

Hebrews 2

Today we're going to be going through Hebrews chapter 2. Last time we went through most of chapter 1, the latter part of it. And it was discussing the contrast between the Son and the angels. Paul made an argument from many OT passages to show that the Son has obtained a more excellent name than the angels. That even though he is a man, yet as the Son of God he has obtained a better inheritance, and a more excellent name, than they. They are ministers, but he is the one that God has chosen to be the Lord of the whole earth. The angels have never been given that kind of calling.

And here in chapter 2 it picks up with Paul continuing to push that same line of argument. It is going to continue to talk about angels, and contrast that with the calling of the Son.

Verse 1

Hebrews 2:1 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.

So here is Paul's conclusion based on what he's said in chapter 1: "we ought to give the more earnest heed to the things which we have heard." That's a very sensible conclusion. Remember how Paul started chapter one, by saying that God who had spoken in time past by prophets had now spoken by his Son. And from there he's been showing the excellence of the Son, how he surpasses the prophets, the priests, and the angels. And so we could see that the Hebrews need to pay attention to what the Son had to say, because what he says goes, his word is steadfast, and he is the heir of all things. He controls it all, he dispenses it all.

And so here Paul states that very conclusion. That they should give more earnest heed to the things that they have heard, spoken by the Son.

And he gives them a particular reason why, a particular concern, a specific danger that might befall them, if they don't give the more earnest heed. "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.*"

And so if they don't give the more earnest heed to these things, they might let them slip. Now, this word slip here, I know that we don't use that much anymore, it is kind of an archaic word, he's kind of used an archaic way of saying this here. You see, back a few centuries ago they used to have a phrase they'd say, that something "slipped their mind." And I know that we don't talk that way anymore, but you get the general idea of what it means. It means that they need to hold onto this knowledge, or it might slip away from them. They need to give more earnest heed, or their inheritance might slip right through their fingers.

And how would that happen? Well, he tells us in the next verses:

Verse 2

Hebrews 2:2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

So note that Paul is still talking about angels, and the contrast between the Son and the angels. He hasn't changes his subject. But what he's done, is in chapter one he's established his premise, that the Son has obtained a more excellent name than the angels through his inheritance. And so now he's going to make his arguments to them based on that.

And the first argument that he's making is, that they need to give more earnest heed to the word spoken by the Son. Because they had been spoken to by angels before, that's how God gave them the law, and under that word spoken by angels, under that law, everybody who transgressed it, everyone who was disobedient received a just punishment. Even getting cast out of their inheritance.

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

And so the word of angels was steadfast, what they said in the law remained true. The law judged them for thousands of years. It was steadfast, there was no getting around it. You either had to take earnest heed to it, and keep it, or if you transgressed it, "every transgression and disobedience received a just recompence of reward." So if you transgressed the word spoken by angels, you'd be given a just reward, your actions would cause you to be punished, you had to keep that law or else you'd be recompensed accordingly, no getting around it.

Verse 3

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

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;

So given that the Son has obtained a more excellent angels, that he's been called to rule the world, and mete out God's judgment, if the angels are just ministers, and their word was steadfast, how much more steadfast is his word? If the transgressors of the word of the angels were punished, how much more those that transgress the word of the Son, the Lord of the whole earth? "How shall we escape, if we neglect so great salvation?"

SALVATION

And that use of the word salvation there also connects this back to how he ended chapter one. He used that same word there in closing:

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of **salvation**?

And so the angels, whose calling was to minister for them who shall be heirs of salvation, for the Hebrews, if their word, in the law, was firm, was effective in determining who would get to receive the inheritance and who wouldn't, then how much more will the word of the Son, who is the heir of all things, be firm, and effective in giving each man a just recompence of reward? If the fathers couldn't escape the word of God spoken to them by those angels, how shall the Hebrews now escape the word spoken to them by the Son? How shall they escape if they neglect so great salvation?

Now, he's going to deal with this more in the next chapter. So we don't have to go into it in a whole lot of depth right now. There are a couple of things that I want to look at though, but before we do, I guess we really need to deal with this term "salvation."

Because this word salvation, like many other theological words, we've gotten to where we use it differently today than it is actually used in scripture. We use the term salvation today, when we say somebody got saved, when somebody get's born again, we say they got saved. And that's technically unscriptural. That's not exactly the way the Bible uses the term salvation. If you go through the NT and every time you see the words saved and salvation, you think "born again", you'll be very confused about some things.

Because the term salvation is used in the NT in exactly the same way that it is used in the OT. In the OT it talks about them being saved from their enemies. Salvation is being delivered from destruction, from getting slain, from the judgement of God burning you up, from damnation. And that actual event of salvation, the actual day of being delivered, being delivered from your enemies, being delivered from God's wrath, is a future thing. And it is consistently spoken of that way in the NT.

Now, to be absolutely clear, when somebody get's born again, from that moment that have assurance of salvation, they have assurance that they will be saved in the day of God's wrath, in the day of deliverance. So when we say that somebody got saved, we aren't saying that somebody was about to kill them, and God delivered them. We aren't saying that God was about to pour out his wrath in their neck of the woods, and he saved them from it. We just mean that they've been placed into the body of Christ and thus will be saved, in the end.

But it is important to understand the difference, when you are studying the Bible. Because when it uses the term salvation, it isn't necessarily talking about somebody who is born-again. It isn't talking about that event. It is just talking about being delivered. Being delivered from God pouring out his wrath, or being delivered from your enemies by God pouring out his wrath on them. And that is something that isn't taking place right now in that way, that is something that the NT always talks about in the future tense. Salvation is a future event. It is a future event, that is going to involve Israel.

