

Lesson 3 – Hebrews 2

Introduction

This lesson will focus on Hebrews 2, beginning with the CCS so that you observe the entire chapter, and then move into the in-depth study of each verse. Hebrews 2 includes very important theology about God, Jesus Christ, and salvation. As Hebrews 1 used many Hebrew Scriptures to present the opening of his message, the author also includes several references to the sacred writings of Israel in Hebrews 2. These Hebrew Scriptures are used by the author for his expositional truths about God and His Son, Jesus.

Day 1 – Hebrews 2 CCS

1. Now begin the study of Hebrews 2, by using the guidelines of the CCS as introduced for Hebrews 1. Open in **prayer** asking for the guidance of the Holy Spirit as you study Hebrews 2.

Read through the chapter looking for the **key words**, first mark those words naming or describing God, Christ, and the Holy Spirit, and any pronouns or words that describe these. Jot down truths about God, Jesus Christ, and the Holy Spirit that are found in Hebrews 2.

God:

Jesus Christ:

The Holy Spirit:

2. Read Hebrews 2 looking for the **key words** that were used to reveal the themes in the passage. Mark these **key words** in a consistent way, and then decide from among those words the five most important words in Hebrews 2 and write these **key words** here.

3. Read Hebrews 2 looking for the **contrasts and comparisons** that were used by the author. After marking the Scripture Work Sheets, write these here.

**Contrasts (to show differences
or opposites)**

**Comparisons (to show similarities and
connections)**

4. Now look at how the author taught through **declarative statements, instructions, exhortations, warnings, and admonitions**. Mark each of these in some way in Hebrews 2.

Some scholars consider Heb. 2:1-3 to be an **exhortation**. Others interpret this phrase as a **warning**. Note the importance of this phrase.

Heb. 2:13d (a quotation from Is. 8:18) begins with an “interjection” that is translated as “Behold” in the KJV and the NASB, but some translations (the ISV and the HCSB) do not translate the word. When the word is included it has the sense of an **instruction**.

Determine whether any **admonitions** are given in Hebrews 2 and mark these.

5. Did you notice the number of times the author used the word “we” in his message? In closing, you might underline or circle the word “we” and consider the significance of this in determining the message of the book of Hebrews.

6. The first time the author specifically mentioned the name Jesus is in Heb. 2:9b. Think about the truths that are proclaimed about Jesus in this verse! You might commit these truths to memory. Begin by writing the verse here and then maybe write the verse on a 3” by 5” card to carry with you for the next few days so you can read it while you are walking, or doing other things that do not require your full concentration!

Close in prayer rejoicing in the salvation you have received from God through His Son Jesus.

Day 2 – Hebrews 2:1-4

1. Today’s lesson will focus on Heb. 2:1-4. When you read Heb. 2:1 you notice that it opens with the phrase “For this reason” or “Therefore” depending on the translation. Keep in mind that when you are studying the Bible the chapter and verse divisions and numbers were not added until around the 1300s. In the writing of Hebrews 2, you see the strong connection between Hebrews 1 and Hebrews 2 so this lesson will refer also back to Hebrews 1. When a verse begins as Heb. 2:1, you must look at what was written before the verse, so you do not miss the context. People have said, you must ask what it is “there for”? Open in **prayer** asking the Lord to minister to your spirit through the ministry of the Holy Spirit.

- What does the author ask of his audience in Heb. 2:1?
- What is the author’s warning in verse 1? How does this relate back to Hebrews 1?
- What is said about the message spoken by angels in the opening of Hebrews 2? (The word “if” introduces a first class conditional clause which could be translated as “since.” Read the verse with the word “since” instead of “if.”)

- What does the author say about our salvation in verses 3 and 4? What is implied by the word “escape” in the verse? (Notice also the pronoun “it” that was used twice in the second portion of verse 3. The word “it” is generally interpreted as a pronoun that takes the place of the word “salvation.”)
- How did the author say the gospel became known to him? Some point to the end of verse 3 explaining why the Apostle Paul did not write the book of Hebrews. Based on what you know about Paul, does this make sense to you?
- How did God Himself affirm the Lord’s proclamation of the gospel according to verse 4?
- What was the role of the Holy Spirit according to this passage?

