo* and it tells us that the author is talking about the world to come, which from the perspective of the Israelites who had believed on Christ as their Savior, would be ruled by the Messiah. This coming rule of Jesus Christ will last for one thousand years on this present earth and it will be a reign over an inhabited earth. After Christ successfully establishes the will of the Father on the earth, he will then turn it over to his Father. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” 1 Corinthians 15:24-26

But this will be preceded by a false messiah, an antichrist coming to world power, who will establish his rule over the entire world. This false Christ will be the one that the Jews have been looking for all these years and he will reign from Jerusalem. And he will also be promoted by his religious representative, the false prophet – the Pope. We are presently seeing this occur right now! But when Christ returns he will destroy both of them in the lake of fire. “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Revelations 19:20

F. What is man? v.6

“*But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*” Hebrews 2:6 - διεμαρτυρατο δε που τις λεγων τι εστιν ανθρωπος οτι μιμησκη αυτου η υιος ανθρωπου οτι επισκεπη αυτον.

“*But one in a certain place testified, saying,*” - *diemarturato de pou tis legon. Pou is an enclytic particle that is used in quoting something, but one did not remember where it was stated.* The author of the book of Hebrews does not know who the human author of this OT scripture was, or remember where he read it. But the important thing is not the author, book, chapter, or verse, but the Scripture itself, which comes from God.

To **testify** is the orist middle indicative of *diamartureo*, which was a word used in a court of law for the solemn testimony of a witness. It showed that his statement was to be taken with all seriousness as to being true. It's a quote of David in Psalms 8:4-6 where he reflects on who and what man really is. “*What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*”

David starts talking about how great God is and then he goes on to consider the vastness and beauty of the heavens that God had made and then he goes on to consider man and how insignificant he seems to be in comparison to all this. And even though we may seem to be insignificant to just about everything, God did create us and he created us for a purpose!

We've all done this at times where we are taken up in our problems, thoughts, lives and the things we go through, which can seem to be bigger than life, but occasionally we'll look up to the vastness of space and consider how great and eternal God is and somehow our problems seem to get smaller. The writer is addressing man's place in the created order of things that God had established, man's place over the earth, man's fall into sin and the final fulfillment of what things were meant to be realized for us in the person of Jesus Christ.

“*What is man, that thou art mindful of him? or the son of man, that thou visitest him?*” - *ti estin anthropos hoti mimneske autou e huios anthropou hoti episkepte auton.* **What is man** should be taken in its OT context of comparing man to the heavens. What this says is how insignificant and small man is in comparison to the heavens. **That thou art mindful of him** is the present middle indicative of *mimnesko*, which meant to remind oneself, to remember, to call to mind, to think of, with a view toward caring about, or being concerned about. This reflects the thinking of a man whose mind has reached out into the heavens contemplating how vast they are with their hundreds of billions of galaxies and stars, then thinking about himself and others and how small we are on this speck of dirt called earth in the cosmic scheme of things. [*Enosh* in the Hebrew - fallen man].

Or the son of man, that thou visitest him? - *e huios anthropou hoti episkepte auton.* **Son of man** denotes mankind in general here on earth. And the word **care for** is the present middle indicative of *episkeptomai*, which had a wide variety of meanings: to look at, to examine, to go and visit for a purpose, to inspect. The purpose can be either for good for the purpose of blessing, helping sustaining; or bad for the purpose of afflicting or punishing. It was used from Homer on to describe the care of a deity who kept watch over his country and people. In the OT and NT it referred to God's covenant loyalty to his people, which upon visiting the situation, he would determine whether he blessed or disciplined them.

G. Lower than the angels. v.7

“Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:” Hebrews 2:7 - ηλαττωσας αυτον βραχυ τι παρ αγγελου δοξη και τιμη εστεφανωσας αυτον και κατεστησας αυτον επι τα εργα των χειρων σου.

Now that David has expressed man's seeming insignificance in the grand scheme of the universe, he goes on to show man's greatness due to God's creation of him. One needs to be careful that he does not denigrate what man's person and position truly is. It seems that some are either trying to elevate man to the position of deity, or thrust him down to being an animal. When we're neither.

