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Hebrews **Chapter**
2

HEBREWS



WALKING ON WATER
BIBLE CHURCH

Hermeneutical Key: Sensus Plenior & Peshier

- **A. Definition**
- **Sensus plenior** = “fuller meaning” of Scripture revealed in Christ.
- OT texts gain deeper meaning in the light of the NT.
- **B. Explanation**
- The author of Hebrews reinterprets OT passages Christocentrically.
- Peshier interpretation = “This is that.”

Importance

- The NT authors read the OT through the lens of Jesus' fulfillment.
- This is not arbitrary interpretation—it's Spirit-guided revelation (Luke 24:27).

Old Testament Proof for the Superiority of the Son

- Hebrews 1:5–14
- I. INTRODUCTION: The Argument of Hebrews 1:5–14
 - A. Context of the Section
 - - Hebrews 1:1–4 has already established the supreme revelation of God in His Son.
 - - Verse 4 introduces the theme of Christ's superiority over the angels—a major point in Jewish theology where angels were revered as mediators of the Law (cf. Deut 33:2; Acts 7:53; Gal 3:19).

Purpose and Method of the Section

- B. Purpose of the Section
- - The author now proves from the Old Testament that Jesus is superior to the angels.
- - He does this through seven quotations, forming a three-part exposition:
 - 1. His Status (vv. 5–6)
 - 2. His Glory (vv. 7–9)
 - 3. His Majesty (vv. 10–13)

Purpose and Method of the Section

- C. Method of Argument
- - The writer uses a “testimonia collection”—a Jewish method of grouping OT prooftexts to support a theological claim. (Chain of Jewels)
- - Similar patterns appear in Qumran texts (e.g., 4QFlorilegium), showing continuity with Jewish interpretive practice.

His Status Above Angels (Heb 1:5–6)

- A. The Unique Sonship of Christ (v. 5)
- “For to which of the angels did God ever say,
- ‘You are My Son; **today I have begotten You**’?
- Or again, ‘I will be to Him a Father, and He shall be to Me a Son’?”
- - None of the angels ever received such words.
- - Angels are “sons of God” collectively (Gen 6:2; Job 1:6), but only Jesus is “the Son” uniquely.

Psalm 2:7 and 2 Samuel 7:14

- Psalm 2:7 – A royal enthronement psalm applied to Jesus at His exaltation (Acts 13:33; Rom 1:4).
- 2 Samuel 7:14 – God’s covenant promise to David, ultimately fulfilled in Christ.
- “Today I Have Begotten You”
- - Most likely: Christ’s exaltation when His eternal Sonship was revealed.

The Worship of Angels (Heb 1:6)

- “And again, when He brings His firstborn into the world, He says,
- ‘Let all God’s angels worship Him.’”
- - Drawn from Deut 32:43 LXX; parallels Ps 97:7.
- - Angels—mediators of the Law—worship the Son.
- - Therefore, He must be divine.
- - “Firstborn” (prototokos): preeminent, not created.
- - Echoes Ps 89:27.
- - Likely refers to Christ’s exaltation.

His Glory Above Angels (Heb 1:7–9)

- “Of the angels He says, ‘He makes His angels winds, and His servants flames of fire.’”
- - From Ps 104:4 (LXX).
- - Angels are created spirits, transient servants of God.
- - The Son, however, is eternal, immutable, divine.
- “But of the Son He says,
- ‘Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.’”

Rise of Angel Veneration

- Post-exilic Judaism (after 400 B.C.) absorbed Hellenistic philosophy.
- Philo of Alexandria (20s B.C. – 40s A.D.) taught:
- God as a remote deity, emanating being like the sun's rays.
- Introduced a hierarchy of emanations, with angels as intermediaries between God and man.
- This thinking influenced Jewish angelology and early Gnosticism.

The Problem

- Some Jews believed angels were needed to commune with God.
- Led to angel worship (Colossians 2:18).
- Hebrews responds: Christ—not angels—is our mediator (Heb 4:16; 10:19–22).

Ancient Gnosticism → Modern Spiritualism

- Philo's "remote God" parallels modern New Age spirituality:
- "The Universe" as impersonal divinity.
- Use of crystals, chakras, tarot, etc., as intermediaries.
- Even some Christian traditions venerate saints or Mary in a similar way.