Salvation is an end times word, not a church age word. There is no salvation in the church age, that all happens in the end times.

That's my theologian tweak of the day, I guess.

But when it is talking about salvation here, it isn't talking just about what Jesus did on the cross. It is talking about a future event, the salvation of Israel. The salvation of the Hebrews. It is talking about when they are literally, physically delivered from their enemies, delivered from their time of trouble, into the millennial reign of Christ. To become heirs with him. Remember how he called them "heirs of salvation"?

So that's what it is talking about here. And that does relate to Jesus's earthly ministry, to his first coming. But it is ultimately about his second coming. And the point that Paul is making is, that they need to consider what Christ has said and done, because that has made the way for them to be heirs of that coming salvation, so they better take heed to it if they want to receive that salvation when it comes.

And so the salvation encompasses everything that God has done for them, and will do for them, to deliver them from tribulation into their inheritance. And that includes what Christ has done, in reference to the priesthood, in reference to his sacrifice, to make them worthy heirs able to enter into that inheritance. But it also includes what God will do at the end of the tribulation, when he burns up all of their enemies with his wrath, to save them from being destroyed, and bring them into inheritance. That is the ultimate culmination, manifestation, and fulfillment of that salvation.

So it is an end-times word.

And how shall they escape if they neglect so great salvation?

ESCAPE

Now, in talking about escaping, he's just pointed out how under the word of the angels, under the law, every disobedience received a just recompense of reward. So he's talking about escaping judgment, escaping wrath, escaping damnation. Escaping from receiving a recompense for transgressing the word, not just of angels this time, but the word of the Son. If they transgress, if they ignore, the word of the Son, how shall they escape? How will they escape punishment?

A relevant OT passage is Jeremiah 11:

Jeremiah 11:9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which *refused to hear my words*; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they *shall not be able to escape*; and though they shall cry unto me, I will not hearken unto them.

So when Israel in the OT refused to hear God's words, sent to them by the prophets, and given in the law by the angels, he brought evil upon them that they could not escape. How much more, when now God has spoken, not by prophet, not by angel, but by his Son?

Paul asked, "How shall we escape if we neglect so great salvation?"

And the Bible tells us clearly that those who walk in darkness will not escape:

1 Thessalonians 5:1 *But of the times and the seasons, brethren, ye have no need that I write unto you.*

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

*3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not **escape**.*

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

So those who neglect salvation, who are in darkness, will not escape.

But the Bible tells us that there will be those who do escape:

Isaiah 4:2 *In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are **escaped** of Israel.*

And so there will be those that do escape, to receive God's blessing. Of the Hebrews, of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Because they will be holy, they won't be of those who are in darkness, they will not be those that neglected their salvation.

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And we expounded that when we went through Psalms, how it's talking about the judgement that will come upon the great whore.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

And so there will be those that escape of Israel, to enter into the kingdom of Zion, where the LORD will be their protection.

NEGLECT

How shall they escape if they neglect so great salvation?

And what does that mean for them to neglect it? That means that they'd let it slip. They'd not take earnest heed to the word that has been spoken, that declares to them salvation and inheritance.

A practical example of what neglecting salvation looks like is found in the story of Sodom and Gomorrah.

Genesis 19:1 And there came two angels to Sodom at even...

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

So here is a word spoken by angels. A word that would be steadfast. It would come to pass. The angels would by their word spoken in the name of the LORD bring destruction upon Sodom.

And the angels didn't fail to declare a way of salvation to Lot, Abraham's nephew. They told him to leave the city.

But watch what happens:

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

So here is Lot, he hasn't left yet, he hasn't followed the angels' word. He's waiting to see if maybe his sons in law will come with him.

What Lot was doing was neglecting his salvation. Maybe hoping that if they wouldn't destroy the city for the sake of ten that they wouldn't destroy it for his sake, if he just stuck around.

Sorry Lot, the word spoken by the angels was steadfast. When they said they were going to destroy that place, they were going to destroy that place. Don't neglect your salvation, or you'll get burned up too, because hey, it's going to be destroyed.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

So Lot had a special experience here. He receive a special dispensation of God's mercy. The angels delivered him even though he himself was neglecting his salvation. We don't have that luxury. The Hebrews do not have that luxury. They cannot neglect this great salvation declared by the Son. If they do, they won't escape. But Lot neglected the word spoken by angels. He did. And he should have been damned for it, but God granted him a special dispensation of his mercy, and forced him to escape:

17 And it came to pass, when they had brought them forth abroad, that he said, **Escape** for thy life; look not behind thee, neither stay thou in all the plain; **escape** to the mountain, lest thou be consumed.

And so Lot had to escape. He had to get away from there to be saved. And the Hebrews need the same thing. They need to escape the wrath of God, that he's one day going to pour out. And it isn't the word spoken by angels that has declared it, it is the word spoken by the Son. And if they neglect it, just as under the old covenant, just as under the word spoken by angels in the law, if they neglect it, there will be no escaping. If they don't take the more earnest heed, if they let these things slip, if they are negligent, God's not going to grant them a special dispensation of his mercy. He's already granted mankind a special dispensation of mercy, through the Son, and if they neglect that, if they refuse to flee once they've been set outside of Sodom, there will be no escaping. It is either receive your inheritance through the word of the Son, or be punished.

So what Paul has done here in chapter two is he's added a new dimension to things. The same core message is there that was in chapter one, they need to earnestly heed the word spoken by the Son.

But in chapter one the focus was, that they needed to heed that word in order to receive their inheritance. He's the heir of all things, to get your inheritance, you need to listen up. But now in chapter two, he's expanded that. He's added a new element. The argument is still that you need to listen to what the Son has to say, but not just because he's the only one through whom you can get the inheritance, but because if you don't take heed, you'll be damned instead.