2. Please examine these word studies of some of the **key words** used in Hebrews 2.

Strong’s # and Transliteration:	Definition from Strong’s Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
3901 <i>pararrhueo</i> <i>pararuóomen</i> Heb. 2:1	Drift away , to flow by, i.e. (figuratively) carelessly pass (miss), let slip; <i>as a ship can drift and miss its intended harbor</i>	<i>A hapax legomen.</i>
3056 <i>logos</i> <i>lógos</i> Heb. 2:2	Message , something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; ... specifically (with the article in John 1:1) the Divine Expression (i.e. Christ): ... speech, talk, ..., treatise, utterance, word	Heb. 4:12-13
949 <i>bebaios</i> <i>bébaios</i> Heb. 2:2	Reliable , stable (literally or figuratively), firm, of force, steadfast, sure; <i>see word study for #950 “confirmed” that was used in Heb. 2:3</i>	Heb. 6:19
3847 <i>parabasis</i> <i>parábasis</i> Heb. 2:2	Violation , breaking, transgression; overstepping; <i>sin</i>	Heb. 9:15

Lesson 3

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
3876 <i>parakoe</i> <i>parakoeé</i> Heb. 2:2	Disobedience , inattention, i.e. (by implication). " <i>Refusal to listen and so be disobedient; unwillingness to hear.</i> " ¹	Rom. 5:19
3405 <i>misthapodos</i> <i>misthapodosían</i> Heb. 2:2	Punishment , requital (good or bad): recompense of reward, whether in a favorable or unfavorable sense	Heb. 10:35
1628 <i>ekpheugo</i> <i>ekpheuxómetha</i> Heb. 2:3	Escape , to flee out, to flee	Heb. 12:25
272 <i>ameleo</i> <i>ameleésantes</i> Heb. 2:3	Neglect , to be careless of: make light of, be negligent, no regard; to have no concern	Heb. 8:9
2980 <i>laleo</i> <i>laleísthai</i> Heb. 2:3	Proclaimed , to talk, i.e. utter words, preach, say, speak (after), talk, tell, utter	Heb. 1:1-2; 4:8
2962 <i>kurios</i> <i>Kuríou</i> Heb. 2:3	Lord , supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title), master, Sir; <i>a title given to Jesus</i>	1 Peter 3:15
950 <i>bebaioo</i> <i>ebebaioóthee</i> Heb. 2:3	Confirmed , to stabilize (figuratively); to establish; <i>see word study for #949 "reliable" that was used in Heb. 2:2</i>	Rom. 15:8
4901 <i>sunepimartureo</i> <i>sunepimarturoúntos</i> Heb. 2:4	Testimony , to testify further, jointly, i.e. unite in adding evidence, bear witness	<i>A hapax legomen.</i>
4592 <i>semeion</i> <i>semeíois</i> Heb. 2:4	Signs , an indication, especially ceremonially or supernaturally, miracle, token, wonder	Acts 2:22
5059 <i>teras</i> <i>térasin</i> Heb. 2:4	Wonders , a prodigy or omen; " <i>something that astounds because of transcendent association</i> " ²	Acts 2:22
4164 <i>poikilos</i> <i>poikílais</i> Heb. 2:4	Various , motley, i.e. various in character: KJV - divers, manifold	Heb. 13:9
1411 <i>dunamis</i> <i>dunamesin</i> Heb. 2:4	Miracles , miraculous powers, ... (might (-ily), -y, -y deed), ... power, strength, violence, mighty (wonderful) work	Acts 2:22
4151 <i>pneuma</i> <i>Pneúmatos</i> Heb. 2:4	Spirit , <i>see definition on page 25 for the word "spirits" used in Heb. 1:14</i>	John 14:26
40 <i>hagios</i> <i>Hagíou</i> Heb. 2:4	Holy , sacred (physically, pure, morally blameless or religious, ceremonially, consecrated); (most) holy (one, thing), saint. <i>The noun form, see the verbal form in v. 11.</i>	Heb. 3:1; 6:10; 13:24

¹ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), 766.

² BDAG, *Ibid.*, 999.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i> :	Use of the word in other Scriptures:
3311 <i>merismos</i> <i>merismoís</i> Heb. 2:4	Distributed , a separation or distribution; dividing asunder, gift	Heb. 4:12
2308 <i>thelesís</i> <i>théleesin</i> Heb. 2:4	Will , determination (properly, the act), i.e. option. <i>The Jewish book of Tobit used the same word, "As for me, when I was with you, I was not acting on my own will, but by the will of God," 12:18.</i>	A <i>hapax legomen</i> in this noun form.

3. Heb. 2:1 presents instruction for the audience and a somber warning. What does the author mean by the phrase "what we have heard"? Think back to Hebrews 1 to answer this question.

One verse in the LXX uses a form of the same word that Heb. 2:1 uses for "drift away." Heb. 6:19 introduces the symbol of an anchor. In nautical terms, an appropriate sized anchor prevents a boat from drifting away. What does Heb. 6:19 say about an anchor in the context of Heb. 6:13-20?

4. In Heb. 2:2 the author makes a reference to the message spoken by angels. Read what Stephen said to the leaders of Israel in Acts 7:51-53. What did Stephen say about angels in this passage, and what was his reminder of the past for those in his audience?

Josephus was a Jewish Pharisee who became a historian in the first century. Josephus wrote, "And for ourselves, we have learned from God the most excellent of our teachings, and the most holy part of our law by angels," in *Antiquities* 15.36. Read what was said about Mt. Sinai and the "holy ones" (angels) in Deut. 33:2-3.

What does Num. 15:30-31 say about the consequences of disobedience?