God has made man a very special being having his allotted place in the order of creation and his place is higher than most would understand. Tragically man's sinful nature has brought him down to a level far below what God originally intended for him. Now it says that God made man a little lower than the angels and this goes back to the first man in the Garden.

Para with the accusative is used in a comparative sense where man is being compared to the angels, whom God also created. It says that man is a little inferior to them; a little inferior, but not a lot. The word for to **make** is the orist active indicative of elatto, which meant to make less or inferior in quality, position or dignity.

Hebrews 2:5,6 are quoted from the OT passages of Psalms 8:4,5, which is quite interesting in the Hebrew. Psalms 8:4 states, *“What is man (enosh), that thou art mindful of him? and the son of man (Adam), that thou visitest him?”* The first word for **man** is *enosh*, while the second word for **man** is *Adam*! *Enosh* denotes man in his fallen, sinful condition, while *Adam* denotes the idea that all mankind has come from the first man Adam.

And in Psalms 8:5, *“For thou hast made him a little lower than the angels (elohim - gods), and hast crowned him with glory and honour.”* What's so significant here is that the OT passage that this is quoted from has the word **elohim** not angels! It doesn't even use the word *malakim*, which would denote the Messengers, but the word *elohim*, which is the word for **gods**. *“For thou hast made him a little lower than the gods,”*

Differences of attributes between deity and divinity, between God and the gods.

Yahweh is known as the **true** God, or *Elohim*. They are known just as gods.

Yahweh is **qualitatively unique** among the gods, *elohim*. He is totally **different** than them.

Yahweh is the only one referred to as **faithful**.

Yahweh is the only one that performs **wonders** far past what the gods are even capable of imagining.

Yahweh **created** the heavens; the gods didn't. They watched him do it.

Yahweh **created** the earth; they didn't.

Yahweh **created** the man and the woman; they didn't.

Even though they are **gods**, it was *Yahweh* who **created** them!

Only deity can **create**; the gods can't.

The gods have **knowledge**, but they do not possess omniscience – all knowledge as *Yahweh* does.

The gods are **powerful**, but they are not omnipotent - all-powerful.

The gods have **presence**, but they are not omni-present – all present.

The gods have **immortality**, but they do not have eternal life. Only deity possesses eternity.

The gods **existence** began at a point in time, but deity has existed for all eternity and will exist forever.

The gods have their own **names**, which were given to them by *Yahweh*. They did not name themselves.

But only the God has the **name *Yahweh***, which means, **The Eternal One.**

The gods **depend** on *Yahweh* for their existence, while he depends on no one for his.

Yahweh can strip the gods of their **immortality**, but they cannot take his eternity from him.

The gods are **judges**, but it is *Yahweh* who judges them. While *Yahweh* is **not judged** by anyone.

Even though the gods **administer** the affairs of the universe, they are accountable to and have to have to answer to *Yahweh*.

The gods are **lofty** in position, but *Yahweh* is the Highest El, or God.

The gods' **attributes** were given to them by *Yahweh*, when he created them, but not deity attributes.

There is a **second deity person** named *Yahweh* also, who is co-creator and God's vice regent.

It was this second deity person, (who was uncreated), who was one of the gods, but was God in another form! He was one of the sons of God, **but was not created by the Father and possessed full deity essence.** He was one of the members of the Divine Council, but was the vice-regent of *Yahweh*. He was one of the *malakim*, but was deity. He became a man, the only begotten, (**uniquely born**), of the Father, **but was not created by the Father!** As such he was the only one of a kind, as he was the only one of his kind prior to his incarnation. Having no connotation of time or origin. The deity essence of *Yahweh* was fully in him.

So it says that we were created a little lower than the gods in heaven that God also created, but that he crowned us with glory and honor - *doxe kai time estephanosas auton*. The word for **crowned** is the orist active indicative of *stephanoo*. Man was placed on the earth to rule over it as a prince regent, but because of his disobedience he lost this rule. Now he has to fight and scape by the sweat of his brow just to survive in the world he once formally ruled over.

