

# Hebrews 2

written and compiled by Gary Kukis

**Hebrews 2:1–18**

**The All-Sufficiency of Jesus Christ**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Jesus is presented as the only escape from the punishment which we all justly deserve, which Jesus has been testified to from many people and in many ways. In the previous chapter, the writer of Hebrews talked about the angels a great deal, with the idea that Jesus was not an angel; there are more comparisons in this chapter between man and angels (but continuing with the theme that Jesus is clearly not an angel). Even though Jesus was originally made inferior to angels, God the Father will place all things in subjection to Him (which has not happened yet). Key to this chapter is, Jesus did not take on the form of an angel, but the form of man. Also key to this chapter is the exalted place that we will have, as believers, in the coming kingdom.

*Bible Summary: We must pay closer attention. The author of salvation tasted death for everyone. He was made like us to make atonement for our sins.*<sup>1</sup>

This should be the most extensive examination of Hebrews 2 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:**<sup>2</sup>

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

**Quotations:**

**Outline of Chapter 2:**

Preface  
Introduction

- v. 1–
- v.
- v.
- v.
- v.
- v.
- v.
- v.

Chapter Summary  
Addendum

**Charts, Graphics and Short Doctrines:**

<sup>1</sup> From <https://biblesummary.info/hebrews> accessed September 19, 2022.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>





## Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Psalm 8](#)

[Psalm 22](#)

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

### Definition of Terms

**1<sup>st</sup> Advent**

The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.

**Angels, Elect and Fallen**

Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the *elect angels*. We do not know exactly what their future is, apart from them spending eternity with God.

**Blood of Christ, The**

The words *blood of Christ* connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins. When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes ([HTML](#); [PDF](#)); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ ([HTML](#); [Order from Thieme Ministries](#)); Grace Doctrine Bible Church of Baytown ([Blood of Christ](#)); Maranatha Church ([Doctrine of the Blood](#)); Grace Fellowship Church ([The Blood of Jesus Christ](#)); Pastor Merritt ([Doctrine of the Blood](#)).

**Civilization**

A civilization marks a new beginning on planet earth. Often, there has been some sort of a purging event which occurs first. Adam and Eve began the first human civilization. After God destroyed the inhabitants of the earth with water, a new civilization began with Noah, his wife and his sons, and his son's wives. The Millennium will begin a 3<sup>rd</sup> human civilization, when unbelievers are removed from the earth. Each new civilization is begun with believers only (we could reasonably classify Adam and Eve as believers). See **Civilizations** ([Word of Truth](#))

**The Covenant of God**

God made a number of covenants (contracts) with Israel and with various Jews—which covenants often related to Israel as a nation. In these covenants, God made specific promises to Abraham, to David, and to the Jewish people. See **the Abrahamic Covenant** ([HTML](#)) ([PDF](#)) ([WPD](#)). Psalm 89 (**the Davidic Covenant**) ([HTML](#)) ([PDF](#)) ([WPD](#)). In many ways, the Law of Moses is a lengthy covenant.

Definition of Terms	
<b>David's Greater Son</b>	<p><i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 <b>The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."</b> ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i>, is not found in the Bible.</p>
<b>Davidic Covenant</b>	<p>A covenant (contract, agreement) which God makes with David which include the promise that David would have a Son Who would rule over Israel forever and that Israel would occupy a huge chunk of land (today, the equivalent of Israel, Jordan, Syria and Iraq, as well as portions of the Sinai Peninsula and Saudi Arabia). This covenant is eternal and unconditional.<sup>3</sup> For details on this covenant, see <b>2Samuel 7</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>) <b>1Chronicles 17</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>) <b>Psalm 89</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Dispensation</b>	<p>A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the <b>Church Age</b> are different than rules for the <b>Age of Israel</b>. See the doctrine of <b>Dispensations</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Gospel</b>	<p>There are at least 3 ways to understand the word <i>gospel</i>: (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. (3) The gospels refer to the 4 biographies of Jesus the Messiah.</p>
<b>High Priest</b>	<p>From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Hypostatic Union</b>	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: <a href="#">Got questions?</a> on the Hypostatic Union; <a href="#">Theopedia</a> on the Hypostatic Union; <a href="#">VersebyVerse.org</a>: the Doctrine of the Hypostatic Union and Kenosis; <a href="#">Robert R. McLaughlin</a> on the Doctrine of Hypostatic Union.</p>

<sup>3</sup> This covenant is unconditional with respect to its fulfillment in Jesus Christ. No matter what any of David's sons do, this covenant will be ultimately fulfilled in the Person of Jesus Christ. However, there will be conditions placed on David's sons and their behavior.

Definition of Terms	
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts</a> , <a href="#">Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>Sanctify, Sanctification</b>	Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state). See the <b>Abbreviated Doctrine of Sanctification</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). Doud, McCalley, Braun, Thieme, Jr. ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ). L. G. Merritt ( <a href="#">PDF</a> ). Word of Truth <a href="#">Ministries</a> . H. A. Ironside ( <a href="#">Sanctification</a> ).
<b>Sin nature</b>	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The <b>Doctrine of the Sin Nature</b> ( <a href="#">Grace Notes</a> ); <b>Doctrine of the Old Sin Nature</b> ( <a href="#">Buddy Dano</a> ); <b>Old Sin Nature</b> ( <a href="#">James Allen</a> ) ( <a href="#">Michael Lemmon</a> <sup>4</sup> ) ( <a href="#">L. G. Merritt</a> ) ( <a href="#">The origin of the old sin nature—McLaughlin</a> ) ( <a href="#">Doctrine of the Old Sin Nature—Makarios</a> —Word document) ( <a href="#">Sin Nature</a> )
<b>Sin unto Death</b>	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the <b>Doctrine of the Sin unto Death</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Maturity</b>	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See <b>Christian Mechanics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Stages of Spiritual Growth</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the Doctrine of the <b>Edification Complex of the Soul</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>4</sup> You will have to do a search on this page.

Some of these definitions are taken from  
<https://www.gotquestions.org/>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.theopedia.com/>

[Chapter Outline](#)

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## An Introduction to Hebrews 2

**Introduction:** Hebrews 2 is all about Jesus Christ; it is about Who He is, His relationship to God and His relationship to mankind (primarily His relationship with believers in Him). Jesus is clearly a man, being made a little lower than the **angels**, being made flesh and blood. This was necessary because He is our Savior and in order for Him to take upon Himself our punishment, He had to be a man.

Considerable mentions are made here and in the previous chapter to angels, suggesting that some Hebrew people may have thought that Jesus was an angel (rather than the God-man= **Hypostatic Union**).

A title or one or two sentences which describe Hebrews 2.

### Titles and/or Brief Descriptions of Hebrews 2 (by Various Commentators)

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[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### Brief, but insightful observations of Hebrews 2 (various commentators)

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[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Hebrews 2



Some of these questions may not make sense unless you have read Hebrews 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### The Prequel to Hebrews 2

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We need to know who the people are who populate this chapter.

### The Principals of Hebrews 2

**Characters**

**Biographical Material**

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Hebrews 2

**Place**

**Description**

Place	Description

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Chapter Outline

Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

Chapter Outline

Charts, Graphics and Short Doctrines

#### Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I have begun to do a chapter summary at the end of the entire chapter, where a translation of my choosing is used in order to present the entire chapter together, with limited commentary.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Through this, it keeps on being necessary even more to pay attention, to us, to the ones being heard, lest we be washed away. For if the (one) through messengers was spoken a word to become certain, and every violation and disobedience, he has received a righteous payment. How will we escape of so great a salvation, not showing concern, which, at a beginning, is taken to keep on speaking of the Lord by the ones hearing it was confirmed? Of a testifying of the God, signs and also miracles and various powers, and of a Spirit Holy distributions (gifts) according to the will of Him.

Hebrews  
2:1-4

Kukis nearly literal:

Because of this, it keeps on being necessary for us to pay greater attention to the things [we] have heard lest we let [these things] slip away [from us]. For if the word through messengers was spoken has become certain, then every transgression and (act of) disobedience receives a righteous recompense. How will we escape, having neglected so great a salvation; which was received at the beginning, continually spoken by the Lord [and] confirmed to us by those hearing [Him]. [Furthermore] the God kept on testifying with signs and miracles and various works of powers and by gifts of the Holy Spirit, according to His will.

Kukis paraphrase

Because of Who Jesus is, it is necessary for us to pay closer attention to all the things which we have been taught, lest those things slip away from the forefront of our thinking. If the word of the gospel, as spoken by a variety of messengers, then we recognize that every transgression and every act of disobedience must be paid for. A righteous God will give us a righteous payment. How do we escape the certain payment for these acts of ours, if we have neglected so great a salvation as the one provided by Jesus Christ? We knew about this salvation from the very beginning; the Lord confirmed it to us during the first advent; and, on top of this, God testified to the truth of the gospel using signs, miracles, various works of power and by giving others the gifts of the Holy Spirit, which things are done according to God's will.

Here is how others have translated this verse:

#### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings

rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>5</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	Through this, it keeps on being necessary even more to pay attention, to us, to the ones being heard, lest we be washed away. For if the (one) through messengers was spoken a word to become certain, and every violation and disobedience, he has received a righteous payment. How will we escape of so great a salvation, not showing concern, which, at a beginning, is taken to keep on speaking of the Lord by the ones hearing it was confirmed? Of a testifying of the God, signs and also miracles and various powers, and of a Spirit Holy distributions (gifts) according to the will of Him.
Complete Apostles' Bible	On account of this we must give the more earnest heed to the things we have heard, lest we drift away. For if the word which was spoken through angels was confirmed, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which in the beginning was spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore ought we more diligently to observe the things which we have heard lest perhaps we should let them slip. For if the word spoken by angels became steadfast and every transgression and disobedience received a just recompense of reward: How shall we escape if we neglect so great salvation? Which, having begun to be declared by the Lord, was confirmed unto us by them that heard him. God also bearing them witness by signs and wonders and divers miracles and distributions of the Holy Ghost, according to his own will.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip <sup>6</sup> James Murdock's Syriac NT	. Therefore we ought to be exceedingly cautious, in regard to what we have heard, lest we fall away. For if the word uttered by the medium of angels was confirmed, and every one who heard it, and transgressed it, received a just retribution;

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>6</sup> From <https://www.thearamaicscriptures.com/>

how shall we escape, if we despise the things which are our life, things which began to be spoken by our Lord, and were confirmed to us by them who heard from him, while God gave testimony concerning them, by signs and wonders, and by various miracles and distributions of the Holy Spirit, which were given according to his pleasure?

Original Aramaic NT<sup>7</sup>

Because of this, we are indebted that we should be all the more attentive to whatever we have heard, lest we fall\*.

For if a word spoken by Angels was established and everyone who heard it and violated it received a reward by justice,

How shall we escape if we despise those things which are our life, those which began to be spoken by Our Lord and by those who heard from him among us, and were confirmed,

While God testified concerning them with signs, wonders and various miracles, and by gifts of The Spirit of Holiness, which were given according to his will?

