



Coptic Orthodox Diocese of the Southern United States



The Epistle of St. Paul to the Hebrews

Chapter 2

Bishop Youssef

First Warning Danger of Neglect (2:1-4)



- We must pay attention to the word of God which we have heard:
 - a. Lest we drift away (sailing)
 - b. If the Old Testament given by angels who are inferior to the Son provides a quick and just punishment for every violation and sin, how important it is to give attention to the message of God's Son

First Warning Danger of Neglect (2:1-4)



- The question, “*how shall we escape if we neglect so great a salvation?*”, has a simple and clear answer
- We will not escape

First Warning Danger of Neglect (2:1-4)



- Verse 4 describes the gospel
 1. Declared first by the Lord
 2. Affirmed by those who heard Him
 3. Accompanied by signs, wonders, powerful miracles, and gifts of the Holy Spirit
- Such extraordinary message requires obedience
- The neglect that leads to drifting has no excuse



Christ's Superiority to the Angels (2:5-9)

- God has not entrusted them with the administration of the *coming* world
- The world to come was subject to Christ

Christ's Superiority to the Angels (2:5-9)



- The Lord Jesus' preaching of the kingdom of God was the clear announcement that the coming world had arrived with His ministry
- St. Paul assumes that all his Christian readers understood that the Lord Jesus, the announcer of the Kingdom of God, would rule the coming world

Christ's Superiority to the Angels Humiliation and Glory (2:5-9)



- *The incarnation of the Son (2:6-8)*
- St. Paul quotes from Psalm 8:4-6, using the Septuagint
- St. Paul looks beyond fallen man to the Perfect Man.

Christ's Superiority to the Angels Humiliation and Glory (2:5-9)



- Jesus was:
 - a. Made for a little while lower than the angels (death)
 - b. Crowned with glory and honor
 - c. Victor over all, with everything subjected under his feet

Christ's Superiority to the Angels Humiliation and Glory (2:5-9)



- The ascension and the glory comes *because of the sufferings of death*
- The reason for his incarnation and thus his humiliation, suffering, and death is *in order that He might taste death for everyone* (atonement)
- It is His grace that made Him accept that for us (v. 6)

Jesus the Pioneer of Salvation (2:10-18)



- What is appropriate or fitting for God to do, in regard to the problem of human fall?
- Why did he not use the word God?
- The human being finds meaning and fulfillment in covenant relationship with God

Jesus the Pioneer of Salvation (2:10-18)



- So, God, by means of Christ, became involved in *leading many sons to glory*
- Redemption is a process of returning our fallen human race to the glory of God

Jesus the Pioneer of Salvation (2:10-18)



- “To make perfect” means to fulfill God's purpose for Jesus which is the heavenly, glorified, conquering Christ
- To achieve this end, he had to go through the suffering of a disgraceful execution on the cross
- Since Christ is the captain, then following His steps will make us perfect through suffering too

Jesus the Pioneer of Salvation (2:10-18)



- St. Paul stresses Jesus' close identification with us humans, emphasizing His priestly role
- We *have one Father*. We are His brothers and family. It is the family formed by shared obedience and being made perfect by suffering
- Thus, Jesus *is not ashamed to call us brothers*

Jesus the Pioneer of Salvation (2:10-18)



- The family concept is clear in the quotation from Psalm 22:22 (v. 12)
- The quote from Isaiah 8:17-18 in verse 13 also reflects the sense of community and belonging between God and His people understood as family

Jesus the Pioneer of Salvation (2:10-18)



- We as humans live in *flesh and blood* so the Lord *shared the same things*
- We also die, and He chose to share in it with us, why?

Jesus the Pioneer of Salvation (2:10-18)



- If Christ shared in our death and overcame it, then we have hope for victory over death
- Death is the wages of sin, so the restoration of God's image to fallen humanity requires victory over death

Jesus the Pioneer of Salvation (2:10-18)



- The devil "holds the power of death" (2:14)
 1. Clearly Satan brought sin to the human race (Genesis 3:1-7), the result of which is death (Genesis 2:17; Romans 6:23; Wisdom of Solomon 2:24)
 2. Satan is certainly behind the persecution and martyrdom of Christians (Luke 12:4-5; Revelation 13:7). Jesus called him "a murderer from the beginning" (John 8:44)

Jesus the Pioneer of Salvation (2:10-18)



- God did not only destroy death but also him who has the power of death
- We were in bondage through the fear of death
- We were captives of an evil tyrant who possessed the power to intimidate us

Jesus the Pioneer of Salvation (2:10-18)



- Now we don't fear death, "to live is Christ and to die is gain"
- Two purposes of Christ's death:
 1. To destroy the devil
 2. To free from fear

A Merciful and Faithful High Priest (2:16-18)



- Why He shared in flesh and blood?
 1. He gives aid to the seed of Abraham
 2. He might be a merciful and faithful High Priest
 3. To make propitiation for the sins of the people
 4. For in that He Himself has suffered, being tempted (without sin),
He is able to aid those who are tempted



Conclusion

- How do we avoid drifting away?
- Suffering is the way of glory. What does this mean to you?
- What is your perception of death?
- What should we do when we are tempted?