5. The author used the word “salvation” in Heb. 1:14 and then again in 2:3. What does the author say about our salvation in Heb. 5:9 that confirms its greatness?

Right before Jesus ascended to heaven He gave His disciples the commission to preach in His name what He had taught them. Read what is said in Mark 16:19-20 about Christ’s intention for His followers.

6. In Heb. 2:4 the author said that “God added His testimony through signs, wonders, *and* various miracles.” In the first century world the testimony of witnesses was essential for the people of Israel to believe. Read what the Apostle John said about Jesus’ ministry in John 20:30-31. What does this say about Jesus and why His signs were recorded by John?

What did Jesus Himself say about the witnesses to His ministry? John 5 addresses this concern. First read who Jesus was speaking with in John 5:18 and then what He said in John 5:33-40 about witnesses. What witnesses attested to Jesus according to these verses?

In Acts 2:43 Luke records an account of the early church after Christ ascended to heaven. What does this verse say about the ministry of the apostles?

An example of this is recorded in Acts 3:1-10. What is the testimony according to this passage?

The Apostle Paul wrote concerning the “gifts of the Holy Spirit distributed according to His will,” in 1 Cor. 12:4, 11. Read these two verses that confirm what is written at the end of Heb. 2:4. What is said about gifts and the Holy Spirit in 1 Cor. 12:4, 11?

7. Prov. 3:21 says, “Maintain your competence and discretion. My son, don’t lose sight of them,” HCSB. In its context Proverbs 3 talks about wisdom and understanding in 3:13 and opened by commanding its audience to “Trust in the LORD your God with all your heart and lean not on your own understanding. In all your ways acknowledge Him and He will direct your path,” Prov. 3:5-6. You might have a friend who has “drifted away” from the Lord. Stop and pray for this person to be willing to listen to the Lord’s voice and to be sensitive to the Holy Spirit who brings conviction of sin and righteousness and the coming judgment.

You might close by looking at the words for “All the Way My Savior Leads Me” or sing this hymn as your worship before the Lord God and your Savior Jesus Christ.

“All the Way My Savior Leads Me”

All the way my Savior leads me, what have I to ask beside? Can I doubt His tender mercy, who thru life has been my Guide? Heav’nly peace, divinest comfort, here by faith in Him to dwell! For I know, whate’er befall me, Jesus doeth all things well; for I know whate’er befall me, Jesus doeth all things well.

All the way my Savior leads me, cheers each winding path I tread, gives me grace for every trial, feeds me with the living bread. Though my weary steps may falter and my soul a-thirst may be, gushing from the Rock before me, Lo! A spring of joy I see; gushing from the Rock before me, Lo! A spring of joy I see.

By Fanny Crosby

Day 2 – Hebrews 2:5-9

1. In Hebrews 1 the author proclaimed the Deity of Christ and some biblical scholars interpret Heb. 2:6-8 as the author proclaiming the humanity of Christ. Hebrews 2 includes important teaching about Jesus. Open in **prayer** asking the Lord to speak to you through His holy word that you might know your Lord better and love Him more as you continue to study.

- Who is represented by the word “he” in Heb. 2:5? (When the author uses a pronoun and it is unclear who is being referred to, go back to the verse or verses that came before to determine who the author meant.)
- What is said about angels in Heb. 2:5?
- What is said about man in Heb. 2:6-7a?
- Even though this man was “a little lower than the angels,” how was he recognized by God according to Heb. 2:7b-8?
- According to Heb. 2:8-9 who has authority, why, and who is in control?

- God’s perspective is often times so different from the world’s perspective. When the author first says Jesus’ name in Heb. 2:9b, what is the drastic contrast that follows?

2. Please examine these word studies of some of the **key words** used in Hebrews 2.

Strong’s # and Transliteration:	Definition from Strong’s Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
4737 <i>stephanoo</i> <i>estephánoosas</i> Heb. 2:7	Crowned , to adorn with an honorary wreath (literally or figuratively)	Associated with the word for honor (<i>timeé</i>), see below.
1391 <i>doxa</i> <i>doxe</i> Heb. 2:7	Glory , <i>see definition on page 15</i>	Heb. 1:3; 2:9-10; 3:3; 5:5 (the verbal form); 9:5; 13:21
5092 <i>time</i> <i>timeé</i> Heb. 2:7	Honor , a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself; precious, price	Heb. 3:3
5293 <i>hupotasso</i> <i>hupetaxas</i> Heb. 2:8a	Put everything under , to cause to be in a submissive relationship, to subject; <i>in subjection to; to subordinate</i> ³	Heb. 2:8c
3804 <i>pathema</i> <i>pátheema</i> Heb. 2:9	Suffered , something undergone, i.e. hardship or pain; subjectively, an emotion or influence, affection, affliction, motion, suffering	Heb. 10:32
5485 <i>charis</i> <i>cháríti</i> Heb. 2:9	Grace , graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude); acceptable, benefit, favour, gift, joy, liberality, pleasure, thank (-s, -worthy)	Heb. 10:29; 12:28

3. The author of Hebrews quoted Psalm 8 in Hebrews 2:6-8. In the introduction to this lesson, the connection that biblical scholars have made was noted: Hebrews 1 proclaims the Deity of the Son of God and Hebrews 2 proclaims another dimension of Christ’s identity, His humanity, and that is integrated with the author’s quotation from Psalm 8. In Psalm 8, the psalmist David declares the glory of God and His creation and then shares about man in his psalm.