And so in chapter one it was a positive thing, do this, to receive that; now it is a negative thing, do this, to escape that.

And so it isn't only necessary to heed the word of the Son to receive the inheritance, but also to escape damnation.

And do you see the implications of that? Do you see how this is a binary thing? If you heed the word of the Son, you get the inheritance, and you don't get damned. If you don't heed the word of the Son, you not only don't receive the inheritance, but you get damned instead. And so there are only two options. You either heed the word, and receive the inheritance, or you don't and you get damned. It is a binary thing. Either salvation, either the inheritance, or

punishment, damnation. Those are the only two fates. And they're predicated on whether or not you heed the word of the Son.

There's no middle ground, there's no place where you don't receive the inheritance, but you still get saved, you don't get damned. Go back the OT. The Hebrews understood this. That's not how it works. You either get the inheritance, or you get the wrath of God. And Paul's going to be expounding on this more later. But in the OT, the Israelites, when God brought them out by Moses, one of two things happened to each of them. Either they were brought into the promised land, the inheritance, or they died in the wilderness, God brought judgment on them and burned them up and killed them in the wilderness. Those were the only two options. There was no third option for people in some grey area. There was no third option for people that just didn't hear the word. There was no third option for people that weren't wicked, they were just negligent. Negligence got you damned. Negligent people get damned. People who haven't heard the word of God, get damned. People who don't take earnest heed to it, but let it slip, and neglect so great salvation, get damned.

That is just the way that God operates. And he operates that way consistently throughout the Bible. And you might say, "I don't like that." Well, I've got good news for you, you're not supposed to like it. You're supposed to say, "If that is true, I better warn the negligent people, I better tell the people who haven't heard, because if they don't hear the word of God and take earnest heed to it, they'll be damned. And I don't like that, I don't want that to happen, so I'll prevent it."

But folks, that's just the way it is. It is a binary choice. You'll find that consistently throughout scripture. There's never any third option. You either take earnest heed to the word of God, or you are damned. And if the word spoken by angels was steadfast, how much more the word spoken by the Son?

"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;"

And so just as Paul said at the start of chapter one, he points out again, that this word was spoken by the Son. By the Lord, the Lord of the whole earth, the heir of all things.

And he recounts here how this ministry of the word of the Son unfolded. It first began to be spoken by the Lord, by Jesus Christ, physically on this earth. But that's not where it stopped. Not only that, but it was confirmed by them that heard him.

If you go back to the gospels and Acts, you see that Jesus began to declare that salvation to Israel during his earthly ministry. But he didn't finish it in person in that way. He appointed apostles, and gave them his commandments, and they confirmed his word to the people. And it was only then that thousands of Jews began to get baptized and call on Christ for the remission of their sins.

And so Jesus first began to speak that word, but that isn't where it stopped. This isn't just the word of one man claiming to be the Son. That word was also confirmed unto Israel by the apostles, by Jesus's disciples, the men who had heard him teach both before and after his resurrection. So it was confirmed unto them by those that heard him.

And it wasn't just them repeating what he said, as if they were making up those claims about him:

Verse 4

Hebrews 2:4 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?

So not only has the Son himself spoken to the Hebrews, not only has that word been confirmed by those that heard him, so that there is no doubt what word he spoke, but God himself also confirmed the word. God himself also bore witness that the witness of the apostles was true. And he did that by doing signs and wonders, and diverse miracles, and giving them the Holy Ghost, and through the Holy Ghost giving them gifts.

And so Paul is reminding the Hebrews of what God has done, of the things that they have seen, of how sure this word is that they have heard. They have heard it from the Lord, the Son of God himself. They have seen and heard his apostles confirm that word, with the witness of God through the Holy Ghost. Their salvation has been proclaimed by the best messenger, by the Lord, by the Son. It is has been repeatedly and abundantly confirmed to them so that there can be no doubt that this is God's will, that this *is* God's word. And so if the word spoken by angels in the OT was steadfast, and every transgression and disobedience received a just recompense of reward; how shall they escape, if they neglect so great salvation?

And so they've seen these things, they've seen God bear the apostles witness with signs and wonders.

And I think that it is worth pointing out, that he isn't just making an argument here that miracles prove the truth of something. He's not saying that whenever you see miracles then what that person is saying must be true. He does point out the diverse miracles that were done, but the first thing that he mentions isn't just random miracles. The first thing that he mentions is signs. And signs aren't just random miracles. Signs are something that have a specific meaning, that has been declared beforehand. And so when he is calling their attention to the signs, he's calling their attention to the fact that the things that have happened, many of the miracles that God did, weren't just run of the mill miracles. They were miracles that were signs, that were prophesied about before, that God had told them would have a particular meaning, that when they saw them they would know what it meant.

And so by calling their mind to the signs that were done, he's not just talking about miracles, he's talking about the fulfillment of OT prophecies that God has spoken to their fathers by the prophets. And now God is fulfilling those signs to bear witness to the truth spoken by the Son, that he is the Christ, the Lord, the heir of all things.

Verse 5

Hebrews 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

WORLD TO COME

So what he's been talking about here in Hebrews is the world to come.

Do you realize what he just did? He just told you that Hebrews is an end-time book. That it is a book about the end times. It is a book about the world to come.

So when he's been talking about the heir, when he's been talking about the inheritance, that ultimately is what he is talking about. The world to come. Not this world, but the world to come.