Plain English Aramaic Bible .  
Lamsa Peshitta (Syriac) .

Significant differences:

**English Translations:**

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English

For this reason there is the more need for us to give attention to the things which have come to our ears, for fear that by chance we might be slipping away.

Because if the word which came through the angels was fixed, and in the past every evil act against God's orders was given its full punishment;

What will come on us, if we do not give our minds to such a great salvation? a salvation of which our fathers first had knowledge through the words of the Lord, and which was made certain to us by those to whom his words came;

And God was a witness with them, by signs and wonders, and by more than natural powers, and by his distribution of the Holy Spirit at his pleasure.

Bible in Worldwide English

That is why we must listen very carefully to the things we have heard. We must never forget them.

What the angels said proved to be true. Every one who broke the law, and who did not obey it, was punished as he should be punished.

If that is so, then we will not get away without being punished. We will be punished if we forget or throw away this wonderful way to be saved. It was the Lord who first told people how to be saved. Then those who heard him told us the true way.

God also proved that it was the true way. He gave signs. He did things that surprised people. He did many things by his power. He gave the gifts of the Holy Spirit to people just as he wanted to.

Easy English

Easy-to-Read Version–2008

So we must be more careful to follow what we were taught. We must be careful so that we will not be pulled away from the true way. The teaching that God spoke through angels was shown to be true. And every time his people did something against that teaching, they were punished for what they did. They were punished when they did not obey that teaching. So surely we also will be punished if we don't pay attention to the salvation we have that is so great. It was the Lord Jesus who

<sup>7</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

first told people about it. And those who heard him proved to us that it is true. God also proved it by using miraculous signs, wonders, and all kinds of miracles. And he proved it by giving people various gifts through the Holy Spirit in just the way he wanted.

God's Word™

For this reason we must pay closer attention to what we have heard. Then we won't drift away from the truth. After all, the message that the angels brought was reliable, and every violation and act of disobedience was properly punished. So how will we escape punishment if we reject the important message, the message that God saved us? First, the Lord told this saving message. Then those who heard him confirmed that message. God verified what they said through miraculous signs, amazing things, other powerful acts, and with other gifts from the Holy Spirit as he wanted.

Good News Bible (TEV)

That is why we must hold on all the more firmly to the truths we have heard, so that we will not be carried away. The message given to our ancestors by the angels was shown to be true, and those who did not follow it or obey it received the punishment they deserved. How, then, shall we escape if we pay no attention to such a great salvation? The Lord himself first announced this salvation, and those who heard him proved to us that it is true. At the same time God added his witness to theirs by performing all kinds of miracles and wonders and by distributing the gifts of the Holy Spirit according to his will.

The Message

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NIRV

.

New Life Version

.

New Simplified Bible

.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

We must give our full attention to what we were told, so that we won't drift away. The message spoken by angels proved to be true, and all who disobeyed or rejected it were punished as they deserved. So if we refuse this great way of being saved, how can we hope to escape? The Lord himself was the first to tell about it, and people who heard the message proved to us that it was true. God himself showed that his message was true by working all kinds of powerful miracles and wonders. He also gave his Holy Spirit to anyone he chose to.

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

This is why it is so crucial that we be all the more engaged and attentive to the truths that we have heard so that we do not drift off course. For if the message of the law spoken and confirmed by angels brought a just penalty to every disobedient violation; then how would we expect to escape *punishment* if we despise the very truths that give us life? The Lord himself was the first to announce these things, and those who heard him firsthand confirmed their accuracy. Then God added his witness to theirs. He validated their ministry with signs, astonishing wonders, all kinds of powerful miracles, and by *the gifts of* the Holy Spirit, which he distributed as he desired.

UnfoldingWord Simplified T.

Therefore we must give far more attention to what we have heard, so that we do not drift away from it. For if the message that was spoken through the angels proved to be so reliable, and every trespass and disobedience receives just punishment, how then can we escape if we ignore so great a salvation? This is salvation that was first announced by the Lord and confirmed to us by those who heard it. At the same time God testified to it by signs, wonders, and various powerful deeds, and by distributing the gifts of the Holy Spirit according to his will.

Williams' New Testament<sup>8</sup> This is why we must pay much closer attention to the message once heard, to keep from drifting to one side. For if the message spoken through angels proved to be valid, and every violation and infraction of it had its adequate penalty, how can we escape, if we pay no attention at all to a salvation that is so great? This is so because it was first proclaimed by the Lord Himself, and then it was proved to us to be valid by the very men who heard Him themselves, while God continued to confirm their testimony with signs, marvels, and various sorts of wonder-works, and with gifts of the Holy Spirit distributed in accordance with His will.

**Partially literal and partially paraphrased translations:**

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version .  
 Because of this, it is necessary for us to be paying much more attention to the *things* that were heard so that we might not flow by *them*. You see, if the message spoken through angels became firm and every violation and noncompliance received the right earned payment, how will we escape out after not caring for such a great rescue as this, something that after it received a beginning to be spoken through the Master, it was authenticated for us by the *people* who heard *it*, God confirming *it* together with indicators, wonderful things, various abilities, and distributions of *the* Sacred Spirit in line with what He wanted.

Common English Bible .  
 Len Gane Paraphrase<sup>9</sup> .  
 Therefore we must pay closer attention to the things that we have heard, lest we might drift away. For if the word spoken by angels was proven true and every violation and disobedience received a just repayment, how will we escape if we treat so great a salvation as unimportant, which first began to be proclaimed by the Lord and was confirmed to us by those who heard him. God also bore witness, both with signs and wonders, and with different types of power and gifts of the Holy Spirit, according to His own will.

A. Campbell's Living Oracles (On this account, we ought to attend the more earnestly to the things which were heard; lest at any time we should left them slip. For if the word spoken by angels was firm, and every transgression and disobedience received a just retribution; how shall we escape if we neglect so great salvation? which, beginning to be spoken by the Lord, was confirmed to us by them who heard him; God, also, bearing witness, both by signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to his own pleasure.)

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament .  
 Therefore we must give still more heed to what we were taught, for fear we should drift away. For, if the Message which was delivered by angels had its authority confirmed, so that every offence against it, or neglect of it, met with a fitting requital, how can we, of all people, expect to escape, if we disregard so great a Salvation? It was the Master who at the outset spoke of this Salvation, and its authority was confirmed for us by those who heard him, while God himself added his testimony to it by signs, and marvels, and many different miracles, as well as by imparting the Holy Spirit as he saw fit.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version .  
 Berean Study Bible .

<sup>8</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>9</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.



Christian Standard Bible  
 Conservapedia Translation  
 Evangelical Heritage V.  
 Ferrar-Fenton Bible  
 Free Bible Version<sup>10</sup>

So we should pay even closer attention to what we've learned so we don't drift away from it. If the message the angels brought was trustworthy, and every sin and disobedient act brings its own consequence,\* how will we escape if we don't pay attention to this great salvation that the Lord first announced, and then we had confirmed to us by those who heard him. God also testified through signs and miracles, by acts that show his power, and by the gifts of the Holy Spirit, given as he chose.

God's Truth (Tyndale)  
 International Standard V

***We Must Not Neglect Our Salvation***

For this reason we must pay closer attention to the things we have heard, or we may drift away, because if the message spoken by angels was reliable, and every violation and act of disobedience received its just punishment, how will we escape if we neglect a salvation as great as this? It was first proclaimed by the Lord himself, and then it was confirmed to us by those who heard him, while God added his testimony through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to his will.

Lexham Bible  
 Montgomery NT

For this reason we must pay the more earnest heed to the things which we have heard, for fear we should drift away. For if the word uttered through angels stood firm, so that every transgression and act of disobedience met with its just retribution, how shall we escape if we neglect so great a salvation? Which having begun to be spoken by the Lord, was confirmed to us by those who heard him; God himself corroborating their testimony by signs and wonders and a variety of miraculous powers, and by gifts of the Holy Spirit imparted in accordance with his own will.

NIV, ©2011  
 Riverside New Testament

FOR this reason we should give special attention to the things that we have heard, so as not to drift away from them.  
 For if the message spoken through angels was sure and every violation and disobedience received merited punishment, how shall we escape if we neglect so great a salvation, which at the beginning was spoken by the Lord and was confirmed to us by those who heard him, while God added his testimony by signs and wonders and many kinds of miracles and impartation of the Holy Spirit according to his will?

Leicester A. Sawyer's NT  
 The Spoken English NT<sup>11</sup>  
 UnfoldingWord Literal Text  
 Urim-Thummim Version

Therefore we ought to give the more earnest heed to the things that we have heard, unless at anytime we should let them slip. Because if the Word spoken by angels was stable, and every violation and disobedience received a just payment of wages due; How will we escape, if we neglect so great salvation; that at the first began to be spoken by the LORD and was confirmed to us by them that heard; Elohim also bearing them witness, both with signs and portents and with variegated miracles, and gifts from the Sacred Spirit, according to his own will?.

Weymouth New Testament

For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should drift away from them. For if the message delivered through angels proved to be true, and every transgression and act of disobedience met with just retribution, how shall \*we\* escape if we are indifferent to a salvation

<sup>10</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>11</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

as great as that now offered to us? This, after having first of all been announced by the Lord Himself, had its truth made sure to us by those who heard Him, while God corroborated their testimony by signs and marvels and various miracles, and by gifts of the Holy Spirit distributed in accordance with His own will.

Wikipedia Bible Project

For this reason it is all the more necessary for us to hold fast to the things we have heard so that we do not drift away. For if the word spoken through angels was solid and every transgression and act of disobedience received a just punishment, how will we escape if we ignore such a great salvation that had its beginning through the Lord and was confirmed to us by those who heard him? God corroborated their witness with both signs and various wonders and dispensations of Holy Spirit according to his will.

Worsley's New Testament

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**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988)<sup>12</sup> .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible .
- exeGeses companion Bible .
- Hebraic Roots Bible<sup>13</sup>

For this reason it is needful for us more abundantly to take heed to the things having been heard so that we should not fall away. For if the word spoken by cherubs was confirmed, and every transgression and disobedience received a just repayment; how shall we escape if we neglect the very things which are our salvation? Which having received a beginning to be spoken through our Master, was confirmed to us by the ones hearing, YAHWEH bearing witness with them by both miraculous signs and wonders, and by various works of power, even by distribution of the Holy Spirit, according to His will..

Holy New Covenant Trans.

This is why we must really pay attention to the things we have heard. If we don't, we might drift away.

The message that God spoke through angels was firm. Every person who broke God's law, or disobeyed it, received fair punishment.

If we don't care about so great a deliverance from sin, we will not escape punishment. In the beginning, the Lord Jesus told about this deliverance from sin. Later, the people who heard him showed us that it was true.

Also, God proved that it was true — with miracles, amazing things, and different kinds of powers and spiritual gifts from the Holy Spirit which were distributed the way God wanted.