When you read Psalm 8 in your English Bible, you have a translation from the Hebrew Masoretic Text (MT). The text used by the author for his sermon was the LXX. For centuries scholars considered the LXX as a “translation” of the Hebrew Scriptures into the Koine Greek language of the day. The LXX is now recognized as a translation that was influenced by the interpretation of Greek speaking rabbis living in a Greek speaking world.

³ BDAG, *Ibid.*, 1042.

Read Psalm 8 and when you come to verses 4-6, compare your translation with the text of Heb. 2:6-8. Do you see what is different? In the MT, the word *Elohim* is used. This word is the plural form of a name for God, *El*.

Psalm 8

(In your Bible, from the Hebrew text)

Heb. 2:6-8

(From an English translation of the LXX)

Look and see if your Bible has a “heading” over Psalm 8. Many Bibles entitle the Psalm something like “God’s Glory, Man’s Dignity.” Do you see why the author of Hebrews chose Psalm 8 for his message? How would you explain this to someone?

In Ps. 8:6, David used the plural form for God, *Elohim*. The Jewish rabbis interpreted the plural form of God as representing God and the Spirit of God. The early church fathers interpreted the plural form of God as God, Jesus, and the Holy Spirit. Read Gen. 1:26 to see the first reference for *Elohim* that the Christians interpreted as the Trinity, when the verse says, “Then God said. . .” This perspective confirms the NT references to Jesus’ involvement in creation. (These NT passages are given on pages 23-24.) Write out the first sentence in Gen. 1:26 and meditate on this verse.

Heb. 2:6 (from Ps. 8:4) used the phrase the “son of man.” This phrase was used many times in the book of Ezekiel, where God addressed the prophet Ezekiel as the “son of man.” In the prophecy of Dan. 7:13 one finds a different use and this was then considered as “Messianic” by the early church fathers. In the Gospels, Jesus used the phrase “son of man” to describe Himself. What is said about the Son of Man in the prophecy that Jesus spoke in Matt. 24:30-31. (This is part of Jesus’ teaching about His second coming.)

Read what Jesus said in response to the accusations that were spoken against Him after His arrest in Matt. 26:61-66. Jesus quoted Psalm 110 and Dan. 7:13-14 in His response (in verse 64.) How does the high priest respond to Jesus’ declaration?

4. Heb. 2:8 talks about the authority that God gave to the “son of man.” The author of Hebrews then expands upon this statement in the remaining of verse 8. To the people of Israel this was first explained in Gen. 1:26-27. What does this verse say is placed under the control of humanity? How does this “line up” with Ps. 8:7-8?

5. Heb. 2:9 introduces Jesus and shares what He accomplished on behalf of humanity. Several places in Scripture present Jesus and His relationship with those who believe in Him. 1 Pet. 1:20-21 proclaims of Jesus, “He was chosen before the foundation of the world but was revealed at the end of the times for you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God,” HCSB. 2 Cor. 5:15 writes of Jesus, “And He died for all so that those who live should no longer live for themselves, but for the One who died for them and was raised,” HCSB. John 8:48-59 shares about an encounter Jesus had with the Jewish leaders. What did Jesus say about Himself in this passage and what did Jesus say about death?

6. The author of Hebrews presents important theological truths in Heb. 2:8-9. Read what the Apostle Paul writes about this in 1 Cor. 15:20-28. (This also quotes Ps. 8:8.) How does Paul’s teaching relate to Heb. 2:8-9?

Heb. 2:9 mentions the grace of God. In line with this many have rested on Paul’s salvation message in Eph. 2:8-9, “For by grace you have been saved, through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast,” NASB.

You might close by singing or reading the song “All Hail the Power” thanking Jesus for the gift of your salvation. (This song was chosen because of its “command” to crown Jesus, Lord of all.)

“All Hail the Power”

All hail the power of Jesus’ name! Let angels prostrate fall; bring forth the royal diadem, and crown Him Lord of all; bring forth the royal diadem, and crown Him Lord of all.

Ye chosen seed of Israel’s race, ye ransomed from the fall, hail Him who saves you by His grace, and crown Him Lord of all; hail Him who saves you by His grace, and crown Him Lord of all.

Let every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe, and crown Him Lord of all; to Him all majesty ascribe, and crown Him Lord of all.

O that with yonder sacred throng we at His feet may fall! We’ll join the everlasting song, and crown Him Lord of all; we’ll join the everlasting song, and crown Him Lord of all.