And so remember how at the end of chapter 1 Paul quoted a verse that said that God was going to destroy the heavens and the earth one day. And so when he's talking about Christ being the heir, he's the heir to an eternal throne, he's the heir to an eternal kingdom. This world is not the Son's eternal inheritance. It is going to be destroyed. His inheritance is a world to come. And so as we said last time, if you think something that is here is your inheritance, you're in trouble, because everything that's here the Son is going to destroy. But it is a world to come that is the inheritance.

UNTO THE ANGELS

And "unto the angels hath he not put in subjection the world to come, whereof we speak." And so as Paul began arguing last time in chapter one, it isn't the angels that are going to be the chief rulers of that world, of that inheritance. They haven't been put in charge of it. It hasn't been put in subjection under them. The heirs have not been put in subjection under the angels. The angels don't control that inheritance.

Verse 6

Hebrews 2:6 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?

So who does control that inheritance? Who does control the new world?

Paul is going to quote from Psalm 8 here to give us the answer.

And it is an answer that is pretty astonishing to everyone right across the board. To the NT minded people and to the OT minded Hebrew as well.

You know, we might think that it would make some sense to say that angels have some control, some power over the new earth. That they'd have some control over "heaven", as we tend to say. But Paul has just said that they don't.

So we all have to go back to the drawing board, and the best thing that we can come up with is, that God controls it, of course. But no, that's not what Paul's going to say. That's not the answer. We're all wrong again.

So who has the world to come been put in subjection to? Who does control the inheritance? Who else is there?

No, it couldn't be man, could it?

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

Yes folks, that is Paul's answer. Angels do not control the world to come, man does.

But why is God mindful of us, why would he put man in charge of the new earth?

Shall the thing formed say to him that formed it why has thou made me thus? Are you going to be obstinate about receiving the inheritance? Are you going to neglect so great salvation?

Why does it matter why God did it? The Psalmist doesn't answer the question. He didn't know. He just knew that it was indeed man that God had made the heir.

Verse 7

Hebrews 2:7 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:

Here is your answer. Let's answer it with a question: why did God give man dominion the first time? Why didn't he give that to the angels, why did he give the earth to man?

We don't know, but God gave the earth to man, and he's sworn by himself that that's the way its going to be. And so when he destroys this earth he's going to make us a new one. And he isn't going to give it to the angels. It is still going to belong to man.

A LITTLE LOWER THAN THE ANGELS

The Psalmist said that God had made man a little lower than the angels. Meaning that we are similar, we're in similar standing with the angels as God's creatures, but they're a little higher than us. A little bigger, a little taller, a little stronger. Maybe a little smarter. And certainly they've been holier.

And so when God made man, he made him a little lower than the angels. He made us to be slightly lesser beings than them. That's the way it has always been, that was God's design, that when he made us we'd be a little lower than the angels.

THOU CROWNEDST HIM WITH GLORY AND HONOUR

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour."

And so when God made us, he made us a little lower than the angels, but he still crowned man with glory and honor. And so we're not a lot lower than the angels, in terms of our created nature, the way that God made us, we're just a little lower than them. And God still saw fit to crown us with glory and honor.

AND DIDST SET HIM OVER THE WORKS OF THY HANDS

"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."

And so when God made man, he made him a little lower than the angels, but yet he didn't neglect to still give man glory and honor, and in fact, it was man that God set over the works of his hands.

Remember we talked about how God gave dominion over the earth to man, to Adam. And so when God made man that is the calling that he gave him, that is the purpose that he made him for. God intentionally made man to be a little lower than the angels, and yet still have the dominion.

And so again what Paul is doing here, just as he did last time, is going back and showing them that this is not a new thing that he's telling them, that it can be found in OT doctrine.

This idea of man being the one to whom God gives dominion, is not a new thing. It is in fact declared by the Psalmist here to be the very thing that God created us for. And so God made man for that purpose, though he made man a little lower than the angels. This Psalm acknowledges that God made us a little lower than the angels, but points out that God still made us for the purposing of having the dominion. Where we stand in stature, where we stand in nature, relative to the angels, does not invalidate where we stand in calling, relative to the angels. In nature, we're a little lower than they are, in calling, we're the ones given the dominion. That is the purpose, the calling that God created us for, when he made us a little lower than the angels.

And I know that we do have to ask, "Why did God do that?" If God was going to make man superior to the angels, to ultimately give man a superior position to the angels, to make man the heir of all things, and give him the dominion, if that was God's purpose for man, then why didn't

he make that more evident? Why didn't he make that obvious by making us a little higher than the angels, a little greater than they are?

And that isn't a part of Paul's point, he's not here to answer that question. He's just here to tell us that that is the way it is, regardless of the reason.

But we're still curious.

And the Bible doesn't really satisfy that curiosity for us fully, it doesn't really fully give us the reason in so many words. There's more to the story than is being told here, because this is man's story, this is the part that is important for us to understand. And that's the angels' story, it isn't for us to know right now. It's not important. It isn't something that we need to know in order to fulfill our role.

But the Bible does still give us some clues. For example, Paul said this in his letter to the Ephesians:

Ephesians 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence by the faith of him.

And so Paul said that through the gospel, through the salvation of the Gentiles, of all mankind, the manifold wisdom of God was made known unto the principalities and powers in heavenly places.

And so God's work with man, what he planned to do through Jesus Christ by making him the heir of all things, God's reason for doing that, his reason for creating us and fulfilling this work he would do, his reason for that, was in reference to the angels. To the angelic beings. It was because of them that he did it.

And you say, "But what do they get out of it?" I mean, he made us lower than them in nature, but higher than them in calling. Why did he do that? That seems mean. That seems like he was trying to get under their skin, that he was trying to make a point to them, that he was trying to rub something in.