But we do see one who truly has all things placed under his feet and one who has been crowned with glory and honor and that's the Lord Jesus Christ. The Eternal One on high has not only placed him over the earth to rule over it, but also the heavens as well! God now has a man to do what the first man was supposed to do, but failed. **** 7-21-14 #07

The writer uses the orist tense of *stephanao*, to **crown**, to bring up the idea of this being an historical fact. The Lord had already been crowned by the Father on high prior to the time of the writing of this epistle. This occurred upon Christ's ascension into the third heaven into the very presence of God the Father whereupon he was seated at God's right hand. Ever since then Jesus Christ has been ruling the earth and the universe from his throne in heaven regardless of what man may think.

When he was seated, then the Father crowned him with glory and honor in his many crowns and swore an oath that he was his High Priest forever. “*For he testifieth, Thou art a **priest** for ever after the order of Melchisedec.*” Hebrews 7:17 “*His eyes were as a flame of fire, and on his head were many **crowns**; and he had a name written, that no man knew, but he himself.*” Revelations 19:12

H. The supremacy of man on the earth. v.8

“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” Hebrews 2:8 - παντα υπεταξας υποκατω των ποδων αυτου εν γαρ τω υποταξει αυτω τα παντα ουδεν αφηκεν αυτω ανυποτακτον νυν δε ουπω ορωμεν αυτω τα παντα υποτεταγμενα.

“Thou hast put all things in subjection under his feet.” - panta hupetaxas hupokato ton podon autou. We have the use of *hupotasso* again, which was a military term denoting a commander, who arranges men and equipment in the exact place he wants them to be to carry out their assigned task with all of them in subjection to his authority.

The orist active indicative of *hupotasso* tells us that this happened at a point in time in the past where this position was assigned to Adam in the Garden, who was created by *Yahweh* and placed there in the Garden to do his will, then he subjected the earth and everything on it under Adam's rule. Under his feet shows the complete supremacy of man over God's created order.

But the governments of the world, who are nothing more than the front organizations for international bankers under the Vatican, have arrogated themselves to the place where they have taken man's supremacy over the earth away from man and now dictate to man what he can or cannot do. Man lost his position of rule through Adam's sin, but the principle that God has created the earth and has given it to man still stands.

Psalms 8:6-8 states, *“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.”* The nature of man and his position on earth was certainly a lofty one, for he had been created in the image and likeness of God himself. He was given the very Spirit of God and could walk and talk and have fellowship with God; some think that he even had a shekinah glory to cover him that he lost when he sinned.

Man was created in the image of *Yahweh* and was made just a little lower than the gods, but much, much superior to the animals; a concept that Satan and his followers are trying to do away with by telling people that they are animals. This lie is something that public schools are trying to brainwash our children into believing. Adam was created by God and placed as the supreme ruler over the earth with no one above him but God. But only the earth was his dominion, not space.

“For in that he put all in subjection under him, he left nothing that is not put under him.” - en to gar hupotaxai [auto] ta panta ouden apheken auto anupotakton. We have the orist active infinitive of *hupotasso* and the orist active indicative of *aphiemi*. Between this phrase and the last one the Received Text has, *“you crowned him with glory and honor, and you set him over the work of your hands and put everything under his feet.”*

The verb used in it is *kathistemi*, which meant to appoint a person to a position of authority, such as, a servant over a household, a judge or ruler, a Pastor over a church. It is found with the preposition epi, which meant over something, or upon something. Christ created the earth and everything on it; and he also created the man and placed that man in the position of being over the entire earth and all that is in it. **But he did not convey the title of the earth over to Adam!**

Not subject is the word *anupotakton* and it meant to be disobedient, rebellious, insubordinate, rebellious against authority, not in subjection to authority. What this says is that the earth and everything on it was originally in subjection to Adam. There was not anything that was not in subjection to him. Adam was created by God to be the absolute ruler over the earth; he only had God above him. Now he had to pass the one test of obedience to God by not eating the fruit of the tree.

