

<sup>1</sup> Therefore we must give the more earnest heed to the things we have heard, lest we **drift** away.

**Drift** The idea is in sharp contrast with *giving earnest heed*. Lapse from truth and goodness is more often the result of inattention than of design. Drifting is a mark of death: giving heed, of life. The log drifts with the tide: the ship breasts the adverse waves, because someone is giving earnest heed.

**Word Studies in the New Testament.**

#3901 lit., "to flow past, glide by" (para, "by," rheo, "to flow"), is used in Heb. 2:1, where the significance is to find oneself "flowing" or "passing by," without giving due heed to a thing, here "the things that were heard," or perhaps the salvation of which they spoke; **W.E.Vine's**

<sup>2</sup> For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

<sup>3</sup> how shall we escape if we **neglect so great a salvation**, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

**Neglect** Very common in secular authors; "to be careless of, to neglect" **Thayer's Greek-English Lexicon of the New Testament.**

So Great cost = Jesus (**1<sup>st</sup> Corinthians 15:3, Hebrews 2:9, 1<sup>st</sup> Peter 1:18-19, Revelation 1:5**)

So Great benefits = Blessings (**Ephesians 1:3, Hebrews 4:14-16, Philippians 4:19**)

So Great victory = Overcome death (**Hebrews 2:14-15, 1<sup>st</sup> Corinthians 15:55-58, 1<sup>st</sup> Peter 1:3-4**)

<sup>4</sup> God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

<sup>5</sup> For He has not put the world to come, of which we speak, in subjection to angels.

<sup>6</sup> But one testified in a certain place, saying: "*What is man that You are mindful of him, Or the son of man that You take care of him?*"

**Psalm 8:4-9**

<sup>7</sup> *You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.*

<sup>8</sup> *You have put all things in subjection under his feet.*" For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Crowned with glory and honor  
**Acts 2:29-33, Philippians 2:8-11 & 1<sup>st</sup> Peter 1:20-21**

Taste death for everyone  
**John 3:16-17, Romans 5:8, 1<sup>st</sup> John 4:10**

<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

<sup>11</sup> For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,

<sup>12</sup> saying: *"I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."*

<sup>13</sup> And again: *"I will put My trust in Him."* And again: *"Here am I and the children whom God has given Me."*

<sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

<sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage.

<sup>16</sup> For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

<sup>17</sup> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make **propitiation** for the sins of the people.

**Propitiate = To gain or regain the favor of: APPEASE --- The Merriam-Webster Dictionary**

**Hebrews 2:17 (NIV)** For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make **atonement** for the sins of the people.

**Hebrews 2:17 (KJV)** Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make **reconciliation** for the sins of the people.

Also see: **Romans 3:25, 1<sup>st</sup> John 2:2 & 1<sup>st</sup> John 4:10**

<sup>18</sup> For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

**Questions Chapter 2**

1. How is one able to be released from the fear of death?
  
  
  
  
  
  
  
  
  
  
2. Acts 2:29-33, Philippians 2:8-11 and 1<sup>st</sup> Peter 1:20-21 helps to explain which verse in Hebrews 2?
  
  
  
  
  
  
  
  
  
  
3. What contrast is given in Hebrews 2:1?
  
  
  
  
  
  
  
  
  
  
4. List the verses that teach that Jesus tasted death for everyone and that Jesus was the propitiation for the sins of the people.
  
  
  
  
  
  
  
  
  
  
5. How would you respond if someone asked you to explain the phrase “so great a salvation”?
  
  
  
  
  
  
  
  
  
  
6. Who sanctifies, and who are the sanctified and how does this affect their relationship to one another?
  
  
  
  
  
  
  
  
  
  
7. How is Jesus able to aid those who are tempted?