The Scriptures 2009

Because of this we have to pay more attention to what we have heard, lest we drift away. For if the word spoken through messengers proved to be firm, and every transgression and disobedience received a right reward, how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master, and

<sup>12</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

<sup>13</sup> There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

was confirmed to us by those that heard, Elohim also bearing witness both with signs and wonders, with various miracles, and gifts of the Set-apart Spirit, distributed according to His own desire?

Tree of Life Version

For this reason it is necessary for us to pay especially close attention to what we have heard, so that we do not drift away. For if the word spoken through angels proved to be firm, and every violation and disobedience received a just payback, how shall we escape if we neglect so great a salvation? It was first spoken through the Lord and confirmed to us by those who heard. At the same time, God was testifying by signs and wonders and various miracles and gifts of the Ruach ha-Kodesh, according to His will.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament<sup>14</sup>

...because of this is (necessary) much more to attend us [to] the [things] being heard not so [We] may slip (by) if for The through angels Being Spoken Word becomes Sure and Every Violation and Disobedience receives right repayment how? We will escape {someone} (like) this Ignoring saving Who beginning Receiving to be spoken through the lord by the [men] hearing {her} to us is confirmed testifying the god [by] signs also and [by] wonders and [by] various powers and [of] spirit pure [by] divisions in the [of] him will...

Alpha & Omega Bible

FOR THIS REASON WE MUST PAY MUCH CLOSER ATTENTION TO WHAT WE HAVE HEARD, SO THAT WE DO NOT DRIFT AWAY FROM IT.  
FOR IF THE WORD SPOKEN THROUGH ANGELS PROVED UNALTERABLE, AND EVERY TRANSGRESSION AND DISOBEDIENCE RECEIVED A JUST REPAY/RECOMPENSE,  
HOW WILL WE ESCAPE IF WE NEGLECT SO GREAT A SALVATION? AFTER IT WAS AT THE FIRST SPOKEN THROUGH THE LORD, IT WAS CONFIRMED TO US BY THOSE WHO HEARD,  
THEOS (*The A&O*) ALSO TESTIFYING WITH THEM, BOTH BY SIGNS AND WONDERS AND BY VARIOUS MIRACLES AND BY GIFTS OF THE HOLY GHOST ACCORDING TO HIS OWN WILL.

Awful Scroll Bible

Because of this, we ought the more exceedingly to adjoin-to that being heard, not-lest-at-any-time we shall at any time slip-off-from.  
For if the Word being spoken through angelic messengers, became fast, and every steps-beside and off-from-listening, received a from-within-just recompense, how will we escape-out, caring-less of the same-as-this-great Deliverance? What-certain at first being taken hold of, to be spoken by the Lord, is being made fast to us by those being heard it,  
God testifying-over-with not only Signs and Wonders, but also various Powers and apportioning of the Awful Breath, according to His Purpose.

Concordant Literal Version

Therefore we must more exceedingly be heeding what is being heard, lest at some time we may be drifting by."  
For if the word spoken through messengers came to be confirmed, and every transgression and disobedience obtained a fair reward, how shall we be escaping when neglecting a salvation of such proportions which, obtaining a beginning through the speaking of the Lord, was confirmed to us by those who hear Him,  
God corroborating, both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His will?

exeGesés companion Bible

So we must more superabundantly heed what we heard  
- lest ever we float away.

<sup>14</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

For if the word spoken through angels  
 became steadfast  
 and every transgression and disobedience  
 took a just recompense;  
 how escape we,  
 neglecting such a vast salvation;  
 which in the beginning  
 was taken and told through Adonay  
 and established to us by them who heard;  
 Elohim also co-witnessing,  
 both with signs and omens and with divers dynamis  
 and impartations of the Holy Spirit  
 according to his own will?

Orthodox Jewish Bible

In considering all this, it is necessary for us to pay far greater attention bifraht (particularly) to the things we have heard, lest from it we may drift away.

For if the Dvar Hashem which was declared through malachim became firmly established and every peysha (transgression) and averah (disobedience to the commandment) received a gemul tzodek (just retribution), [DEVARIM 33:2, TARGUM HA-SHIVIM]

How shall we escape if we neglect so great a Yeshu'at Eloheinu, one that was declared initially through [Rebbe, Melech HaMoshiach] Adoneinu, and was confirmed and attested to us by those who heard him,

While Hashem gave solemn eidus (testimony) through otot u'moftim (signs and wonders) and nifla'ot rabbot (many miracles) and matanot (gifts) of the Ruach Hakodesh distributed according to the ratzon Hashem?

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

So [then], we [Christians] should pay closer attention to the things we have heard, so that we do not drift away from [believing and practicing] them. For if the message spoken through angels proved to be binding [Note: This is a reference to the Law of Moses. See Acts 7:53; Gal. 3:19], and every violation [of it] and disobedience [to it] received a just penalty, how will we escape [punishment] if we neglect such a great salvation? [For it was] first announced [to people] by the Lord and then confirmed to us [i.e., the writer and other Christians] by those who heard Him [i.e., the original apostles]. God also testified, along with those people, by [giving them] both signs and wonders and various miracles, and by [supernatural] gifts distributed [to them] by the Holy Spirit, as He desired.

Benjamin Brodie's trans.<sup>15</sup>

Because of this [if we want the assistance of ministering angels], we must ourselves [Paul included] pay particular attention to the things [Bible doctrines] which we have heard, so we [winner believers] won't drift off course [become distracted from the spiritual life by Satan's cosmic system].

For if the doctrine [Mosaic Law] which was spoken through the angels became certain [legally binding], and each transgression [violation of the law] and disobedience [unwillingness to be taught] received a deserved penalty [just retribution],

By what means shall we escape [avoid divine discipline], having disregarded [neglected] so mighty a salvation, which [inheritance-salvation], having been received in the beginning through the spoken words of the Lord [during the

<sup>15</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

The Expanded Bible  
Jonathan Mitchell NT

dispensation of the Hypostatic Union], **has been confirmed to us** [during the Church Age dispensation] **by those** [disciples] **who heard** [eye witnesses], **Testifying at the same time about God, by both signs** [warning a nation about its spiritual need] **and wonders** [attract attention to Christ], **and by various powers** [supernatural resources used by the disciples and apostles], **and by distributions** [spiritual gifts] **from the Holy Spirit according to His sovereign will?**

**Because of this, it is continuously necessary and binding for us to more earnestly** (or: exceedingly) **be continually holding to** (attending to; applying one's self to) **the things having been heard, lest we may flow** (or: glide; drift) **aside.**

**For you see, if the Word** (or: message) **spoken through agents** (or: messengers; folks with a message) **became firm, and every deviation** (or: side-stepping) **and imperfect hearing** (or: hearing amiss; or: disobedience) **received a fair discharge of wages,**

**how shall we proceed fleeing out** (or: escaping), **in not caring for** (or: neglecting) **so great a deliverance** (rescue; healing and restoration to health and wholeness), **which – after receiving a beginning** (or: a headship and place of ruling; a high estate; a principality [see Jude 6]) **to be repeatedly and progressively spoken** [of] **through the Lord** (or: by means of [Christ or Yahweh]) **– was made firm into us and was guaranteed as valid by those who heard,**

**God joining with added corroborating witness, both by signs and wonders and a full spectrum of** (or: various; multi-faceted) **powers and abilities, and by** (or: in) **divisions** (partings; distributions) **of set-apart Breath-effect** (or: of [the] Holy Spirit; from a sacred attitude), **corresponding to His willing** [it] **and exercising His purpose?**

Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Warning Not to Neglect Salvation**

**Because of this, it is all the more necessary that we pay attention to the things we have heard, lest we drift away.**

**For if the word spoken through angels was binding and every transgression and act of disobedience received a just penalty,**

**how will we escape if we** [\*Here “if” is supplied as a component of the participle (“neglect”) which is understood as conditional] **neglect so great a salvation which had its beginning when it** [\*Here “when” is supplied as a component of the temporal infinitive (“was spoken”)] **was spoken through the Lord and was confirmed to us by those who heard,**

**while** [\*Here “while” is supplied as a component of the temporal genitive absolute participle (“was testifying at the same time”)] **God was testifying at the same time by signs and wonders and various miracles and distributions of the Holy Spirit according to his will.**

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT<sup>16</sup>

#### **The Son of God Became a Human Being in Order to Save us**

**Because of this, we have to pay all the more attention to what we've heard, so we don't drift away from it.**

**Because even what was said through angels<sup>a</sup> turned out to be reliable-and every violation and act of disobedience got a fair punishment.**

<sup>16</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

If that's true, how are we going to get away with neglecting a salvation as great as this? It got its start being taught<sup>b</sup> by the Lord;<sup>c</sup> then it was confirmed to us by those who heard him.

God testified alongside them-with miracles,<sup>d</sup> wonders, various sorts of displays of power, and outpourings<sup>e</sup> of the Holy Spirit by God's will.

<sup>a.</sup> That is, the Law given on Sinai. The author agrees with Paul (Galatians 3:19) and Stephen (Acts 7:38; Acts 7:53) that God employed angels to help reveal the Law.

<sup>b.</sup> Lit. "spoken".

<sup>c.</sup> I.e. the Lord Jesus.

<sup>d.</sup> Traditionally: "signs".

<sup>e.</sup> Or "gifts"; Traditionally: "apportionments".

Wilbur Pickering's New T.

**Do not neglect the great salvation**

So then, we really must pay the utmost attention to the things we have heard, so that we not drift away.

For if the word spoken through angels became binding, and every violation and disobedience received a deserved penalty,<sup>1</sup>

how shall we escape if we are careless about that tremendous salvation?—it received its beginning through the Lord's declaration and was confirmed to us by those who heard Him[S],<sup>2</sup>

God adding His[F] attestation by signs, wonders, various miracles, and distributions of the Holy Spirit according to His own will.

(1) When was that? Zacharias was punished for not believing Gabriel, but the clearest example that comes to mind is the angels' warning to Sodom through Lot.

(2) By expressing himself in this way the author let's us know that he was not one of the Twelve.

**Literal, almost word-for-word, renderings:**

A Faithful Version

For this reason, it is imperative that we give much greater attention to the things which we have heard, lest at any time we should slip away.

For if the word spoken by angels was enforced without fail, and every transgression and disobedience received just recompense, How shall we escape, if we have neglected so great a salvation; which was first received when it was spoken by the Lord, and was confirmed to us by those who heard Him; God also bearing witness with them by both signs and wonders, and various miracles and gifts of the Holy Spirit, according to His own will?.

Analytical-Literal Translation

For this reason it is necessary [for] us to pay much closer attention to the [things] having been heard, lest we drift away.

For since the word having been spoken through angels became legally valid, and every transgression and disobedience received a just reward, how will we escape having disregarded so great a salvation? Which having received a beginning [by] being spoken by the Lord, was confirmed to us by the ones having heard, God adding further testimony both with signs and wonders and with various miraculous powers and distributions [fig., gifts] of [the] Holy Spirit, according to His will.