“But now we see not yet all things put under him.”-*nun de oupo horomen auto ta panta hupotetagmaena*. We have here the orist active indicative of *horao* and the perfect passive participle of *hupotasso*. **If we are not subject to God, then things will not be in subjection to us!** “It is God that avengeth me, and **subdueth** the people under me.” Psalms 18:47 “My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who **subdueth** my people under me.” Psalms 144:2 And the reason why God did this was **because David was in subjection to God!**

It starts with the phrase *nun de oupo*. The particle *de* is used to emphasize a contrast between Adam in the garden and everything today. *Nun* denotes time in the immediate present and is used to designate the present time – **now**.

The writer is telling us that in the original creation all things on earth were subjected to Adam. But, by way of contrast, we do not see all things subject to him, that is, to Adam's race. He then goes on to add the adverb *oupo*, which meant **not yet!** What the writer gives us is the outlook of hope for the future. Adam lost his rulership over the earth when he sinned against God and he lost the earth being subject to him. But God has his man, his Son the Lord Jesus Christ, who will reign on the earth and over the earth and then the earth and everything on it will be subject to the **man** Christ Jesus!

Hupotasso is found in the perfect passive participle to denote the permanence of this act of the earth being put into subjection to the man Christ Jesus. The perfect tense tells us that this act will come to a completed state that will go on into eternity. The passive voice tells us that it will be the Father who places the earth in subjection to Christ. And the participial form tells us that this will be the ongoing condition. This will occur when Christ begins his millennial reign here on earth. This totally contradicts **Dominion theology**, which says that the Church on earth is supposed to be doing this.

I. We see Jesus. v.9

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” Hebrews 2:9 - τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου.

“But we see Jesus,” - *ton de braxu ti par'angelou elattomenon blepomen Iesoun*. Actually it's, “But the One who was made a little lower than the angels we see, Jesus”. A **little lower** is the perfect passive participle of *elattoo*, and to **see** is the present active indicative of *blepo*. *Blepo* meant to **see**, but it was designed to bring our mind to a situation and a point that is being made there.

We look at Adam and we see what happened there; he was created by God, placed in the garden, made lower than the angels, crowned with glory and honor, and every created thing placed in subjection to him. Yet when we look again, we do not see everything in subjection to him, that is, to Adam's race, at least not yet! But when we look again what do we see now? We see the man Jesus Christ, who was made a little lower than the angels, (lower in position), crowned with glory and honor and with everything in creation placed in subjection to him.

The point is Adam failed. But we're looking at Jesus now, the Last Adam, who has succeeded and overcome because of his obedience to the Father. And when he returns to establish his millennial reign here on earth, then we will see the final and full fulfillment of what Adam was supposed to do here on earth. God's original purpose for man and the earth will finally be realized.

Christ was made a little lower than the angels, *braxus ti par'angelous elattomenon*, but Adam was too. But the verb used there is in the orist active indicative to show its historical significance, while the verb used with **Christ** is in the perfect passive participle to show that he became a man and that **he will always be a man!** That's an amazing concept; the second deity person, *Yahweh*, will be a man forever.

“Crowned with glory and honour; that he by the grace of God should taste death for every man.” - *dia ta pathema tou thanatou doxe kai time estephanomenon hopos chariti theou huper pantos geusetai thanatou*. **Crowned** is the perfect passive participle, masculine singular accusative of *stephanoo*; and to **taste** is the orist middle subjunctive of *geuomai*.

Again when comparing Christ to Adam, we see that they were both crowned with glory and honor, but there's a difference in the grammar of the verbs to **crown**, *stephanoo*. The orist active indicative of *stephanoo* is used with Adam's crowning to simply show that it happened at a point in time in the past and it was the Father who did this. But when Adam sinned against God he lost his honor and glory.

But when it comes to Christ the perfect passive participle of *stephanoo* is used to show the permanence of it. It happened when he ascended into heaven and was seated at the right hand of the Father and it was the Father who crowned him. Christ is seated in heaven now with eternal glory and honor.