By Edward Perronet and Oliver Holden

Days 3 and 4 – Hebrews 2:10-13

1. When we read in Scripture that the cost of our salvation was the suffering and death of our Savior, we can be baffled as to why this happened. In Hebrews, the author explains the suffering and death of Jesus, which is introduced in Hebrews 2. In Isaiah 55 God speaks of Himself and His ways. Read what God said in Is. 55:8-9,

“For my thoughts are not your thoughts,
neither are your ways my ways,” declares the LORD.
“For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts,” ESV.

Open in **prayer** surrendering your thoughts to God’s thoughts, and surrendering your ways to God’s ways. Praise Him for His faithfulness and the ministry of His holy Son and the indwelling Holy Spirit that is faithful to help us as we open God’s holy word.

- You might start Heb. 2:10 by reading the last portion of verse 9, “so that by the grace of God he might experience death for everyone in bringing many children to glory. . .” The OT uses the word glory to describe God’s attributes and many times the phrase declaring God’s glory is in the context of the people of Israel being commanded to give their God glory. Ps. 72:19 is an example of this (as is Hebrews; expository teaching interspersed with exhortation/instruction, declaring,

“May His glorious name be praised forever;
the whole earth is filled with His glory. Amen and amen,” HSCB.
- How can you glorify your Savior Jesus today? (Remember the definition of glory in the Greek is “to give a correct estimate of something or someone.”)
- What is said about God in Heb. 2:10b?
- The word used for Jesus in verse 10 (pioneer) is also used in Heb. 12:2. Look at Heb. 12:2 to see how the author used the word to describe Jesus. What is said about Jesus in this verse?
- What is said about God as it relates to our salvation according to Heb. 2:10?

Lesson 3

- Who is the one who sanctifies according to Heb. 2:11? (Look at the word study for this verb below. The word is from the word “holy” and means literally, “to make holy.”)
- What does the author say about the relationship Jesus has with those who are being sanctified?

2. Please examine these word studies of some of the **key words** used in Hebrews 2.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
4241 <i>prepo</i> <i>eprepen</i> Heb. 2:10	Fitting , to be suitable, to be proper	Heb. 7:26
747 <i>archegos</i> <i>Archeegón</i> Heb. 2:10	Pioneer , a chief leader: author, captain, prince	Heb. 12:2
5048 <i>teleioo</i> <i>teleioósai</i> Heb. 2:10	Perfect , to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character); consecrate, finish, fulfill, make perfect	Heb. 5:9; 7:19, 7:28; 9:9; 10:1; 11:40; 12:23
37 <i>hagiazó</i> <i>hagiázoon</i> Heb. 2:11	Sanctifies , to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate; hallow, be holy, sanctify; <i>a verbal form.</i>	Heb. 9:13; 10:14; 13:12
37 <i>hagiazó</i> <i>hagiazómenoi</i> Heb. 2:11	Sanctified , <i>see definition of "sanctifies" above</i>	See above.
80 <i>adelphos</i> <i>adelphoús</i> Heb. 2:11	Brothers , a brother (literally or figuratively) near or remote	Acts 1:15
5214 <i>humneo</i> <i>humnésoo</i> Heb. 2:12	Praise , to hymn, i.e. sing a religious ode; by implication, to celebrate (God) in song: KJV - sing a hymn (praise unto)	Acts 16:25
3982 <i>peitho</i> <i>pepoithoós</i> Heb. 2:13	Trust , to convince ..., by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty), agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, yield	Heb. 13:18

3. In Heb. 2:10 the word salvation is used, which first appeared in Heb. 1:14 and then in 2:3. To the people of Israel, salvation was often used with a physical meaning. The literal definition of the word meant deliverance and was used by Moses after God delivered Israel from the slavery of Egypt. David used the word as he praised God and thanked Him for the deliverance that God provided from his enemies. Jonah used the word when he declared that

salvation comes from the Lord while he was in the belly of the fish. The Hebrew word for salvation is *yeshuwah*, which is where the name of Jesus originates.

Summarize what Is. 12:2 says about God and how this testimony uses the word “salvation.”

Read what Peter said to the Jewish leaders in Acts 4:12 about Jesus and the salvation He brings. Maybe you have memorized this verse at some point in time. Write out its truth and say the verse so that you might mediate on its message.

4. Heb. 2:7, 9, and 10 each use the word glory. Look at what Paul says about glory in Phil. 3:20-21. How is it possible that we will be transformed according to these verses?

The author used a word that is often translated as “perfect” although it could be translated as “complete.” Look at the word study for the word “perfect” and notice how many times the word is used in Hebrews. Gordon Thomas says the author used the word in the “Hebrew sense,” as something or someone “being fit for its purpose.”⁴

Look at what Jesus said in John 17:4 as He used the same word (*teleioo*) that was used in Heb. 2:10 translated as “perfect.” Write out the verse Jesus spoke in His prayer the night before He was crucified.