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

For this cause we ought to give the more earnest heed to the things which we have heard, lest we, through negligence, let them slip.

For if the word spoken by messengers was firm, and every transgression and disobedience received as its reward a correspondent requital, how shall we escape, if we neglect so great a salvation, which was first published by the Lord, and confirmed for us by them who heard him,

Context Group Version	<p>God giving a joint testimony, by signs, and wonders, and divers miracles, and distributions of a holy spirit, according to his own will.</p> <p>Therefore we should give the more earnest heed to the things that were heard, lest perhaps we drift away [from them].</p> <p>For if the word spoken through messengers proved steadfast, and every transgression and disobedience received a vindicated repayment of reward; how shall we escape, if we neglect so great a rescue? Which having at the first been spoken through the Lord, was made firm to us by those that heard; God also giving witness with them, both by signs and wonders, and by extensive powers, and by gifts of the Special Spirit, according to his own will.</p>
English Standard Version Far Above All Translation <sup>17</sup>	<p>.</p> <p>This <i>is</i> why we should pay attention <i>all the</i> more to the <i>things</i> heard, so that we do not at any time drift away.</p> <p>For if the word spoken by angels came to be inviolable, and every transgression and disobedience received legitimate retribution, how shall we escape if we neglect so great a salvation, which started to be spoken <i>about</i> by the Lord and was confirmed to us by those who heard <i>it</i>, while God bore additional witness with <i>them</i> in signs and miracles and various deeds of power and by distributions of holy spirit, according to his will?</p>
Green's Literal Translation Literal New Testament	<p>.</p> <p>ON ACCOUNT OF THIS IT BEHOVES MORE ABUNDANTLY US TO GIVE HEED TO THE THINGS HEARD LEST AT ANY TIME WE SHOULD SLIP AWAY. FOR IF THE BY ANGELS SPOKEN WORD WAS CONFIRMED, AND EVERY TRANSGRESSION AND DISOBEDIENCE RECEIVED JUST RECOMPENSE, HOW WE SHALL ESCAPE SO GREAT [IF WE] HAVE NEGLECTED A SALVATION? WHICH A COMMENCEMENT HAVING RECEIVED TO BE SPOKEN [OF] BY THE LORD BY THOSE THAT HEARD TO US WAS CONFIRMED; HEARING WITNESS WITH [THEM] GOD BY SIGNS BOTH AND WONDERS AND VARIOUS ACTS OF POWER, AND OF [THE] SPIRIT HOLY DISTRIBUTIONS, ACCORDING TO HIS WILL.</p>
Literal Standard Version Modern English Version Modern Literal Version 2020	<p>. manifold</p> <p>.</p> <p>Because of this, it is essential <i>for</i> us to take-heed even-more to the things which were heard, lest we might drift away.</p> <p>For* if the word which was spoken through <i>the</i> messengers became steadfast and every transgression and disobedience* received a just reward; how will we flee away, having neglected so-great a salvation, which having received <i>at the</i> beginning, <i>which</i> was to be spoken through the Lord, it was confirmed to us by the ones who heard it?</p> <p>God was testifying together-with <i>them</i>, both with signs and with wonders and with various powers and with distributions of the Holy Spirit, according-to his <i>own</i> will.</p>
Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) Niobi Study Bible	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p><b>Christ Has Dominion over the World</b></p> <p>Therefore we ought to give (even) the more earnest heed to the things which we have heard, lest at any time we should let them slip.</p> <p>For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, Do Not Neglect Salvation how shall we escape if we neglect so great a salvation, which at the first began to be</p>

<sup>17</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

spoken by the Lord and was confirmed unto us by those who heard Him, God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Spirit, according to His own will?.

Revised Young's Lit. Trans.  
R. B. Thieme, Jr. translation

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For this cause it is necessary for us to pay more attention to the things having been heard [the doctrine, not the ritual], lest at any time we might drift past them. For if the doctrine having been communicated through angels became permanent [and it did], and every violation of the law and negative volition received a just punishment [and it did]. By what means shall we escape having disregarded so great a salvation; which was at first communicated through the Lord, and was verified under the authoritative teaching of those having heard. And the God confirming their witness, both by means of signs and wonders, also by means of a variety of powers, and by distribution of spiritual gifts from the source of the Holy Spirit according to his will.

A Voice in the Wilderness

Therefore we need to more abundantly heed the things we have heard, so that they do not slip our minds. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense, 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, God also bearing witness both with signs and wonders, with various works of power, and gifts of the Holy Spirit, according to His own will?

Updated Bible Version 2.17

Webster's Translation

World English Bible

Worrell New Testament

Young's Updated LT

**The gist of this passage:**

1-4

Hebrews 2:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
δεί (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
περισσοτέρως (περισσοτέρως) [pronounced per-is-sot-EHR-occe]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056



Hebrews 2:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i> ]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	present active infinitive	Strong's #4337
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i> ]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
akoúō (ἀκούω)[pronounced <i>ah-KOO-oh</i> ]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	neuter plural, aorist passive participle; dative, locative or instrumental case	Strong's #191

**Translation:** *Because of this, it keeps on being necessary for us to pay greater attention to the things [we] have heard...*

There are no chapter breaks in the original manuscripts. So *because of this* refers back to the content of the first chapter, which testifies to the fact that Jesus is God and He is not an angel.

There has been a great deal said about Jesus, and writer of Hebrews says, "We need to pay greater attention to these things which we have heard." The author is using the *editorial we*. He has paid close attention to what has taken place; but the Jews in Jerusalem and Judæa have not. Some have let go of the **gospel** completely; others just do not hold onto it as a foundational principle of life.

Hebrews 2:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
pararrhuéō (παρῤῥυέω) [pronounced <i>par-ar-hroo-EH-oh</i> ]	<i>to be washed away; to glide by: figuratively: lest we be carried by, (carelessly) pass by; lest the salvation which these things heard show us how to obtain, slip away from us; a thing escapes me; slips my mind</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #3901 (hapax legomena)

**Translation:** *...lest we let [these things] slip away [from us].*

"We ought not let this information about Jesus, along with the gospel, simply slip away from us," is the suggestion from the writer of Hebrews.

Hebrews 2:1 **Because of this, it keeps on being necessary for us to pay greater attention to the things [we] have heard lest we let [these things] slip away [from us].** (Kukis nearly literal translation)

Hebrews 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, aorist passive participle, nominative case	Strong's #2980
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
bébaios (βέβαιος, α, ov) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, reliable, stable, well-established</i>	masculine singular comparative adjective in the accusative case	Strong's #949

This word is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely.

**Translation:** For if the word through messengers was spoken has become certain,...

*Messengers* is the word *aggeloi* (ἄγγελοι) [pronounced AHN-geh-loy], and it means, *messengers, envoys, the ones who are sent, angels, messengers from God*. Strong's #32. Although this is often a word applied specifically

to angels, it does not have to be exclusively used that way (even though the writer of Hebrews used it to mean *angels* in the previous chapter. This is a perfectly good word to refer to messengers of all types, which is going to be made clear in the context.

Hebrews 2:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πάσα (πάσα) [pronounced <i>PAH-sah</i> ]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
παράβασις (παράβασις) [pronounced <i>par-AB-as-is</i> ]	<i>violation, breaking of laws, transgression</i>	feminine singular noun; nominative case	Strong's #3847
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παρακού (παρακούη) [pronounced <i>par-ak-o-AY</i> ]	<i>a hearing amiss; inattention; (an act of) disobedience</i>	feminine singular noun; nominative case	Strong's #3876
λαμβάνω (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2983
ἐνδικός (ἐνδικός) [pronounced <i>EHN-dee-koss</i> ]	<i>righteous; according to right, in the right, just</i>	feminine singular adjective; accusative case	Strong's #1738
μισθαποδοσία (μισθαποδοσία) [pronounced <i>mis-thap-od-oss-EE-ah</i> ]	<i>payment of wages due, recompense; reward</i>	feminine singular noun; accusative case	Strong's #3405

**Translation:** ...then every transgression and (act of) disobedience receives a righteous recompense.

We have a just God, and every transgression and act of disobedience should receive a righteous payment from God. That is, we should be punished by God for every wrong thing that we have done. That is the requirement of a righteous God. The recipients of this letter would all testify to this.

Hebrews 2:2 For if the word through messengers was spoken has become certain, then every transgression and (act of) disobedience receives a righteous recompense. (Kukis nearly literal translation)

Hebrews 2:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πῶς (πῶς) [pronounced <i>pohç</i> ]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459

## Hebrews 2:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ekpheúgō (ἐκφεύγω) [pronounced ehk-FYOO-go]	<i>to escape, to flee (out, away); to seek safety in flight</i>	1 <sup>st</sup> person plural, future (deponent) middle indicative	Strong's #1628
têlikoutos/têlikautê (τηλικούτος/τηλικαύτη) [pronounced tay-lik-OO-toss, tay-lik-OW-tay]	<i>so vast, so great, so mighty; such as this</i>	feminine singular adjective; genitive/ablative case	Strong's #5082 (masculine and feminine forms given)
Thayer definitions: 1) of age; 1a) of such an age; 1b) of so great an age, so old; 1c) so young; 2) of so great a size, in bulk; 3) such and so great.			
ameléō (ἀμελέω) [pronounced ahm-el-EH-oh]	<i>not showing concern, not caring for, neglecting, being careless of, making light of, being negligent of, showing no regard for</i>	masculine plural, aorist active participle, nominative case	Strong's #272
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

**Translation:** How will we escape, having neglected so great a salvation;...

The writer of Hebrews asks, "How do we escape these punishments, which are certain to come from a righteous God? If we have neglected so great a salvation, what else remains for us but justice?"

## Hebrews 2:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; accusative case	Strong's #746
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	feminine singular, aorist active participle; nominative case	Strong's #2983
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present passive infinitive	Strong's #2980

Hebrews 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

**Translation:** ...which was received at the beginning, continually spoken by the Lord...

The testimony of salvation was delivered from the beginning (referring back to the Old Testament); and it was continually spoken about by the Lord. It is Jesus Who said, "Come to Me, all of you who are heavily burdened, and I will give you rest."

Hebrews 2:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural; aorist active participle; genitive/ablative case	Strong's #191
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ἡμᾶς (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
βεβαίῳ (βεβαιῶ) [pronounced beb-ah-YOH-oh]	<i>to confirm, to verify, to make firm, to establish, to make sure</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #950

**Translation:** ...[and] confirmed to us by those hearing [Him].

This message was confirmed by those who heard Jesus. So, the recipients of this letter may not have heard from Jesus directly, but others who heard him confirm the message of salvation.