And the preposition *dia* tells us **why**, “*because of the suffering of the death*”. Because Christ suffered our death he was crowned with glory and honor. But what was that about? The suffering of death by Christ for us was actually an act of **obedience** to the Father. “*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore (dio) God also hath highly exalted him, and given him a name which is above every name:*” Philippians 2:8,9

Again Christ is being compared to Adam, who was at one time sinless, and if he had been obedient to God he would have had been given everlasting life. So Adam's act of obedience would have resulted in everlasting life. While Christ, who was sinless, was obedient to God, but his obedience resulted in his death! So who had the harder test of obedience? Who had the greater sacrifice? The one who did not have eternal life to gain eternal life? Or the one who had eternal life to obey God and die?

Hopos with the subjunctive indicates a purpose. The purpose for Christ dying on the cross is that he might taste death for all. **By the grace of God**, *chariti theou*, is the case of personal interest; it was in the interest of the **all** that he die for them. *Huper*, **for**, plus the genitive of **pantos** indicates that Christ's death was done on behalf of a certain group of people, that it was directed for their sake and as a substitute for them. See my Online study of *huper* under the Doctrine of Election.

Tasting death, *geusetai thanatou*, need to be taken as a Hebrew idiom. Under idiomatic usages certain words were used that were peculiar to that nation or tribe as opposed to other languages or dialects. Such as tasting wine would be taken not as a wine-taster, but drinking the wine. So tasting death would be a Hebrew idiom for dying. Christ died and all that his death entailed. Men today say, “I know what that tastes like because I've been through it myself”. So **tasting** came to be known metaphorically for **having experienced something in life**.

God placed Adam on the earth to rule over it as a prince regent. *Yahweh* had placed Adam on the earth to rule over it for him. All that was required regarding Adam was a test of obedience as an act to demonstrate that he, Adam, was not the sovereign over this planet, but that it was God. The test of obedience was just one command, not to eat the fruit from the tree of the knowledge of good and evil. He could eat from every other tree in the Garden and was free to do whatever he wanted. The fact that he obeyed someone else demonstrated that 1) he was not the sovereign and 2) the one whom he obeyed was the real sovereign. It must also be noted that **Yahweh never conveyed the title of the earth over to Adam**; he was simply given the position of ruling over it as God's prince regent.

Now enter God's Son, the Last Adam Jesus Christ, and he was also given a command to demonstrate that he would be a faithful ruler over the earth as God's prince regent. His command was to be obedient to the Father unto death, which he did, thereby demonstrating that he succeeded where Adam failed and the Father has placed him as Lord not only over the earth, but heaven as well! So now, ever since his ascension into heaven, Jesus Christ has been ruling over heaven and earth.

J. Bringing Many Sons to Glory. v.10

“*For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*” Hebrews 2:10 - επρεπεν γαρ αυτω δι ον τα παντα και δι ου τα παντα πολλους υιους εις δοξαν αγαγοντα τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι.

The verse begins with, “*for it became him*”, or, “*it was fitting for him*”, using the voluntative imperfect active indicative of prepo emphasizing the desire of the completed action. *Prepo* defines the quality and nature of one's actions as they relate to one's stature and position. Such as having proper conduct, that is, conduct that is in keeping with one's integrity, position and character.

The object in view here is the bringing of many sons into glory and the necessity of the suffering of God's Son to accomplish that. This would answer questions such as, was it really necessary? Did God's Son really have to die? Was putting God's Son through his suffering not in keeping with the love of God for his Son? The answer to the first two questions is yes. It was necessary for God's Son to die on the cross for our sins for there was no other way that the penalty for them would be paid. And the answer to the third question is no. It was not out of keeping for God to submit his Son to die for us, because as the Judge of all, and the only righteous and holy being there is, he alone is qualified to judge on that matter. And we must also remember that Christ of his own free will chose to allow himself to be subjected to this horrible death on the cross to pay the penalty for our sins. Christ knew that the only way the Father could get these sons into glory in heaven was to remove the penalty for their sins!