And Paul says, "Exactly." He was trying make known to the principalities and powers in heavenly places the manifold wisdom of God. He was trying to show them how wise he was. God created man to prove to the angels how wise he was.

And you say, "But why did he have to do that?" I mean, he's all-wise, don't they know that? Why does he need to prove anything to them? He's God. Don't they know him, can't they see his wisdom, shouldn't they know that better than us, haven't they seen his glory? They're in heavenly places after all.

We think that the angels must be so much smarter than us, so much more informed about God than us. But you know, it is only through us that they see God's wisdom. When the angels want to know God better, they look at man. At the work that God is doing with man. So that it says of the prophecies in the scriptures, "Which things the angels desire to look into." The angels learn more about God and his wisdom through his work with mankind. They learn truths about God only when he declares them to us in his word. It is only then that they fully see his wisdom, and so they have a desire to look into these things, just as we're studying the Bible right now. The angels desire to here this kind of teaching from the Bible. They like to listen to it, so they can

learn more about their Creator. And that is exactly why God created us. To show them his manifold wisdom.

Because yes, they doubted it. Some of them rebelled against him. And one reason that they did that is because they thought that they were smart. That they were smarter, that they were wiser than God was. And so in Ezekiel 28 it repeatedly mocks their wisdom.

And so they rebelled against God. And God's response was not to immediately bring upon them eternal damnation. Instead God set out to show them how wise they really were. How he was so much wiser than they were, that they in fact were fools.

And it was for the purpose of doing that that God created man. God created man to show to the principalities and powers in heavenly places his manifold wisdom. He created a being a little lower than them, and yet who, instead of them, would be the heir of all things.

You know what really makes the devil mad? It is the fact that he, the covering cherub, who God made to be higher than us, who was so beautiful, is going to be damned. And it is us who are going to inherit all things. That one day he is going to have to bow in worship to the man, Christ Jesus. I'm sure that just eats him up. He was made a little higher than us. But yet we will take the kingdom from him by force, and damn him forever. And so it is God who wins in the end. It is his wisdom that is shown to be superior. He could make us an inferior race, and yet have us become the heirs of all things. Despite everything that the devils could do to try and stop us.

And so that was indeed God's purpose for making man. He made him a little lower than the angels, and crowned him with glory and honor, and set him over the works of his hands.

Verse 8

Hebrews 2:8 Thou hast put all things in subjection under his feet. ...

All things. Remember, he is the heir of all things. All things are put in subjection under the feet of man. All things. And so that ultimately includes the angels. We were made a little lower than them, but:

Hebrews 2:8 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.

That's pretty clear. Can't be said any clearer than that.

"But now we see not yet all things put under him."

And so Paul acknowledges that right now it doesn't look like that. That right now we don't see everything subject to man. Much of this world is not subject to us, much less the angels. And so why doesn't it seem like the angels are subject to man, why haven't they been subject to us? Well, nothing has. Not much has been subject to man. It's true, we don't yet see all things put under man.

Veres 9

Hebrews 2:9 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.

So we don't see all things put under man, we don't see all God's creatures, we don't see the angels, being subject to man. But we do see Jesus, who was also made a little lower than the angels, who is, like each of us, a son of man, a son of Adam. We see that he is a man, and that he has indeed been crowned with glory and honor just like Psalm 8 said. We see that he is seated at the right hand of the Majesty on high. Above the angels. Angels and principalities and powers being made subject to him.

And so through him we do indeed see the potential there, we see the means there, by which God, having crowned man with glory and honor, will set him over the works of his hands, and put all things under his feet. We see how man will become the heir of all things, through Jesus, the Son of God.

And so Paul references what he said in chapter one, that the Son has sat down at the right hand of the Majesty, he's been crowned with glory and honor.

And we saw how each time that comes up, it shows an intersection between the kingdom and the priesthood. That sitting at the right hand of the Majesty makes him the holiest priest, in addition to highest Lord of all.

And the same thing is true here. Paul points out who Jesus is crowned with glory and honor, but he intertwines that with Jesus's death:

"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."

And so you see, Jesus was made a man, was made a little lower than the angels, not just so that he could become the heir of all things. We talked about that, how that was necessary, how he had to become a son of David the son of Abraham, so that he could become the heir. But he had to become a man not only so that he could be heir of all things, but also so that he could die. He was made a little lower than the angels for the suffering of death. So that he could be killed. So that he could taste death for every man.

And that is where the priesthood comes in.

And I think we miss this a lot of times. You see, Jesus didn't have to die to become the heir of all things. He only had to become a man to become the heir of all things. Jesus could have just come to earth, been born as a son of David, lived a sinless life, and been caught up to God in a whirlwind, and he'd have become the heir of all things. He could have just gotten to 33 years old, and then God could have given him the earth, and he could have thrown everybody in hell, and ruled over the kingdom of heaven, and his only subjects would have been the angels.

But that wasn't God's design. He wanted to put man, as a race, in charge of the world to come, to rule over all things. And that is why Jesus was made a little lower than the angels for the suffering of death. So that he by the grace of God might taste death for every man.

You see, this is so great a salvation, this is an eternal inheritance. This is not just about one man, God the Son become a man, being made better than the angels, and being the heir of all things. This is not just about one man having all things put in subjection unto him. This is about man, as a whole, as a race, being made the heir of all things. This is about those whom God made a little lower than the angels being given a calling higher than the angels.