Hebrews 2:3 How will we escape, having neglected so great a salvation; which was received at the beginning, continually spoken by the Lord [and] confirmed to us by those hearing [Him]. (Kukis nearly literal translation)

Hebrews 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunepimarturéō (συνεπιμαρτυρέω) [pronounced soon-ep- ee-mar-too-REH-oh]	<i>testifying to, attesting to; uniting in adding testimony, testifying simultaneously, joining in and bearing witness to</i>	masculine singular, present active participle; genitive/ablative case	Strong's #4901 (hapax legomena)
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
sêmeía (σημεῖα) [pronounced say-MY- ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4592
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
térata (τέρατα) [pronounced TEHR-at- ah]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, dative, locative or instrumental case	Strong's #5059
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poikilos (ποικίλος) [pronounced poy-KEE- loss]	<i>various [in character]; diverse, manifold; a various colours, variegated; of various sorts</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4164
dúnámeis (δύναμεις) [pronounced DOO- nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1411

**Translation:** [Furthermore] the God kept on testifying with signs and miracles and various works of powers...

God also testified as to the truth of the gospel. He provided, signs, miracles and the works of power.

Hebrews 2:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πνευμα (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
merismoι (μερισμοί) [pronounced <i>mer-ihs-MOY</i> ]	<i>distributions; divisions; partitions, separations; gifts</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3311
κατά (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
αυτου (αυτου) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
thélēsis (θέλησις) [pronounced <i>THEL-ay-sis</i> ]	<i>will, volition; determination (properly, the act), an option</i>	feminine singular noun; accusative case	Strong's #2308 (hapax legomena)

**Translation:** ...and by gifts of the Holy Spirit, according to His will.

The Holy Spirit gave gifts to the Apostles—the messengers of the message of Jesus—and these gifts were distributed according to the will of God the Father.

The idea is, the recipients of this letter have seen multiple testimonies from multiple messengers; and the writer is encouraging them to pay close attention to all these things which they have heard.

Hebrews 2:4 [Furthermore] the God kept on testifying with signs and miracles and various works of powers and by gifts of the Holy Spirit, according to His will. (Kukis nearly literal translation)

Hebrews 2:1–4 Because of this, it keeps on being necessary for us to pay greater attention to the things [we] have heard lest we let [these things] slip away [from us]. For if the word through messengers was spoken has become certain, then every transgression and (act of) disobedience receives a righteous recompense. How will we escape, having neglected so great a salvation; which was received at the beginning, continually spoken by the Lord [and] confirmed to us by those hearing [Him]. [Furthermore] the God kept on testifying with signs and miracles and various works of powers and by gifts of the Holy Spirit, according to His will. (Kukis nearly literal translation)

Hebrews 2:1–4 Because of Who Jesus is, it is necessary for us to pay closer attention to all the things which we have been taught, lest those things slip away from the forefront of our thinking. If the word of the gospel, as spoken by a variety of messengers, then we recognize that every transgression and every act of disobedience must be paid for. A righteous God will give us a righteous payment. How do we escape the certain payment for these acts of ours, if we have neglected so great a salvation as the one provided by Jesus Christ? We knew about this salvation from the very beginning; the Lord confirmed it to us during the first advent; and, on top of this, God testified to the truth of the gospel using signs, miracles, various works of power and by giving others the gifts of the Holy Spirit, which things are done according to God's will. (Kukis paraphrase)

For not to messengers He subordinated the world, the (one) about [to be] concerning of which we keep on speaking. Now has testified somewhere one, who kept on saying, "Who is man that You keep on being mindful of him or a son of man that you keep on visiting him? You made him a little lower a little time beside messengers. Glory and honor You crown him and You will place him over the works of the hands of you. All (things) You have subordinated under the feet of him."

Hebrews  
2:5–8a

For He did not subordinate the world to angels, the (one) about [to be], regarding which we keep on speaking. Now someone has testified somewhere, saying, "Who is man that You keep on being mindful of him or the son of man that you keep on looking out for him? You made him a little lower than the angels [for] a little time. [However,] You will crown him with glory and honor and then place him over the works of Your hands. You will subordinate all things under His feet."

God did not subordinate the world which is about to be to angels (this is one of the things we speak about). There is a Scripture which says (I cannot recall where it is or who wrote it), "Just who is man that You keep on being mindful of him; or the son of man that you look out for him? For a short time, You made man to be lower than the angels; however, at some point, You will crown him with glory and with honor, and then place him over the works of Your hands. You will place all things under His control."

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) For not to messengers He subordinated the world, the (one) about [to be] concerning of which we keep on speaking. Now has testified somewhere one, who kept on saying, "Who is man that You keep on being mindful of him or a son of man that you keep on visiting him? You made him a little lower a little time beside messengers. Glory and honor You crown him and You will place him over the works of the hands of you. All (things) You have subordinated under the feet of him."

Complete Apostles Bible For He did not subject the world which is to come, concerning which we speak, to angels.  
But someone somewhere testified, saying: "What is man that You are mindful of him, or the son of man that You visit him?  
You made him a little lower than the angels, You crowned him with glory and honor, You have subjected all things under his feet."

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) For God hath not subjected unto angels the world to come, whereof we speak. But one in a certain place hath testified, saying: What is man, that thou art mindful of him? Or the son of man, that thou visitest him?



Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour and hast set him over the works of thy hands.  
Thou hast subjected all things under his feet.

V. Alexander's Aramaic  
Eastern Aramaic Manuscript  
James Murdock's Syriac NT

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For to the angels he hath not subjected the world to come, of which we speak. But as the scripture testifieth, and saith: What is man, that thou art mindful of him? and the son of man, that thou attendest to him?

Thou hast depressed him somewhat lower than the angels: glory and honor hast thou put on his head; and thou hast invested him with authority over the work of thy hand.

Original Aramaic NT

And all things hast thou subjected under his feet.

For it was not to Angels that he subjected the future world, about which we are speaking;

But as The Scripture\* testifies and says, "What is a man, that you remember him, and the son of man that you care for him?"

"You have brought him a little lower than The Angels. You have placed glory and honor on his head and you have authorized him over the works of your hands."

"You have subjected all things under his feet."

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

For he did not make the angels rulers over the world to come, of which I am writing. But a certain writer has given his witness, saying, What is man, that you keep him in mind? what is the son of man, that you take him into account?

You made him a little lower than the angels; you gave him a crown of glory and honour, and made him ruler over all the works of your hands:

You put all things under his feet.

Bible in Worldwide English

God did not put the next world under angels for them to rule over. That is the world we are talking about.

In one place the holy writings say, What is man and why do you think about him? What is the Son of a Man and why do you care about him?

You made him lower than angels for a little while. But then you made him very great and high.

You put everything under him for him to rule over.

Easy English  
Easy-to-Read Version—2008

.  
God did not choose angels to be the rulers over the new world that was coming. That future world is the world we have been talking about.

It is written some place in the Scriptures, "Why are people so important to you? Why do you even think about them? Why do you care about the son of man? Is he so important? For a short time you made him lower than the angels. You crowned him with glory and honor. You put everything under his control."

God's Word™

He didn't put the world that will come (about which we are talking) under the angels' control.

Instead, someone has declared this somewhere in Scripture: "What is a mortal that you should remember him, or the Son of Man that you take care of him? You made him a little lower than the angels. You crowned him with glory and honor. You put everything under his control."

Good News Bible (TEV)

God has not placed the angels as rulers over the new world to come---the world of which we speak.

Instead, as it is said somewhere in the Scriptures: "What are human beings, O God, that you should think of them; mere human beings, that you should care for them? You made them for a little while lower than the angels; you crowned them with glory and honor, and made them rulers over all things."

- The Message .
- NIRV .
- New Life Version .
- New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

- Contemporary English V. We know that God did not put the future world under the power of angels. Somewhere in the Scriptures someone says to God, "What makes you care about us humans? Why are you concerned for weaklings such as we? You made us lower than the angels for a while. Yet you have crowned us with glory and honor. And you have put everything under our power!"
- The Living Bible .
- New Berkeley Version .
- New Century Version .
- New Living Translation .
- The Passion Translation For God will not place the coming world, of which we speak, under the government of angels. But the Scriptures affirm: What is man that you would even think about him, or care about Adam's race. You made him lower than the angels for a little while. You placed your glory and honor upon his head as a crown. And you have given him dominion over the works of your hands, For you have placed everything under his authority.
- UnfoldingWord Simplified T. For it was not to the angels that God subjected the world to come, about which we are speaking. Instead, someone has somewhere testified, saying, " What is man, that you are mindful of him? Or a son of man, that you care for him? You made man a little lower than the angels; you crowned him with glory and honor. [ Some older version add, and you have put him over the works of your hands. ] You put everything in subjection under his feet."
- Williams' New Testament For it was not to angels that He gave authority over that world to be, of which we are speaking. For someone somewhere has solemnly said: "What is man that you should think of him, or the Son of Man that you should care for Him? You made Him inferior to angels for a little while, yet you have crowned Him with glory and honor, you have set Him over the works of your hands, You have put all things under His feet!"

**Partially literal and partially paraphrased translations:**

- American English Bible .
- Beck's American Translation .
- Breakthrough Version You see, He didn't place the future civilized world (about which we are speaking) under angels. But someone somewhere was a strong witness *to the fact*, saying *in Psalm 8:4-6*, "What is a person that You remember him or a person's son that You keep an eye on him? You made him some bit less than angels. You crowned him with an award wreath of magnificence and value[[[ and You put him in charge over the works of Your hands]]]. You placed everything beneath his feet."
- Common English Bible .
- Len Gane Paraphrase For he has not made the world to come--of which we speak--subject to angels.

But someone somewhere gave his witness saying, "What is man, that you would remember him, or the son of man that you would come and help him.

"You made him a little lower than the angels; you adorn him with glory and honor; you set him over the works of your hands.

"You put everything under his feet."