Psalm 45:6–7 Explained

- Source: Psalm 45:6–7
- - A royal psalm fulfilled in Christ.
- - **“Your throne, O God” affirms Jesus’ deity.**
- - As ruler, He shares the Father’s throne and authority.
- - His scepter = righteousness and moral integrity.
- - He loves righteousness and hates wickedness.
- - Contrasts with corrupt kings; anticipates perfect justice in the Messianic Kingdom.

The Reward of the Son (Heb 1:9)

- “Therefore God, Your God, has anointed You with the oil of gladness above Your companions.”
- - His “companions” (metochoi) = redeemed believers.
- - His anointing (Messiahship) brings joy, gladness, peace.
- - His kingdom is defined by gladness and divine joy.

His Majesty Above Creation (Heb 1:10–12)

- Source: Psalm 102:13,18-19, 25–27
- “You, Lord, laid the foundation of the earth in the beginning,
- and the heavens are the work of Your hands.”
- - The Son is addressed as “Lord” (Yahweh).
- - He is Co-Creator with the Father (John 1:3; Col 1:16–17).
- “They will perish, but You remain...”
- - Creation is finite, decaying like a garment.
- - The Son remains unchanging and eternal.

Eschatological Renewal and the Immutable Christ

- Creation will be “changed” (renewed) — New Creation (Rev 21:1).
- Only Christ can bring renewal; angels cannot redeem.
- Christ remains the same yesterday, today, and forever (Heb 13:8).

His Exaltation and Victory (Heb 1:13)

- “To which of the angels has He ever said,
- ‘Sit at My right hand until I make Your enemies a footstool for Your feet’?”
- - Source: Psalm 110:1 (most quoted OT text in NT).
- - “Sit at My right hand” = divine enthronement.
- - “Until I make...” = final victory over evil.
- - Psalm 110 portrays Christ as Prophet, Priest, and King.

The Ministry of Angels (Heb 1:14)

- “Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?”
- - Angels are priestly servants (leitourgika pneumata).
- - They serve “heirs of salvation” — believers.
- - Angels are servants; believers are sons.
- - Angels protect and assist (Ps 91:11; Matt 18:10).

Application for Believers

- 1. Christ Alone Is Worthy of Worship.
- 2. His Throne Is a Throne of Justice.
- 3. The Son Is Immutable Amid Change.
- 4. We Share in His Inheritance.
- 5. Do Not Drift Away (Heb 2:1–4).

Conclusion of Chapter 1

- Hebrews 1:5–14 demonstrates that Jesus Christ is greater than angels—not merely as a messenger but as the divine Son, the enthroned King, the eternal Creator, and the victorious Lord.
- Angels serve; Christ reigns.
- Therefore, cling to Him, worship Him, and persevere in faith.

PRINCIPLE: FOCUS RATHER THAN DRIFT (Hebrews 2:1)

- **The Call to Attention**
- “Therefore, we must pay the most careful attention to what we have heard, so that we do not drift away.”
- **Greek Insight:**
 - *Dia touto* – “Therefore,” emphatic cause-and-effect connection with chapter 1.
 - *Dei* (“must”) – expresses divine necessity.
 - *Prosechein* – “to hold fast, give attention,” continuous present tense = ongoing focus.

Interpretation:

- Because Jesus is superior to angels and is God's ultimate revelation (Heb. 1:1–14), believers are **obligated** to remain steadfast in His truth.
- • Neglect of this salvation is not minor — it is rebellion against divine revelation.

The Imagery of Drifting

- “Lest we drift away” evokes:
 - A **ship slipping from its moorings** and drifting toward destruction.
 - Or a **ring slipping off a finger** and being lost.
- **Spiritual Parallel:**
 - Believers who lose focus on Christ’s Word gradually **drift into spiritual danger**.
- Drifting happens **slowly, subtly, and silently** — through neglect, not outright rebellion.

The Imagery of Drifting

- **Application:**
 - Spiritual attention must be **intentional**.
- • The believer must continually anchor his heart to the truths of Christ, lest worldly distraction and apathy cause a slow slide from faith.