And Paul is going to make that very clear in what he is about to say. What Paul is telling them here is that they, as Hebrews, as children of Abraham, as children of Adam, have been made partakers with Christ in that. If they give the more earnest heed to the things that they have heard, and don't let them slip. They have, man has, been crowned with glory and honor through Jesus. That all things will be put in subjection under man's feet, through Jesus. And that that is

manifest, because we see Jesus already crowned with glory and honor, after that he was made a little lower than the angels and tasted death for every man. Because through that death of Christ, God has made us holy, and worthy partakers of the inheritance, and heirs of the kingdom.

Verse 10

Hebrews 2:10 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.

“Bringing many sons unto glory.” He’s the Son, the Son of God, and he’s been crowned with glory and honor, but he won’t be alone, he will bring many sons unto glory. Do you understand what he’s saying? I just want to make sure it is clear here, because he’s going to be saying it again and again. Man is crowned with glory and honor. Yes, the Son is. Right now we only see Jesus. But he will bring many sons unto glory. Man, as a race, is, and will be, crowned with glory and honor.

“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.” And so in order to bring many sons unto glory, God needed, it became him, to make the captain of their salvation perfect through sufferings. What he just said, the suffering of death. Now, it seems kind of strange at first, that the captain of our salvation had to be *made perfect* through sufferings. I mean, the captain of our salvation is Jesus, he *is* the one for whom are all things and by whom are all things. Isn’t he perfect already? Why does he have to be *made perfect*?

And the answer is that he is perfect as God, he is perfect as the brightness of God’s glory, but he wasn’t perfect as the captain of our salvation. The brightness of God’s glory was not the perfect fit to be the captain of our salvation. To perfectly fulfill that role, to completely meet the requirements, he had to be made a little lower than the angels and suffer death. You see, the brightness of God’s glory can’t bring sons unto glory. Ironically it can’t. Remember what we said about the OT prophets and priests, the holiest men, they weren’t able to behold God’s glory and majesty. No man could see that and live. And so the brightness of God’s glory couldn’t bring sons unto glory, it couldn’t make them partakers of the glory of God, it could only kill them. Only burn them up. To be able to make them partakers of that glory, to crown man with that glory and honor from the Father, the sons to brought unto glory had to be made holy. They had to be made worthy to be heirs of the kingdom, heirs of salvation. And the brightness of God’s glory couldn’t do that. It and man were incompatible.

The only way that God the Son could be made perfect as the caption of salvation, was if he himself became a man, and made atonement for man’s sin, so that we might be holy. Only through that suffering of death, was he made perfect as the captain of our salvation. He was made perfect as the heir of all things from the moment of conception, but he was not made perfect as the captain of our salvation until the moment of his death. He had to suffer death, to be made perfect for that role, to fulfill that role, of being a captain of our salvation, who could now bring us to glory, because he had tasted death for every man, that man might be given life.

Verse 11

Hebrews 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

And so through his sufferings he was able to sanctify us, make us holy, and able to be crowned with glory and honor. To bring us unto glory.

“For both he that sanctifieth and they who are sanctified are all of one.” So this is the point that Paul is now going to belabor. He’s going to make it abundantly clear that through Jesus, the son of man, man is crowned with glory and honor. That he has worked a salvation for us that will bring us all unto that glory. Because we’re all of one. “For which cause he is not ashamed to call them brethren.” We’re his brothers. And so if he’s been made the Son and crowned with glory, then all mankind, who are sanctified through him, are made sons, and brought unto that glory. He is not a single one who was lower than the angels that has been called higher than them, he is but one among his brethren, all who have been given that calling.

Verse 12

Hebrews 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And so Paul is going to quote some more OT scripture on this to prove beyond doubt what he is saying.

And he starts off with Psalm 22:22. And Psalm 22 of course is prophecy of Christ. It starts off this way:

Psalms 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

So this Psalm is a prophecy of Christ’s final moments of life, and then of his death, resurrection, and glory.

And verse 22, that Paul quotes, is the turning point in the Psalm, where it goes from the prayer of Christ, to his praise of the Father.

Psalm 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD'S: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

And so Christ speaks of his brethren, and then it goes on to declare the glory of his kingdom, and how the children of Israel, those that serve him, will be able to partake in that kingdom. How they'll be satisfied with good things, and praise the LORD, and live forever.

And so upon the offering up of himself, upon the finishing of his suffering and affliction, his immediate thought is of his brethren. Those sons that he will bring unto glory, to whom he has just been made the captain of their salvation.

Verse 13

Hebrews 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

So Paul throws in two more OT quotes for good measure.

I WILL PUT MY TRUST IN HIM

And this first one here, "I will put my trust in him," that's Paul once again paraphrasing slightly. You won't find that phrase exactly in the OT. However we do find quite a few times where very similar phrases are used. "I will put my trust in him," that's kind of a generic phrase. And because it is a generic phrase that we find similar phrases to in several different OT passages, it makes it difficult to determine exactly which one Paul was referring to.

But we have to remember that Paul, when he quoted that phrase, was fully aware that he was quoting a very short phrase that was repeated several times in the OT. He was familiar with the OT. And so by failing to give us more than just that quote, he was clearly expecting one of two things. Either he was expecting that it would be pretty obvious to us, based on the context, exactly which passage he was referring to. Or, he was expecting us to realize that by using that generic phrase, he was actually taking in several different passages in the OT that would be relevant here.

So to determine which it is, to determine if he is intending to reference one particular passage here, we have to look at each of the potential candidates, look at the context, look at what they say, and see if any of them seems to stand out above the rest.