A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	God has not given to angels the control of that Future World of which we are speaking! No; a writer has declared somewhere-- 'What is Man that thou shouldst remember him? Or a Son of Man that thou shouldst regard him? Thou hast made him, for a while, lower than angels; With glory and honour thou hast crowned him; Thou hast set him over all that thy hands have made; Thou hast placed all things beneath his feet.'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<b><i>Jesus is the Source of Our Salvation</i></b> For he did not put the coming world we are talking about under the control of angels. Instead, someone has declared somewhere, "What is man that you should remember him, or the son of man that you should care for him? You made him a little lower than the angels, yet you crowned him with glory and honor and put everything under his feet." [Ps 8:5-7 (LXX)]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For to the angels has HE not put in subjection the earth to come, whereof we speak. But one in a certain place testified saying, What is man, that you are mindful of him? or the Son of Man, that you visited him? You made him a little lower than the angels; you crowned him with glory and honor and did set him over the enterprises of your hands: You have put all things in subjection under his feet.
Weymouth New Testament	It is not to angels that God has assigned the sovereignty of that coming world, of which we speak. But, as we know, a writer has solemnly said, "HOW POOR A CREATURE IS MAN, AND YET THOU DOST REMEMBER HIM, AND A SON OF MAN, AND YET THOU DOST COME TO HIM! THOU HAST MADE HIM ONLY A LITTLE INFERIOR TO THE ANGELS; WITH GLORY AND HONOUR THOU HAST CROWNED HIM, AND

	HAST SET HIM TO GOVERN THE WORKS OF THY HANDS. THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS FEET."
Wikipedia Bible Project	For he did not subject the coming inhabited world to angels, the world concerning which we speak. But someone somewhere witnessed saying, "What is a human that you remember him or the son of a human that you look on him? You made him a little lower than the angels. You crowned him with glory and honor. You subjected all things under his feet."
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For He did not put the coming world under cherubs, about which we speak, but one fully testified somewhere, saying, "What is man, that You are mindful of him; or the son of man, that You look upon him? You made him a little less than the cherubs; You crowned him with glory and honor; and You set him over the works of Your hands. You subjected all things under his feet."
Holy New Covenant Trans.	God did not put the future world (which we are talking about) under the angels. Someone has said somewhere in the Scriptures: "What is man, that You should care about him? What are his children, that You should take care of them? You made man a little lower than angels. You crowned him with glory and honor. You put everything under his control."
The Scriptures 2009	For it is not to messengers that He has subjected the world to come, concerning which we speak. But somewhere one has witnessed, saying, " <b>What is man that You remember him, or the son of man that You look after him?</b> <b>“You have made him a little lower than Elohim.<sup>a</sup> You have crowned him with esteem and respect, and set him over the works of Your hands.</b> <sup>a</sup> According to the Greek text - messengers; however, this verse is quoted from Psalm 8:5. <b>“You have put all in subjection under his feet.”</b> Psalm 8:4-6
Tree of Life Version	For it is not to angels that God has subjected the olam ha-ba—about which we speak. But somewhere someone has testified, saying, "What is man, that You are mindful of him, or the son of man, that You care for him? For a little while, You made him lower than the angels. You crowned him with glory and honor. You put all things in subjection underneath his feet."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...not for [to] angels [He] subjects the world the [one] intending about whom [We] speak testifies but somewhere Someone Saying What? is Man for [You] recall him or {What? is} Son [of] man for [You] watch him [You] lower him little something against angels [with] recognition and [with] honor [You] crown him all [things] [You] subject under the feet [of] him in the+ for {him} to subject [to] him the all [things] no [thing] [He] leaves [to] him (not) subjected now but not yet [We] see [to] him the all [things] having been subjected...

Alpha & Omega Bible  
Awful Scroll Bible

.  
For angelic messengers arrange- not -under, the inhabitation being about to be, concerning which we speak of.

What is more, someone somewhere thoroughly-testifies, instructing, "What is man, certainly-of-whom You is mindful of him, or the Son of Man, certainly-of-whom You watch-over him?

(")You made Him some short while inferior, off from the angelic messengers, You crown Him with Splendor and Honor, and set- Him -down over the works of Your hand,

(")Everything You arrange- down -under his feet."

Concordant Literal Version

For not to messengers does He subject the impending inhabited earth, concerning which we are speaking."

Yet somewhere someone certifies, saying, "What is man, that Thou art mindful of him, Or a son of mankind, that Thou art visiting him?

Thou makest him some bit inferior to messengers, With glory and honor Thou wreathest him, And dost place him over the works of Thy hands."

All dost Thou subject underneath his feet.

exeGesés companion Bible

For he subjugates not the world to come whereof we speak to angels.

#### **THE SON LOWERED AND WREATHED**

But somewhere someone witnessed, wording,

What is humanity, that you remember him?

Or the son of humanity, that you visit him?

You lowered him somewhat less than the angels \*;

you wreathed him with glory and honor

and seated him over the works of your hands:

you subjugated all under his feet.

Orthodox Jewish Bible

For Hashem did not subject the Olam Habah, about which we are speaking, to Malachi.

But someone has given solemn eidus (testimony) somewhere, "MAH ENOSH KI TIZKERENU UVEN ADAM KI TIFKEDENU? ("What is Man that You are mindful of him or the Son of Man that You care for him?

"You made him a little lower than the angels and you crowned him with glory and splendor and you made him ruler over the works of your hands")

KOL SHATAH TACHAT RAGLAV ("Putting everything under his feet" TEHILLIM 8:5-7).

Rotherham's Emphasized B. .

#### **Expanded/Embellished Bibles:**

*The Amplified Bible*

An Understandable Version

.  
For God did not place the coming inhabited world [Note: "The coming inhabited world" here probably refers to the present Christian age. It was viewed as "coming" from the perspective of Old Testament times], under the control of angels [and] that is the world we are talking about.

But someone has testified somewhere [Psa. 8:4-6], "What is man, that you [i.e., God] should remember him? Or the son of man [i.e., mankind], that you should care about him? You made him a little bit lower than the angels [i.e., a little less exalted]. [Note: Although these Psalms passages referred to mankind, they are here applied to Jesus. See verse 9]. You crowned him with splendor and honor {some ancient manuscripts add the following phrase} "and placed him as ruler over what you made". You placed everything under his feet." [Note: This is true of both mankind (Gen. 1:26-28) and of Jesus (Eph. 1:22-23) ].

Benjamin Brodie's trans.

For He did not place the inhabited earth which will come [during the millennium] under the authority of angels, concerning those [ministering spirits for those who inherit salvation] we have been discussing.

Moreover, someone [David], somewhere [in Psalm 8:4-6], testified, saying: "What is man that You Yourself [God the Father] are constantly concerned for him, or the Son of man [Jesus Christ] that You Yourself constantly oversee Him?" "You made him [mankind] for a brief time inferior to angels. You crowned him [Adam as 1<sup>st</sup> ruler of the earth] with glory and honor. You [the Father] have subordinated all things under his [man's] feet."

The Expanded Bible  
Jonathan Mitchell NT

For, did He not align the impending habitable world – about which we continue speaking – under agents? (or: You see, not to messengers, or folks with a message, does He subject the habitually occupied house – the one [which is] about to be – concerning which we repeatedly speak.)

Now a certain person, somewhere, made a solemn testimony (or: gave proof through thorough evidence), saying, "What is a human, that You remember him? Or a son of man (= the human being), that You continually visit, inspect (look observantly at), help and look after him?"

"You made him a brief time inferior, at the side of agents (or: alongside folks with a message); You crowned him with glory and honor (or: You put a celebration and victor's wreath on him in a manifestation which called forth praise with a good reputation, and for value), and then You set him down (or: made him to stand; or: = appointed him) upon the works (or: actions) of Your hands.

"You subjected all things (or: You humbly align and arrange all people) under his feet, in order to support him." [Ps. 8:5-7]

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

**Bible Translations with Many Footnotes:**

Lexham Bible

***The Son's Humiliation and Suffering***

For he did not subject to angels the world to come, about which we are speaking. But someone testified somewhere, saying,

"What is man, that you remember him,  
or the son of man, that you care for him?"

You made him for a short time lower than the angels;  
you crowned him with glory and honor; [Several important manuscripts add "and placed him over the works of your hands" to the end of v. 7]

you subjected all things under his feet. [A quotation from Ps 8:4–6]

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.

The Spoken English NT

After all, we're talking about the world to come.<sup>f</sup> God didn't put that world under the authority of angels.  
 But somebody testifies somewhere in scripture,  
 What is humanity,  
 That makes you notice us?<sup>g</sup>  
 Or what is a human being,<sup>h</sup>  
 That makes you take care of us?  
 You've placed humanity a little<sup>i</sup> lower than the angels;  
 You've crowned us with glory and honor.  
 You've placed everything under our feet.<sup>j</sup>

f. He's referring back to 1:10-13, which looks to the transition to a new creation in which Christ rules.

g. Lit. "it".

h. Traditionally: "a son of man," i.e. a human being as such.

i. Or "for a little while"

j. Psalm 8:5-7. I've recast this quotation to make it gender-inclusive.

Wilbur Pickering's New T.

### Temporarily lower than the angels

Because it is not to angels that He has subjected the coming inhabited earth,<sup>3</sup> about which we are speaking;

rather, there is a place where someone testified<sup>4</sup> saying: "What is man that You are mindful of him, or son of man that you care for him?"

You made him lower than the angels, for a little while;<sup>5</sup> You crowned him with glory and honor,<sup>6</sup>

You subjected all things under his feet."

(3) The new earth that follows this one will not be administered by angels, so who will do the administering? I agree with those who hold that this life is a classroom wherein the redeemed are being prepared for their functions in the new earth, and some of those functions will be administrative.

(4) I find this turn of phrase to be curious; the author knew his Old Testament well, and presumably knew he was citing a Psalm (8:4-6)—why such a roundabout reference?

(5) The human being is superior to the angelic being in essence; we bear God's image and they don't, and once glorified that superiority will be obvious, but only for the redeemed. Those who serve Satan subordinate themselves to him, and thus can never rise above him. If Lucifer's rebellion was provoked, as I suppose, by the creation of a being superior to himself, he is doing very well at getting his 'revenge', by depriving the vast majority of humanity of that superiority (and so the next verse does not apply to them).

(6) Some 25% of the Greek manuscripts add, "and set him over the works of your hands", as in TR, AV, NKJV.

### Literal, almost word-for-word, renderings:

A Faithful Version

. fully testified

Analytical-Literal Translation

For He did not subject to angels the coming inhabited earth, concerning which we are speaking.

But someone somewhere solemnly testified, saying, "What is humanity [or, man], that You remember him, or [the] son of humanity, that You look after him?"

"You made him only a little lower [or, only for a short while lower] than [the] angels;

You awarded him the victor's wreath [of] [or, crowned him with] glory and honor,

"You put all [things] in subjection under his feet."

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT	For he did not subject to angels the dispensation to come, of which we are speaking; but one in a certain place hath testified, saying, 'What is man, that thou shouldst be mindful of him! Or a son of man, that thou shouldst visit him! Thou madest him a little lower than angels; With glory and honour thou hast crowned him, And set him over the works of thy hands.
Context Group Version	For not to messengers did he subject the Empire to come, from which we speak. But one has somewhere testified, saying, What is man, that you are mindful of him? Or the son of man, that you visit him? You made him a little lower than the messengers; You crowned him with public honor and majesty. You put all things in subjection under his feet.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* he did not subject the future inhabited-earth to messengers, concerning what we are speaking. But some <i>writer</i> thoroughly testified somewhere, saying, 'What is man, that you remember him? Or the son of man, that you visit him? You made him a bit of something inferior <i>less</i> than the messengers. You crowned him with glory and honor. {T} <i>And stood him over the works of your hands.</i> You subjected all things underneath his feet.' {Psa 8:4-6}
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>The Son Made Lower than Angels</b> For it was not unto angels that He put in subjection the world to come, of which we speak. But one at (in) a certain place testified, saying, "What is man, that You(s) are mindful of him? Or the son of man, that You(s) visitest him? You(s) madest him a little lower (inferior (for a while)) than (to) the angels; You(s) crowned him with glory and honor and set him over the works of Your(s) hands. You(s) have put all things in subjection under his feet."
Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. For he has not put under the authority of angels the coming civilization, concerning which we communicate. It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him? For a brief time you made him [the first Adam] inferior to angels]; you have crowned him with glory and honour [which belongs to you]. Emphatically all things you have subordinated underneath His feet. For in subordinating the all things to Him [Jesus Christ]. He [the Father] omitted not one thing insubordinate to Him. All things you [the Father] have subordinated underneath His feet."
Updated Bible Version 2.17	.
A Voice in the Wilderness	. certain place
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**



Hebrews 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; dative, locative or instrumental case	Strong's #32
hupotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5293
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	feminine singular, present active participle; accusative case	Strong's #3195

**Translation:** For He did not subordinate the world to angels, the (one) about [to be],...

There is a word used here which earlier in this chapter, I said it ought to remain translated *messengers*; but right here, I will tell you it should be *angels*. It is the same word, so why would it be translated in a different way?