“*For whom are all things, and by whom are all things,*”, or, “*for whom and through whom everything exists*”, δι ον τα παντα και δι ου τα παντα, *di'hon ta panta kai di'hou ta panta*. The **first** phrase, dia plus the accusative, is used to denote the reason why something happens. The subject here is the *all things*, so it is telling us here the reason why the universe exists. The question would be why is the universe here? What is the reason for its existence? And the answer goes back to dia plus the accusative; it exists solely for the sake and purpose of God who created it.

The **second** phrase, *di'hou ta panta*, is dia plus the genitive and this is used to denote the personal agent, or intermediate agency, through which something happens. And this is around the *all things*, or the universe, so the first phrase tells us the reason **why** the universe exists, it exists for the purpose of God. And the second phrase tells us that it came into existence through the personal agency of God, that is, he created it. All things were created by God, for the purpose of God, for the sake of God and only find their goal, completion and fulfillment in God!

This answers the question of the propriety of God in submitting his Son to become a man, then to be completed in his faith, and in his humanity, and then to suffer and die for our sins. This defines man's purpose in the existence of things. If God created the universe, and he did so for his own reasons and for his own sake; and if the universe can only find its purpose and fulfillment in him who made it; and if we are a part of that universe, then we can only find our purpose in this life in this universe by finding our purpose with God in Christ. The wise know this and pursue this end.

“*In bringing many sons unto glory*”, πολλους υιους εις δοξαν αγαγοντα, *pollous huious doxan agagonta*. The word for **sons**, *huios*, can be used both in a literal or figurative sense. In the literal sense it refers to the direct male issue of a person. In the figurative sense it refers to one who is accepted, or adopted, as a son, or the individual members of a large and coherent group. Modified by *pollous* we see that it is a very large group, or many sons.

Our sonship is due to our adoption, while the Lord Jesus was the direct and only begotten Son of God. Being a son meant that one had all the legal rights to the inheritance of the family, to the family name and everything else that pertained to that particular family. All believers in Christ are a part of the royal family of God. God is our Father and Jesus Christ is our brother. And because we are a part of royalty we are both kings and priests. We now enjoy all privileges, benefits, rights and position that come with being members of the royal family of God.

The word to **bring** is the aorist active participle of ago, from which we get *agon*, is *agagonta* in the passage. Just as an aside, in Greek mythology the *Agon* was the gathering place of the gods on Mount Olympus. But for the true God and the sons that he has chosen and is bringing them to him, it refers to the royal family of God gathered one day on Mount Zion in heaven.

Ago meant to bring, to carry, or to lead. It has the idea of one person bringing, taking, or carrying another person, or thing, to another place. Used with *eis* and the accusative it has the idea of intended goal. Such as, bring the colt to me, or, he was taken into his presence. **Here the one who is doing the action is God and the intended goal is into glory.**

One can lead the person, or take them in tow. The emphasis is not on **how** this is done, but on the fact that someone is bringing someone to some place. Here it is God, who is the one who is actually bringing all these adopted sons into a place and state – into glory! The active voice tells us not that he is leading and we are following, but that **he is actually bringing us to this place and state.**

“*Into glory*”, *eis doxan*, speaks of into a glorified state of existence and a place or position in that state of existence. *Into glory* refers to a place of glory, a state of glory, an existence of glory. The **new natures** that God has created inside every believer in Christ are presently creations of glory patterned after Jesus Christ. The **new bodies** that we will receive at the resurrection will be bodies of glory patterned again after Jesus Christ. And the place we will exist in throughout eternity, the **new Jerusalem**, will be a place of glory.