And so I spent quite a bit of time going through the OT and looking at every time that the term "trust" is used in combination with some of these other words of this phrase. And there was about a half-dozen passages that use a phrase pretty similar to this in a somewhat relevant context. And so then I went through each one of those potential candidates that Paul might have been quoting here, and I looked at how many of the words matched what he quoted here, and how many of them were in the same order as Paul quotes, if any of them were switched around. And I went through each passage and noted how many of the different subjects that Paul has been dealing with here in Hebrews 2, that passage related to.

The possibilities I had were Psalms 16:1, 18:2, 25:20, 31:1, 56:3-4, 73:28, 91:2, or even Job 13:15.

And as I said I went through each of those passages to try to determine which one fits the best. And the first thing that we have to do to determine that, is to determine what Paul is trying to say when he quotes this, what point is he trying to make, and which passage best makes that point. So when Paul says, "I will put my trust in him," who is the "I", and who is the "him"? Well, we don't have to guess, because we can look at the other quotes that Paul quotes here. This is why he quotes several different passages here, so that we can let scripture interpret scripture, we don't have to guess at what he's saying. Because each of the passages that Paul quotes here has a common element, that is consistent across them. Each of them includes an "I":

"I will declare thy name unto my brethren..."

"I will put my trust in him"

"I and the children which God hath given me."

And so in that first passage, who was the "I"? "I will declare thy name unto my brethren." The "I" was Christ right? He would declare his name to his brethren. And so in each of these other passages the "I" is also Christ.

And so when it says, "I will put my trust in him," Paul is making the point that Christ would put his trust in God. And so we need to look for which OT passage says that. Which OT passages are prophetic of Christ and talk about him saying that he was putting his trust in God.

Now, some of the commentators are lazy, and they don't want to put in the work to determine which OT passage Paul might have been quoting. So they bring out their old buddy the Septuagint and pull something out of that instead. And what they'll tell you is that both of the quotes in this verse actually come from Isaiah chapter 8. The second one is from Isaiah 8:18. And so they say that this first one is from Isaiah 8:17. And they'll try to tell you that the proof is that the exact same Greek phrase that Paul quotes here in Hebrews is found there in Isaiah. But there's a problem. The problem is that there are no known manuscripts of Isaiah translated into Greek that predate the apostle Paul. The manuscripts that they are referring to didn't come into being until at least several hundred years after Paul had written Hebrews. And so once again, how do we know that they aren't quoting Paul, rather than him quoting them? It sounds to me like another ignorant person didn't want to try to figure out where Paul pulled this from, so when they were working on their Greek translation of the OT, they saw a similar phrase in the verse before Paul's second quote here, so they copied what Paul had said instead of translating from the Hebrew. After all, we know that they inserted things from Paul's epistles in other places. So we have no reason to believe that the same thing didn't happen here.

In fact, there is an indicator that makes it quote likely that that is exactly what happened.

Because this would be a manifestly bad translation of the Hebrew. What it really says in Isaiah 8:17 is, "And I will wait upon the LORD." Not, "I will put my trust in him." And the Hebrew word that is translated "wait" there, is consistently translated that way throughout the KJB. It simply means wait. It doesn't mean trust. And Paul absolutely did mean trust when he said this quote here. He uses the very same Greek word 4 more times in Hebrews, and every single time it means to trust in something, to be persuaded of it.

And later in Hebrews, Paul is going to quote from a passage that uses that Hebrew word for wait, and guess what meaning he's going to give to it? To wait. To tarry. He's going to tell them

that they have need of patience. So Paul knew exactly what these words really mean, and the KJB translators have translated them perfectly.

So once again, to say that Paul was quoting from the Septuagint here, is to say that he was using a translation that he knew was corrupt. That he knew was faulty. That he knew that what he was quoting wasn't what the OT Hebrew actually said or meant. And it makes absolutely no sense why he would do that. He's not going to convince his devout Hebrew-speaking Hebrew readers by using that kind of a shoddy argument.

So to believe that he was quoting the Septuagint here, you have to believe that either Paul was an ignorant fool, or that he thought his readers were and he was trying to pull one over on them. There's really no other explanation, if we're going to say that he was quoting the Septuagint.

Now, there is one other possibility. There is one argument that you could make in regard to Isaiah 8, but not from the Septuagint. There is the possibility that Paul was quoting the OT Hebrew, but that he intentionally inserted trust instead of wait to make a point. Because waiting could imply that. So he could be focussing in on that aspect of it.

But I doubt that. I doubt that because I don't see the particular point that Paul would be trying to make by changing wait to trust here, by bringing that aspect out. Because what he was just talking about was Christ's sufferings and death, right? And so it makes sense that he'd talk about Christ putting his trust in God in regard to that, in regard to his suffering. But Isaiah 8 has nothing to do with Christ's death. It isn't explicitly talking about him waiting on God or trusting in God in regard to that. And since there are other passages that do, it seems much more likely that Paul is really quoting one of them, or referencing several of them that would come to the Hebrew's mind. Because they actually have the additional context that would add weight to what Paul was saying here.

And so there are, as I said, several passages that Paul could have been calling his readers' mind to here. And I think one that would have to be foremost, if there was one that stood out, it would be Psalm 16.

Psalm 16 stands out because it is a passage that is quoted by the apostles in reference to Christ in Acts. It is a passage that has an indisputable connection to Christ and his death.

And it has such a strong connection to the things that Paul has been talking about here that we've already looked at parts of it as we went through the first few verses of chapter 1.

So this is, like Psalm 22, a very prominent Psalm with indisputable references to Christ.

And so it is certainly a good passage of us to look at in regard to Christ putting his trust in the Father. Paul might have had several other passages in mind as well, but this certainly must have been among them.

Psalms 16:1 Michtam of David. Preserve me, O God: for **in thee do I put my trust.**

So right at the start of this Psalm it speaks of him putting his trust in God.