Back in v. 2, the key is the communication of doctrine—specifically the gospel message—and this was done by many entities. Therefore, I believe that *messengers* is the proper way to go. However, here, and in Hebrews 1:5 & 7, the context is setting up a contrast. In chapter 1, it was a contrast between the angels and God's Son. In this context, the contrast is between the angels and man. The contrast being set up in this passage makes no sense if it is made between the various communicators of the gospel message and mankind. However, the contrast between what God is going to do for man, which is in contrast with His plan for angels—that understanding (which is pretty much universally accepted) makes perfect sense.

There is a *world* coming, a world which is about to be. The noun here is *oikoumenê* (οἰκουμένη) [pronounced *oy-kou-MEHN-ay*], which is variously translated, *earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]*. Strong's #3625. There are quite a number of these words built upon the word *house*, which is *oikos* (οἶκος) [pronounced *OY-koss*]. One of those words we sometimes translate *dispensations* — *oikonomia* (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*]. The world which is about to be is not the new heavens and new earth (as described in Revelation), but the earth of the **Millennium**. There will be the substantial change of perfect environment (although there will be men during that **dispensation** born with **sin natures**). The earth can be a perfect environment, because the devil and his angels will be under lock and key during that time.

An even better understanding for this word, in this context, is *civilization*. We will consider this word in the Biblical sense. The next civilization will be the Millennium.

### The Doctrine of Civilizations (by R. B. Thieme, Jr.)

- 1) A civilization begins a period of human history with believers only, or with innocent persons only, and terminates with a cataclysmic judgement. In the cataclysmic judgement the entire population of the world is destroyed, except for believers, and believers begin the next civilization. So a civilization is like a dispensation in that it is a period of history, but it has different termini with the exception of the Millennium.
- 2) Each civilization has its own climate, its own environment and characteristics within the species — that is, man has a different life span in each civilization, weather is different in each civilization, animals are different; but each species remains, there is no transmutation. We have the pre-diluvian civilization — the civilization before the flood. It started with two people, man and woman in innocence; it terminates with a cataclysm, the flood. The second civilization is called the post-diluvian civilization. It begins with eight believers — Noah plus seven. It includes the Age of Israel, the Church Age, the Rapture of the Church, the Tribulation and the second advent. So it begins with believers only and it ends with the baptism of fire by which all unbelievers are removed from the world and cast into fire. Then the third civilization is the Millennium, the reign of Jesus Christ for a thousand years. It begins with believers only. These are the “wheat”; the tares are removed. This is perfect environment at the end of which there is another great cataclysm, the destruction of the universe, the removal of the unbelieving population of the Millennium which is cast into the lake of fire with the devil and his angels. The final civilization is the eternal one — believers only.
- 3) The first civilization is called antediluvian or pre-diluvian. It began with Adam in innocence and concludes with the universal flood which destroyed all the population of the earth but eight people.
- 4) The second civilization is post-diluvian. It began with Noah's family — all believers — and concludes with the second advent judgement of the baptism of fire. In this manner all of the unbelievers on the earth are removed at one time. That is the fulfilment of Matthew 25 — “**Two shall be in the field; one shall be taken, the other left.**” Many related parables; good and bad tares, wise and foolish virgins, etc. The earth will be repopulated by the believers who remain.
- 5) The third civilization is the Millennium which begins with Tribulational saints who survive the Tribulation — they are alive at the second advent — and it concludes with a rebellion led by Satan personally: the Gog and Magog revolution, at the end of which is the last judgement and the earth is destroyed by fire.
- 6) The fourth civilization is eternal in nature, it has no end. Therefore it is believers only in resurrection bodies. It begins with the new heavens, the new earth and the new Jerusalem. It has no termination, there will never again be unbelievers in a civilization.
- 7) Each civilization begins with a divine blessing and terminates with a divine judgement, except the last which has no termination and there is no end to divine blessing for believers in resurrection bodies. It begins with perfect climate.

This was taken from my notes of R. B. Thieme, Jr.'s 1972 Hebrews series, lesson #8. At some point, I will need to redo this doctrine.

Now, who is going to rule of the earth? Who is going to rule over this next **civilization**? We will rule, under the leadership of Jesus Christ. He will reign over the earth. But, who is not going to reign at that time? The angels.

Hebrews 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περι) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hês (ἧς) [pronounced <i>hayç</i> ]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
lalêô (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #2980

**Translation:** ...regarding which we keep on speaking.

In this passage, author of Hebrews makes somewhat of an difficult statement, followed by a clue as to who he is.

We have a relative pronoun here, which is a feminine singular. There is only one thing that it could refer back to, and that is *world*—specifically, the world in the Millennium. So I would understand that to be the backdrop for the quotation made here, which is vv. 6b–8a. That is, the crowning of Jesus Christ with honor and glory (v. 7), and putting all things in subjection to Him (v. 8a) all takes place on the earth during the Millennium. There will be some additional passages quoted which will also have the earth during the Millennium as its backdrop.

We also have, in this short phrase, the 1<sup>st</sup> person plural, present active indicative of lalêô (λαλέω) [pronounced *lah-LEH-oh*], which means, *to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized*. Strong's #2980. Just who the heck is *we* and why is the word lalêô used?

I have some ideas here, but none of them strike me as being exactly right. (1) The writer has used the *editorial we* previously, and is this what he is doing again? Is his mind and imagination so active as to imagine he and the Hebrews to whom he is writing in an animated discussion right now? In an *editorial we*, generally speaking, both parties are participating in the action of whatever is happening.

(2) The writer would not be referring to previous time when he came to Jerusalem and other parts of Judæa, and he taught this information. If that were the case, he would have used lalêô in either the imperfect tense, which describes continuous action in past time. Or, the perfect tense, describing what the writer had taught before, and the importance of this information continues to this point in time. The present tense suggests that this is an action which he continues doing.

(3) A third thought: the writer is writing, but he is also engaged in conversation with others with whom he is discussing this letter as he writes it. So, even though there is one writer, there is discussion going on in the background which is related to this epistle. This would make sense, considering, how would a single individual, whose name is unknown to us, decide, "I really need to write a letter to the Hebrew people" and then he does, and sends it, unsigned (apparently) to the church at Jerusalem (or to various churches throughout Judæa).

So far, I have not come across any commentator who gave much thought to these three words, beyond the idea that, the next civilization is going to be the backdrop for some more things which the writer will say. No one has addressed the word *we* or the present tense or the use of this particular verb, which is almost always used for verbal communication (that is its emphasis). Did I nail it with one of those three explanations, or did I miss the point entirely myself?

Hebrews 2:5 For He did not subordinate the world to angels, the (one) about [to be], regarding which we keep on speaking. (Kukis nearly literal translation)

Hebrews 2:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahēe</i> ]	<i>to testify, to attest to, solemnly affirm</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1263
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pou (πού) [pronounced <i>poō</i> ]	<i>where; somewhere, about, a certain place; nearly</i>	disjunctive particle	Strong's #4225
tís (τις) [pronounced <i>tihç</i> ] ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

**Translation:** Now someone has testified somewhere, saying,...

Given what was discussed in the previous verse, is it possible that the writer of Hebrews has one or more people with him, and he stops from time to time, and says, "Okay, what about this point that I am making?" Or, "I know that there is documentation for what I am saying here, but I don't recall where it is."

Essentially, the writer is saying, "I need to present a quotation to you, but it has stumped me as to who wrote it and where this quote can be found. But, I assure you that it is there."

Hebrews 2:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i> ]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
estí (ἐστί) [pronounced <i>ehs-TEE</i> ] or estín (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

Hebrews 2:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
mimnêskō (μιμνήσκω) [pronounced mim-NACE-koe]	<i>to remember, to remind, to be mindful of; to be remembered</i>	2 <sup>nd</sup> person singular; present (deponent) middle/passive indicative	Strong's #3403
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...“Who is man that You keep on being mindful of him...”

The author will quote Psalm 8:4–6. Given the size of the universe and given the greatness of God, why would God pay any attention to man? Man is a weak, fallen creature; and there are billions of us. David asks, “What do You give us any thought at all?”

Hebrews 2:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahee]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1980

## Hebrews 2:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...or the son of man that you keep on looking out for him?

The Greek and Hebrew verbs are somewhat different here. The Greek verb is episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahee]; and it means, *to visit; to look out for; to go [out] to see; to inspect; to come to help; to select*. Strong's #1980. The Hebrew verb is the Qal imperfect of pâqad (פָּקַד) [pronounced paw-KAHD], which means, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census*. The emphasis is upon personal contact. Strong's #6485 BDB #823.

Again, the overall question is, *why would Almighty God choose to have any contact with man?*

Hebrews 2:6 **Now someone has testified somewhere, saying, "Who is man that You keep on being mindful of him or the son of man that you keep on looking out for him?"** (Kukis nearly literal translation)

## Hebrews 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elattoô (ἐλαττώω) [pronounced el-at-TOH-oh]	to make inferior, to make lower, to diminish, to lessen [in rank or influence]	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #1642
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
brachus (βραχύς) [pronounced brahm-OOS]	short (distance), little (of time, place, quantity, or number); a short time, for a little while	neuter singular adjective, accusative case	Strong's #1024
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
para (παρά) [pronounced paw-RAW]	by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less	preposition of location with the accusative	Strong's #3844
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	messengers, envoys, the ones who are sent, angels, messengers from God	masculine plural noun; accusative case	Strong's #32

**Translation:** You made him a little lower than the angels [for] a little time.

Man was made lower than the angels; and Jesus, in particular, was made lower than the angels—for a little time.

This follows the Greek text, the LXX; but there are questions on the Hebrew text (see [below](#)).

Hebrews 2:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
timê (τιμή, ἥς, ἥ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5092
stephanôd (στεφανώω) [pronounced stef-an-OH-oh]	<i>to crown; to adorn, to honour; to crown as the victor in a contest</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #4737
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** [However,] You will crown him with glory and honor...

In the next civilization, God the Father will crown God the Son with glory and honor. Jesus will reign over all the earth.

Hebrews 2:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This portion of v. 7 is put into brackets in the Westcott Hort text, meaning it is questionable but it probably belongs. It is found in the Scrivener Textus Receptus but not in the Byzantine Greek text.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #2525
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

Hebrews 2:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τα (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, accusative case	Strong's #2041
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...and then place him over the works of Your hands.