Bringing here is a little different use of the aorist active participle used with *ago*. Normally it refers to the completion of the action before the action of the main verb, which is “**to make the captain of their salvation perfect through sufferings**.” But how could we be brought into glory before the completion of the Messiah? Here the aorist participle is timeless and needs to be taken with the idea of *auto*, *to him*. “*For it became him, for whom are all things, and by whom are all things,*” “*In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered.*” Hebrews 2:10 NIV

Now it's true that these sons being brought into glory is an ongoing event that has been transpiring for almost two thousand years. And normally the present participle would be used to denote that action. So why the aorist participle? The reason why is that the action is not to be thought of an action in progress, but **an accomplished fact!** Christ was completed before we were saved, and Christ was completed before we will be brought into glory. **To us** this action of bringing into glory is an going event, but **to God**, who is timeless, it's already **an accomplished fact!**

If God is the beginning of the all things and the end of the all things, and if the all things were created by him and for his purpose, and if God is timeless, then this matter of him bringing these sons into glory had already been accomplished back in eternity past. By wording it this way it draws our attention to the glory that God had ordained for us from the beginning of the world and the suffering our Savior had to go through to get us there.

The preposition *eis*, into glory, eis doxan, brings out the ideas of goal, direction, motion, purpose, arrival at that goal and entrance or penetration into that goal. The goal of the Father from the very beginning, before time even began, was to bring many sons into glory. Which is the actual glory in which God himself dwells.

One of the questions concerning that is **how**? To dwell in the presence of God, to dwell in a state of glory, to dwell in the presence of God in the glory he possesses demands that human being would have to be perfect! For a man or woman to dwell in the state and presence of glory would demand that human is perfect! But how in the world could we ever be perfect enough for God to accept? And this goes back to the perfection of Christ. Christ was perfected here on earth and when he went to heaven he was accepted by the Father and given the glory he once had before his incarnation into the human race. OK that's one, now how about the rest of these sons and daughters? How are they going to become perfect enough to be accepted by the Father so they can live in this state of eternal glory? And this goes back to Christ being the Perfector. It is Christ who will make all of us perfect enough to be gloried and dwell in this state of glory!

Another question is **why**? Why did the Father want to bring these many sons into glory, into the glory that he and his Son dwell in? There are many reasons that will unfold throughout eternity, but one of them is so that his Son would have companions to be with him forever. Companions who are not just associates, but companions who are brothers.

“To make the captain of their salvation perfect through sufferings.” - τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι.

The word for **captain** or author is *archegos* and it has many different meanings depending upon the contest: author, prince, captain, pioneer, founder, trail-blazer, hero and originator. It signifies the one who takes the lead in something, the originator of something, or the source of something. It contains the following ideas: the one who originates an idea or concept, his personal participation in it, the one who leads others in it, the one who has the supremacy in it and the one who perfects it.

It was commonly used for the **Leader** in a tribe, or its **Chief**; the **Founder** of a city, also known as **the Hero**, as the one who started and built the city, such as Athens named after Athon or Adon, Nimrod; of a **Pioneer** or **Trail-blazer** from one who went before the main group blazing a trail for the rest of the group to follow to a place that awaited them in a distant country; in the military of one who went before the main group clearing all obstacles and mines that stood in their way as they followed him; of a **Prince** of his people; the **Author** or **Originator** of a book or school of philosophy.

So we could say of Jesus Christ that he is the **Chief** of his people; the **Prince** of his people or nation; our **Hero**, the **Founder** of our city, the New Jerusalem which he has built for us in heaven; the true **Pioneer** for he has gone where no man has gone before; the **Trail-blazer** for he has cleared all the obstacles away that kept us from going to this heavenly city, namely, our sins and imperfectness and the army of Satan's angels trying to prevent us from going into heaven, blazing a trail of faith for us to follow; and he is the **Author** or **Originator** of our school of faith in the Father.

The **object** in view here is the glory where God and his Son dwells. The **purpose** is to get these sons (and daughters) into this glory. The **problem** is how to do it. The **solution** is to send his Son down to earth to lead these sons into glory. So the Son becomes the Leader, the Captain, the Originator and the Pioneer in all this.