And so saying, "I will put my trust in him" is almost like giving the title of some of these Psalms that start out that way. It would bring them to mind.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

So this is a man speaking. A man, to whom the LORD is his Lord, to whom God is his God. As we talked about last time, the Son became a man, to whom God was his God. And that is who it

is talking about. A man, who is a lesser being than God. Who says, "My goodness extendeth not to thee."

And I know when we hear that, we hear the term goodness, and we think "righteousness". But goodness and righteousness aren't the same thing. This isn't necessarily saying that he is a sinner. But that he doesn't have as much goodness as God, in the sense that he, as a man, is less capable of doing good than God is. He is lesser in his ability to show goodness, that is, to bring blessing, to people than God is. Because he is just a man. Who has to put in own trust in God. And so in saying that his goodness does not extend to the fullness of God's goodness, he's saying that as a man he is restricted, he is less able to perform goodness, to do good things for people, than God is.

But his goodness does extend unto the goodness of his brethren. He doesn't fill up the full measure of the goodness of God, but he does fill up the measure of the goodness of a man. His goodness does extend "to the saints that are in the earth, and to the excellent, in whom is all my delight."

And so he is a man among equals, pursuing the goodness of God, trusting in him to show them goodness, to show them blessing, because they know that they themselves are incapable, as mere men, of working all goodness in the earth by their own power, of bringing peace and prosperity.

And that's exactly what Paul's been talking about here. He's been talking about how Christ became a man in every way, so that he suffered just as we do, and had to put his trust in God just as we do.

And that is what this passage says.

4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

But he will offer himself a blood sacrifice unto the LORD.

5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

And this man is one to whom God has given a goodly heritage. God's goodness will maintain his lot and give him a good inheritance.

And so that's also what Paul has been talking about here, the one he's talking about who's become a man is the one who has been declared the Son of God, that will inherit all things, the man among brethren who will receive the dominion.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Flesh. He's a man of flesh.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

And so he's not a sinner or a transgressor. His soul will not be left in hell. Because he is the LORD's Holy One.

So when we said before that he was a holy priest, holy enough to approach before God, that was exactly right. He is the Holy One.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

And there is that mention of the right hand of God, that we looked at before. And once again we see the relation between that and holiness. Being at God's right hand not only gives him the inheritance, not only makes him the heir, but proclaims him the Holy One.

So that's Psalm 16. Christ would put his trust in God, because he would not have the power, the "goodness", the ability to do good, to be able to preserve himself. He'd have to rely on the goodness of his Father, just as all his fellowmen, the saints that are in the earth, must do. And God would not let him down. His soul would not be left in hell, but he would be raised, and shown the path of life. He could look forward to the right hand of God, where he would await pleasures for evermore.

And so he is one among the saints that are in the earth, who are lesser than God, a little lower than the angels, who are dependent on God's goodness for preservation and deliverance. And so he himself, just as they do, would put his trust in him.

Now, before we move on to Isaiah 8, I want to point out that there is a progression here. Psalm 22 detailed Christ's last moments before his death, and his last thoughts. And we saw that his last thoughts were of his brethren.

And here in Psalm 16 what we see is actually Christ's thoughts after his death. The thoughts of his soul as he dies and it moves toward hell. As he breaths his last breath, placing his trust in God and his goodness, in the knowledge that he will not be left in hell, but his soul and flesh will be reunited, and he will be raised again.

So there is kind of progression from that quote to this quote. And once again Christ's thoughts are of his brethren. Of the saints that are in the earth, of which, as he descends out of it, he says, in whom are all my delight. And so as Christ's soul headed for hell, headed for paradise, for Abraham's bosom, to preach to the spirits in prison, his thought again was of his brethren, of the saints that are in the earth, in whom was all his delight.

So then after that what happens next? After Christ dies, goes to hell, he's raised right? You have his resurrection and ascension, and pentecost, and all that.

Enter Isaiah 8.

Here Paul quotes, "And again, Behold I and the children which God hath given me."

And to get some context for that:

Isaiah 8:16 Bind up the testimony, seal the law among my disciples.

Now we talked about this when we were going through the first part of chapter 1. Jesus told his disciples that his Spirit would be sent to them after the resurrection and would teach them all things, and would show them things to come. And we pointed out how that was exactly what happened, how through the disciples of Christ the canon was completed. And so here it says the exact same thing: "Bind up the testimony, seal the law among my disciples." And so the canon was sealed among Christ's disciples. When he'd shown his disciple John things to come, it was bound up, and that was it, it was completed.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

And so those that followed him, those that followed the truth, would wait upon the LORD, and look for his return. And during that time God would be hiding his face from the house of Jacob.

18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

And so Christ and the children that God gave him, his disciples, his followers, were for signs and wonders. And that is exactly what happened after Christ's resurrection, isn't it? There were many signs and wonders done by the apostles' hands.

And so when Christ arose, his thought was once again of his brethren, his children, his fellow men. He would seal the law among his disciples, and make them signs and wonders before the LORD.

And so throughout Christ's trials, throughout his sufferings, he would be confined to a body of clay, he would be restricted as a man. And his thoughts, during his death, in the grave, and after his resurrection, was of his brethren. Those who like him were sons of Adam. The children of men. Who would become the children of God, so that he would say, "Behold, I and the children which God hath given me."

Verse 14

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

And so he became one with them, and died, that they might be one with him.

And we'll have to stop there, and pick up again in verse 14 next time.

And we'll see Paul continue to talk about these same things, it will still be on the same subject. And in chapter three we'll see him begin to go into some of that in more depth.