Jesus was raised from the dead and walked with some disciples (who did not recognize Him “in” His resurrected body) along to road to Emmaus. What did Jesus say to them in Luke 24:26 about the Messiah?

⁴ Gordon J. Thomas, “The Perfection of Christ and the Perfecting of Believers in Hebrews,” in *Holiness and Ecclesiology in the New Testament*, edited by Kent E. Brower and Andy Johnson (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 293-310.

Lesson 3

In the Gospel of Mark Jesus told His disciples about what was ahead for Him. Read these verses and summarize what Jesus prophesied about Himself.

a. Mark 8:31

b. Mark 9:31

c. Mark 10:33-34

5. The author of Hebrews introduces God's Son as the One who provided "a cleansing from sins" (or "made purification for sins") in Heb. 1:3. For the Jewish audience hearing the sermon, the author adds a different dimension to Jesus' ministry as the One who sanctifies (or the One who makes holy), in 2:11. God had given specific commands to Israel at the foot of Mt. Sinai as He shared how He had called them out from the "other" people of the world. Read what God said to Moses in Ex. 19:3-6 about Israel.

God gave Israel instructions as to how they were to be holy. What was the reason God asked Israel to be holy? God told His people several times that they were to be holy because He was holy, (see Lev. 19:2). The book of Leviticus is a call to be holy, with very specific instructions given by God as to "how" they could maintain their holiness individually as well as corporately. As Hebrews continues, the connection the author made with the OT teaching and commands for holiness will unfold.

For now read the Scriptures below found in Hebrews 10 to see how the author used the same verb (to sanctify) as he used twice in 2:11. What has Christ done and how according to these Scriptures?

a. Heb. 10:10

b. Heb. 10:14

c. Heb. 10:29

6. Hebrews 2 introduces the relationship that Jesus has with those who follow Him. Several places in Scripture this is presented. Look at these passages and summarize what Jesus' followers are called and why (if a reason is given).

a. Rom. 8:12-17

b. Acts 17:28-29

c. Mark 3:31-35

d. Matt. 6:6-13 (Notice how Jesus describes the Father in this passage, He does not say “My Father.” What does this mean to those who follow Him?)

e. John 17:18-21

f. Matt. 28:8-10

7. In Heb. 2:12 the author quotes Ps. 22:22; “I will tell of your name to my brothers; in the midst of the congregation I will praise you,” ESV. Read Psalm 22 to see why it was important to the early Christian church, and why the author of Hebrews quoted from the psalm. Why would this psalm be considered as Messianic?

In Heb.1:13, Is. 8:17-18 is quoted, “And I will wait for the LORD, who is hiding His face from the house of Jacob; I will even look eagerly for Him. Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion,” NASB. The verses that come before this passage in Isaiah are quoted in Luke, Romans, and 1 Peter as they are considered as Messianic. Read Is. 8:11-18 and close in prayer, praising God for His adoption of you as His child, and that Jesus is not ashamed to call you brother (or sister).

Day 5 – Hebrews 2:14-18

1. The last paragraph of Hebrews 2 provides expositional teaching about Jesus and what He has done for those who follow Him. Open in **prayer** asking the Holy Spirit to minister to you through His indwelling presence in your spirit and begin with these **observation questions**.

- What did Jesus share with children according to Heb. 2:14?
- What did Jesus' death accomplish according to verses 14 and 15?
- Based on verse 16, what is the reason Jesus came?
- What did Jesus become according to verse 17?
- What does the author say about Jesus as a high priest and what did Jesus accomplish?

2. Please examine these word studies of some of the **key words** used in Hebrews 2.

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
2904 <i>kratos</i> <i>krátos</i> Heb. 2:14	Power , vigor [“great”] (literally or figuratively), dominion, might [-ily], strength	1 Tim. 6:16
1228 <i>diabolos</i> <i>diábolon</i> Heb. 2:14	Devil , a traducer; specially, Satan, false accuser, slanderer	1 Pet. 5:8
525 <i>apallasso</i> <i>apalláxee</i> Heb. 2:15	Free , to change away, i.e. release, (reflexively) remove, deliver, depart	<i>A hapax legomen.</i> This word is used in literature “outside” of the Bible.
1397 <i>douleia</i> <i>douleías</i> Heb. 2:15	Slaves , slavery (ceremonially or figuratively), bondage	Rom. 8:15
2198 <i>zao</i> <i>zeén</i> Heb. 2:15	Lives , to live (literally or figuratively), life (-time), (a-) live (-ly), quick	Heb. 4:12
5401 <i>phobos</i> <i>phóboo</i> Heb. 2:15	Terrified , alarm or fright, be afraid exceedingly, fear, terror	Rom. 8:15