One of the things about being a **Pioneer**, other than he is the one who blazes the trail for the others to follow, which we don't appreciate, is **that the Pioneer had never come this way before either!** As our Pioneer, Christ had never come this way before either! He left heaven as deity, but now is going back to heaven now not just as deity, but man! So it was the first time for him also. But he goes first finding the best way for the group to follow, which in reality is **the only way** for the group to follow. And that is by each member of this group having their full faith and trust in Jesus Christ as their Savior.

In the past Jesus Christ would leave heaven and come to earth, then go back to heaven again. But when he left heaven and the glory he had there and became one of us, a man, he now existed in an altogether different situation. Now how is he going to get back to heaven and the glory he once had? As people from the earth, we've never been to heaven and the glory that exists there. But neither did Christ as a man! This would be a first time experience for him also as a man.

As a man Christ would have to go through all the pitfalls, trials, temptations and problems that exist on earth that man experiences and do it without sinning, then go back to heaven and blaze a trail for us to follow into glory. A trail that is clearly marked out for us by his blood and that by faith in him we enter into glory to be with him forevermore. Christ would have to be born as we are; live life on this planet as we do; go through suffering as we do; experience death as we do; and live by faith in the Father as we are required to do. He did all these things, was victorious in every area and went back to heaven in victory as a glorified man! And the means by which he chose to do this was by ***the faith*** he originated, lived by, was perfected in and handed down to us to live by.

When it talks about Christ being our Trail-blazer, this is **not to be taken in the sense that we have to somehow find our own way there!** But in the sense that by him removing all obstacles **he has opened the way for us to go into heaven!** As to the mechanics of how we get there, he tells us how in John 14:2,3, *“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”*

In the divine economy the first member of the trinity, the Father, is the **planner** of all things. The second member of the trinity, the Son, is the **executor** of the Father's plan. And the third member of the trinity, the Holy Spirit, is the **revealer** of the Father's plan. Now it was the Father's purpose and plan in eternity past to bring the many sons into glory where they would live, be his priests and reign with him forever. It was the Son, though, he would execute the Father's plan, which he did so, and he was the first one of these sons to enter into glory.

When Christ became a man, he went through everything that we have to go through in his humanity and he did so by faith! He was born, he grew up into adulthood, he suffered as no other human being had ever suffered, he died, he went past death, past Hell, past his resurrection from the dead and back into glory in heaven. And he experienced all that by faith!

To *“perfect the author of their salvation through suffering”* gets into the idea of bringing a person to the state of being perfect or complete, which is not to imply that Christ was morally imperfect. We must remember that this matter of Christ's completion deals with one, a planet of imperfect beings and two, the **humanity** of Christ. If Christ was going to bring those who believe in him back to heaven, then he was going to have to become one of them and become a perfected being himself. *“And being made perfect, he became the author of eternal salvation unto all them that obey him;”* Hebrews 5:9

Completion, or perfection, deals with changing the inner soul, not the outer body. Outward conformity in obedience to laws can never change the inner soul. “*For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*” Hebrews 7:19 Laws, or even the Law, can never change the person inside. People can be made to do what they don't want to do. They're doing it, but inside they're still the same!

The soul can only be changed by, first of all, the act of regeneration where we are born again into a new man, into a new life, and that comes about only by faith in Jesus Christ, even to those who just believe on his name. And then after salvation, the soul will be going through constant change by an inner spiritual dynamic that takes place through the metabolization process of faith in Bible doctrine. This is the metamorphosis of the soul, our being changed inside.

In the mystery religions the Initiate was taken through a process that went on over many years where he was given knowledge, or instruction, that enlightened him. Once he had arrived at his final state it said that he was a perfect man, or a perfected man. But the Christian is enlightened, not by factual knowledge, *gnosis*, but *epignosis*, which is the spiritual knowledge produced by faith in the Word.

And the change that is taking place inside of us is being patterned after a model, the Lord Jesus Christ. Our souls are being conformed into the image of Christ. He is the perfect man having been perfected as a man while here on earth, and all the redeemed souls from earth are being changed into the perfection that he enjoys, and he is the one who is perfecting us! To be continued...