THE DANGER OF IGNORING GOD'S SALVATION (Hebrews 2:2–3a)

- **The Comparison Between the Law and the Gospel**
- **Conditional Statement:** “For if (or since) the message spoken through angels was binding...”
 - Refers to the **Law given through angels** (Deut. 33:2 LXX; Acts 7:38, 53; Gal. 3:19).
 - The **Old Covenant** had divine authority and penalties for disobedience.
- **Key Point:**
 - If disobedience to the **inferior revelation (Law)** received punishment,
- How much **greater punishment** awaits those who neglect the **superior revelation (Christ)**.

Certainty of Judgment

- “Every violation and disobedience received its just punishment.”
 - *Misthapodosia* – literally, “a just recompense,” or “full repayment.”
- Disobedience is viewed not merely as rule-breaking but as **rebellion against God**.

The Serious Question: “How shall we escape?”

- A rhetorical and sobering question — **there is no escape** for those who disregard Christ.
- This is directed to **professing believers** tempted to turn away.
- **Application:**
 - The greatest sin is not ignorance but **indifference** toward God’s saving grace.
 - Neglect of salvation leads not to neutrality but to **judgment**.

The Divine Origin of Salvation

- “This salvation, which was first announced by the Lord...”
 - Christ Himself — not angels, prophets, or intermediaries — is the **source of the message**.
 - His incarnation, life, death, and resurrection *are* the message of salvation.
- • The Son is “the Lord” — the same Sovereign who “laid the foundations of the earth” (1:10).

The Apostolic Confirmation

- “Was confirmed to us by those who heard him.”
 - Refers to the **apostles** and early eyewitnesses of Jesus’ ministry.
 - *Bebaioō* (“confirmed”) = made firm, guaranteed, authenticated.
- The **truth of the gospel** rests on historical eyewitness testimony, not myth.
- • • Application: Our faith is **anchored in historical revelation**, not personal experience.

The Divine Testimony: God's Witness

- “God also testified... by signs, wonders, and various miracles.”
 - **Signs** – point to divine truth.
 - **Wonders** – evoke awe at divine power.
 - **Miracles** – demonstrate divine authority.
 - These recall the Exodus miracles (Exod. 7:3; Deut. 4:34).
- Purpose: authenticate the message and show God's power behind it.

The Trinitarian Confirmation: The Holy Spirit's Role

- “And by gifts of the Holy Spirit distributed according to his will.”
 - Refers to spiritual gifts given to the early church (cf. 1 Cor. 12:11–30).
 - Demonstrates the ongoing **Trinitarian witness**:
 - **The Son** — reveals salvation.
 - **The Father** — confirms it with signs.
 - **The Spirit** — distributes gifts to sustain and manifest it.
- Each believer's gifts testify to the living power of Christ.

Application

- Our participation in the Spirit's gifts is part of God's proof of salvation.
- • To neglect this salvation is to **reject the triune witness** of God Himself.

CONTEMPORARY APPLICATIONS

- **Spiritual Drift Is Real**
 - Happens through negligence, distraction, or worldliness.
 - Remedy: disciplined focus on the Word and person of Christ (Heb. 12:2).
- **Neglect of Salvation Brings Accountability**
 - Greater revelation brings greater responsibility.
- To ignore the gospel is to reject God's clearest and final Word.

CONTEMPORARY APPLICATIONS

- **God Confirms His Word**
 - Through historical witness, divine power, and spiritual gifts.
 - The reality of our salvation is both **externally confirmed** (apostles, miracles) and **internally experienced** (Spirit's gifts).
- **The Believer's Responsibility**
 - Pay attention to what we have heard.
 - Guard against complacency in faith and spiritual laziness.
 - Live in gratitude and reverence for the great salvation given in Christ.

SUMMARY STATEMENT

- **Main Idea:** Because Christ's revelation is superior and divinely confirmed, believers must give the utmost attention to the gospel, lest they drift into spiritual ruin.
- **Key Verse:** *"We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away."* (Hebrews 2:1)
- **Timeless Truth:**
God's salvation in Christ is too great to neglect and too certain to ignore.