Strong's # and Transliteration:	Definition from Strong's Concordance, unless written in <i>italics</i>:	Use of the word in other Scriptures:
1655 <i>eleemon</i> <i>eleémoon</i> Heb. 2:17	Merciful , compassionate (actively); " <i>being concerned about people in their need, merciful, sympathetic, compassionate, of God</i> " ⁵	Matt. 5:7
4103 <i>pistis</i> <i>pistós</i> Heb. 2:17	Faithful , objectively, trustworthy; subjectively, trustful, believe (-ing, -r), faithful (-ly), sure, true	Heb. 10:23
749 <i>archiereus</i> <i>archiereús</i> Heb. 2:17	High Priest , literally, of the Jews, typically, Christ; by extension a chief priest, chief of the priests	Heb. 3:1
2433 <i>hilaskomai</i> <i>hiláskesthai</i> Heb. 2:17	Atone , to conciliate, i.e. (transitively) to atone for (sin), or (intransitively) be propitious, be merciful, make reconciliation for; <i>in the Christian sense, to make a wrath removing sacrifice</i>	Ps. 64:4 LXX; (Ps. 65:3 in an English translation.)
3985 <i>peirazo</i> <i>peirastheís</i> Heb. 2:18	Tempted , to test (objectively), i.e. endeavor, scrutinize, entice, discipline, examine, go about, prove, tempt (-er), try	Heb. 4:15; 11:17

3. In the Apostle Peter's sermon in Acts 2 he announced of Jesus, "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power," Acts 2:24. The Apostle Paul writes using similar teaching as is found in Heb. 2:14-15. Read 1 Cor. 15:54-57 and meditate on Paul's message concerning death. (In this passage Paul is quoting Is. 25:8 and Hos. 13:14.) Read the prophecy in Is. 25:6-9 to see how this relates to the teaching found in Hebrews 2. According to Is. 25:9, what does the prophecy say the people will declare in this day in the future?

What does God promise to His people in Hos. 13:14?

What does Paul say in 1 Cor. 15:57 about Jesus?

What does Paul ask of Jesus' followers in 1 Cor. 15:58?

⁵ BDAG, *Ibid.*, 316.

In his commentary of Hebrews, Peter O'Brien asserts that Hebrews "assumes that death and evil remain, the sense is that the overthrow of death and the devil has begun but is not yet complete."⁶ Look at the prophecy written in Rev. 20:1-3, 7-10 about what awaits Satan.

4. The Apostle Paul writes about Christ's ministry and the difference He makes in the life of His followers. What has Christ done according to Gal. 5:1? What does this say His followers are to do?

What does Paul say in Rom. 6:6-10 about sin before someone accepts Christ and who they are after accepting Christ?

What does Paul say Christ's followers are to think according to Rom. 6:11?

5. In Heb. 2:16 the author mentions Jesus' relationship with the descendants of Abraham. Look at these passages to see what was said about Abraham and about those who follow Jesus.

a. Jesus' words to Zacchaeus in Luke 19:9

b. Jesus' words to those who did not believe in Him in John 8:39

c. Paul's message about Abraham and Jesus' followers in Rom. 4:16-25

⁶ Peter O'Brien, *The Letter to the Hebrews*, The Pillar New Testament Commentary, edited by D. A. Carson (Grand Rapids, MI/Nottingham, England: William B. Eerdmans Publishing Company/Apollos, 2010), 115.

d. Paul's message to the churches in Galatia who had been deceived concerning the gospel in Gal. 3:7-9, 27-29

6. Israel understood that only the high priest could cleanse or purify someone from their sins, so when Heb. 1:3 announced that Jesus accomplished that it would have been very significant for the Jewish audience. Now in Heb. 2:17 the author declares something about Jesus that is found nowhere else in the entire NT, testifying that Jesus is a merciful and faithful high priest that atones for the people's sins. As he continues in his sermon, the author expands upon this declaration. And very specifically tells how Jesus made atonement for the people's sin. This word "atone" as a verb and the noun form of the word "atonement" are very important words for the Hebrew people. The Day of Atonement imagery is used by the author of Hebrews in his teaching about Christ.

The verbal form of the word to atone is used two times in the NT in Luke and in Heb. 2:17. Read Luke 18:13 to see the plea of the publican (tax collector). What did he ask of Jesus?

The noun is found in two forms in the NT. Look at these verses, a. and b. are the same form and c. and d. are another, however they are all from the same root.

a. 1 John 2:2

b. 1 John 4:10

c. Rom. 3:25

d. Heb. 9:5

7. Some interpret Heb. 2:18 as the author's reference to the time before Jesus began His earthly ministry when He went into the desert wilderness to fast and pray and Satan himself came to tempt Jesus. Look in Matt. 4:1-11 at what Satan said to Jesus and notice Jesus' answers. What did Jesus do when He was tempted?

Lesson 3

Read Heb. 4:14-16 to see the author's other reference to Jesus' temptation. How does this passage say that Jesus helps us? What are we to do when we need help?

J. C. Ryle wrote, "Praying and sinning will never live together in the same heart. Prayer will consume sin, or sin will choke prayer." Praise God for His provision for your salvation. Thank Jesus for His willingness to suffer on your behalf so that you might be free from the power of death and free from the enslavement of sin.

Close by reading Ps. 96:2-3 and join with the psalmist of Israel in obedience.

"Sing to Yahweh, praise His name;
proclaim His salvation from day to day.
Declare His glory among the nations,
His wonderful works among all peoples," HCSB.



Jesus' Temptation in the Wilderness

Sunergos Bible Studies

Name of Study:	Number of
<u>Book Studies:</u>	Lessons:
<i>Joshua and the Call to Live Victoriously by Faith</i>	10
<i>The Book of Ruth</i>	4
<i>The Life of David</i>	12
<i>The Book of Nehemiah</i>	8
<i>The Book of Esther</i>	5
<i>Jonah</i>	10
<i>The Sermon on the Mount</i>	14
<i>The Gospel According to Mark</i>	22
<i>The Epistle to the Romans</i>	23
<i>Galatians and the Fruit of the Spirit</i>	10
<i>Ephesians</i>	12
<i>Philippians and the Call to Biblical Fellowship</i>	12
<i>Colossians</i>	9
<i>Titus and the Call to Biblical Discipleship</i>	9
<i>Philemon</i> (Learn the Inductive Bible Study methodology with this short study)	2
<i>The Epistle to the Hebrews</i>	16
<i>James</i>	11
<u>Survey Study:</u>	
<i>Introduction to the New Testament</i>	13
<u>Topical Studies:</u>	
<i>Old Testament Worship for Followers of Christ</i>	8
<i>Prayers of the Bible</i>	12
<i>Women of the Word</i>	12
<u>Discipleship Series Studies:</u> Each lesson is like one day's work in the other studies	
<i>The Call to Following Jesus the Messiah</i>	10
<i>The Call to Biblical Character – An In-depth Look at the Beatitudes</i> (Matthew 5:10-12)	11
<i>The Call to Bear Fruit by the Power of the Spirit – An In-depth Look at Galatians 5:22, 23</i>	12
<i>The Call to Live Victoriously by Faith – An In-depth Look at Ephesians 6:10-20</i>	10
<i>The Call to Biblical Fellowship – An In-depth Look at the “One Another” Commands</i>	12
<i>A Woman’s Call to Biblical Discipleship – An In-depth Look at Titus 2:3-5</i>	16

All of these lessons are in-depth inductive Bible studies that encourage students to examine Scripture through observation before seeking to interpret, while looking for eternal principles in the word that can be applied to their own life. The studies encourage critical thinking and they provide some historical and literary commentary from reputable sources. The work for each lesson has been divided into five days.

All studies have been formatted with two options for completing the lessons. The student who has less time for study can complete the opening observation questions which cover the portion of Scripture or theme for the day, and then the student can move to the last questions which ask application questions. The other option is for the student to complete the entire lesson for each day and that would generally take between 30 minutes to one hour. This option includes word studies and an in-depth look at the passage or theme for the day.

Leader’s Guides are available for most studies as a resource for those leading a study.

Check the **Sunergos Bible Studies’** website www.sunergosbible.org for availability, costs, and ordering options. New studies, leader’s guides, and other resources are available from the website.

The Epistle to the Hebrews

An Inductive Bible Study

This inductive Bible study on the Epistle to the Hebrews focuses on a message for the first-century Jewish Christian church that has significant relevance for the Christian church today. The study's sixteen lessons investigate Hebrews' expositional truths about Jesus, some that are found nowhere else in the Bible. The epistle also offers exhortations that have brought conviction and inspiration to people of all ages as it challenges Christ's followers to live out the timeless truths of this book with application questions. The lessons seek to equip believers to be stronger and more mature in their walk with the Lord Jesus.

The lessons use the Bible as its primary source of information and include the four dimensions of inductive study: *observation* of the text to carefully and accurately *interpret* the Scriptures, while looking for *eternal principles* to help one *apply* the Scriptures to the circumstances of one's own life.

The study provides a number of options for working on the lessons and offers a reflection in Scripture to provide a time of worship as a conclusion to the daily study. When a group is meeting weekly to discuss the lessons, each student will benefit from the group's discussion.

Author Profile



JAN WELLS has been married forty-eight years, is the mother of two grown children, and a grandmother. A former English and history teacher, Jan has written twenty-seven in-depth, inductive studies reflecting her passion for the Lord and His word. Jan's writing reflects a strong commitment to the importance of the ministry of discipleship within the body of Christ and sensitivity to the differences in the way people think and learn. Jan, the creator of Sunergos Bible Studies, has taught the Bible to adults for over thirty years in an interdenominational ministry setting.

The author has an M.A. in Christian Ministry from Simpson University (C&MA) and is pursuing a Ph.D. in Biblical Studies from Golden Gate Baptist Theological Seminary (SBC). Sunergos Bible Studies have been used in churches throughout the country and internationally, and because of their thoroughness, they have also become valuable resources for pastors and Bible teachers.

From back cover of printed book