God the Father will play His Son over all creation; over all the works of His hands.

Hebrews 2:7 You made him a little lower than the angels [for] a little time. [However,] You will crown him with glory and honor and then place him over the works of Your hands. (Kukis nearly literal translation)

Hebrews 2:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #5293
hupocatō (ὑποκάτω) [pronounced hoop-ok-AHT-oh]	<i>under, underneath, beneath</i>	adverb	Strong's #5270



Hebrews 2:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
podēs (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; genitive/ablative case	Strong's #4228
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** You will subordinate all things under His feet.”

God promises to subordinate all things under the Lord's feet.

This quotation comes from Psalm 8:4–6.

This is the moderately literal translation which I did back in 2001, before I gave the entire Hebrew exegesis as a part of the study. When I first began these studies, I used a lighter color blue for the Old Testament.

### Psalm 8:1–9 (a brief exegesis)

Scripture	Text/Commentary
Y <sup>e</sup> howah, our Lord, how glorious [is] Your name in all the earth Who has placed Your splendor beyond the heavens [or, You place Your splendor beyond the heavens].	The author of Psalm 8, who is David, praises the name of God in all the earth. By this, David is praising God's character, essence and plan.
Out of the mouths of young children and nursing infants, You have founded a [strong] refuge, with the intent that Your enemies be caused to cease [from] hostilities and [desires of] vengeance.	God employs what would be considered the weakest of the weak to found a refuge, to cause His enemies to cease their hostilities. God is able to use the weak things of this world to confound the strong.
When I examine Your heavens— the works of Your fingers— the moon and stars which You have established;	David expresses great amazement as to the works of God's hands, as much as he is able to perceive himself.
What is fallen man that You call him to mind, or the son of man that You have personal contact with him?	David then asks, “What is fallen man that you give him any thought?” Given our rebellion against God, why would God gives us any consideration at all?
You have made him lacking little from God and You have crowned him [with] honor and majesty.	Yet, God will take the Son of Man, Who will lack little from God, and He will be crowned with honor and majesty.

**Psalm 8:1–9 (a brief exegesis)**

Scripture	Text/Commentary
You have caused him to have dominion over the works of Your hands; You have placed all things under his feet.	God the Father will give dominion over all things to God the Son.
All of the sheep and cattle in addition to the animals in the field;	This would include all life on planet earth.
and bird of the heavens and fish of the sea who pass through the paths of the seas.	This would include all life in the seas and in the air.
Y <sup>e</sup> howah, our Lord, how glorious [is] Your name in all the earth!	This is repeated, based upon what God would do.

Let me recommend **Psalm 8** to you ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 2:8a *You will subordinate all things under His feet.* (Kukis nearly literal translation)

Hebrews 2:5–8a *For He did not subordinate the world to angels, the (one) about [to be], regarding which we keep on speaking. Now someone has testified somewhere, saying, “Who is man that You keep on being mindful of him or the son of man that you keep on looking out for him? You made him a little lower than the angels [for] a little time. [However,] You will crown him with glory and honor and then place him over the works of Your hands. You will subordinate all things under His feet.”* (Kukis nearly literal translation)

Hebrews 2:5–8a *God did not subordinate the world which is about to be to angels (this is one of the things we speak about). There is a Scripture which says (I cannot recall where it is or who wrote it), “Just who is man that You keep on being mindful of him; or the son of man that you look out for him? For a short time, You made man to be lower than the angels; however, at some point, You will crown him with glory and with honor, and then place him over the works of Your hands. You will place all things under His control.”* (Kukis paraphrase)

**For in the subordination to Him to all (things); nothing He left to Him unsubdued. Now, at this time, we do not keep seeing to Him the all (things) being subordinated. Now a little while the One along side angels, having been made inferior, [so] we keep on seeing Jesus, through the suffering of the death with glory and with honor He has been crowned, so that a grace of God, on account of everyone, He tasted death. For it was fitting for Him, through Whom, the all (things) and because of Whom, the all things, [that] many sons to glory having led [them], the Author of the salvation of them through sufferings to complete.**

Hebrews 2:8b–10

**Indeed, [He] placed all things into subjection to Him, and He left nothing unsubjected to Him. Now, at present, we do not see all things being subjected to Him. But now, for a short time, we keep on seeing Jesus, having been made inferior to the angels. [Yet,] through the suffering of death, He has been crowned with glory and honor, in order that He might taste death for every (man) [according to] the grace of God. For it was fitting for Him, through Whom [are] all things and because of Whom [are] all things, having led many sons to glory, [being] the Author of their salvation to complete [this salvation] of them through [His] sufferings.**

**God the Father place all things in subjection to His Son; there is nothing left out. However, clearly, we do not see all things being subjected to Him. For a short time, we observed Him having been made inferior to angels. Nevertheless, through the suffering of death, He (God the Son) has been crowned with glory and honor, as He tasted death for every man according to the grace of God. It seemed fitting for God the Son, through Who are all things and by Whom are all things, having led many sons to glory, as He is the Author of their salvation, which salvation was made complete by His sufferings.**

Here is how others have translated this passage:

#### **Ancient texts:**

- Westcott-Hort Text (Greek) For in the subordination to Him to all (things); nothing He left to Him unsubdued. Now, at this time, we do not keep seeing to Him the all (things) being subordinated. Now a little while the One along side angels, having been made inferior, [so] we keep on seeing Jesus, through the suffering of the death with glory and with honor He has been crowned, so that a grace of God, on account of everyone, He tasted death. For it was fitting for Him, through Whom, the all (things) and because of Whom, the all things, [that] many sons to glory having led [them], the Author of the salvation of them through sufferings to complete.
- Complete Apostles Bible For in subjecting to him all things, He left nothing not subjected to him. But now we do not yet see all things having been subjected to him. But we see Jesus, who was made a little lower than the angels, through the suffering of death, having been crowned with glory and honor, so that by the grace of God, He might taste death for everyone. For it was fitting for Him, on account of whom are all things and through whom are all things, in bringing many sons to glory, to perfect the Author of their salvation through sufferings.
- Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) .  
For in that he hath subjected all things to him he left nothing not subject to him. But now we see not as yet all things subject to him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God he might taste death for all. For it became him for whom are all things and by whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.
- V. Alexander's Aramaic  
Eastern Aramaic Manuscript .  
James Murdock's Syriac NT .  
And in this subjecting of all things to him, he omitted nothing, which he did not subject. But now, we do not yet see all things subjected to him. But we see him, who was depressed somewhat lower than the angels, to be this Jesus, because of the passion of his death; and glory and honor are placed on his head; for God himself, in his grace, tasted death for all men. For it became him, by whom are all things, and on account of whom are all things, and [who] bringeth many sons unto his glory, to perfect the prince of their life by suffering.
- Original Aramaic NT  
But by this, that He subjected everything to him, it does not leave anything which is not subjected; but now, we do not yet see that everything is subjected to him. \*But we see that he is Yeshua, who became a little lower than the Angels for the suffering of his death, and glory and honor are placed upon his head, for God himself, by his grace, tasted death in the place of every person.

For it was fitting for him by whom are all things and for whom are all things, and bringing many children into the glory, that The Prince of their life would perfect himself by his suffering.

Plain English Aramaic Bible .  
 Lamsa Peshitta (Syriac) .

Significant differences:

**Limited Vocabulary Translations:**

**Bible in Basic English** For in making man the ruler over all things, God did not put anything outside his authority; though we do not see everything under him now. But we see him who was made a little lower than the angels, even Jesus, crowned with glory and honour, because he let himself be put to death so that by the grace of God he might undergo death for all men. Because it was right for him, for whom and through whom all things have being, in guiding his sons to glory, to make the captain of their salvation complete through pain.

**Bible in Worldwide English** When God gave him the right to rule over everything, nothing was left out which he did not have the right to rule. But we do not yet see him ruling over everything. But we do see Jesus! For a short time he was lower than the angels. Because he died, we see him made great and high. He did this so that he could die for every person. God is so good! Everything was made for God and by God. It seemed good to him that Jesus life should be made complete, by going through the hard things that happened to him. This was because Jesus leads many people to heaven as Gods children. And he is the one who saves them.

**Easy English** .  
**Easy-to-Read Version–2008** If God put everything under his control, then there was nothing left that he did not rule. But we don't yet see him ruling over everything. For a short time Jesus was made lower than the angels, but now we see him wearing a crown of glory and honor because he suffered and died. Because of God's grace, Jesus died for everyone. God--the one who made all things and for whose glory all things exist--wanted many people to be his children and share his glory. So he did what he needed to do. He made perfect the one who leads those people to salvation. He made Jesus a perfect Savior through his suffering.

**God's Word™** When God put everything under his Son's control, nothing was left out. However, at the present time we still don't see everything under his Son's control. Jesus was made a little lower than the angels, but we see him crowned with glory and honor because he suffered death. Through God's kindness he died on behalf of everyone. God is the one for whom and through whom everything exists. Therefore, while God was bringing many sons and daughters to glory, it was the right time to bring Jesus, the source of their salvation, to the end of his work through suffering.

**Good News Bible (TEV)** It says that God made them "rulers over all things"; this clearly includes everything. We do not, however, see human beings ruling over all things now. But we do see Jesus, who for a little while was made lower than the angels, so that through God's grace he should die for everyone. We see him now crowned with glory and honor because of the death he suffered. It was only right that God, who creates and preserves all things, should make Jesus perfect through suffering, in order to bring many children to share his glory. For Jesus is the one who leads them to salvation.

*The Message* .  
 NIRV .  
 New Life Version .  
 New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	God has put everything under our power and has not left anything out of our power. But we still don't see it all under our power. What we do see is Jesus, who for a little while was made lower than the angels. Because of God's wonderful kindness, Jesus died for everyone. And now that Jesus has suffered and died, he is crowned with glory and honor! Everything belongs to God, and all things were created by his power. So God did the right thing when he made Jesus perfect by suffering, as Jesus led many of God's children to be saved and to share in his glory.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This means that God has left nothing outside the control of his Son, even if presently we have yet to see this accomplished. But we see Jesus, who as a man, lived for a short time lower than the angels and has now been crowned with glorious honor because of what he suffered in his death. For it was by God's grace that he experienced death's bitterness on behalf of everyone! For now he towers above all creation, for all things exist through him and for him. And that God made him, pioneer of our salvation, perfect through his sufferings, for this is how he brings many sons and daughters to share in his glory.
UnfoldingWord Simplified T.	For it was to him that God has subjected all things. He did not leave anything not subjected to him. But now we do not yet see everything subjected to him. But we see him who was made lower than the angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that by God's grace he might taste death for everyone. For it was proper for God, because everything exists for him and through him, to bring many sons to glory. It was proper for him to make the leader of their salvation complete through his sufferings.
Williams' New Testament	Now when He gave Him authority over everything, He did not leave a single thing that was not put under His authority. But as yet we do not see everything actually under His authority, but we do see Jesus, who was made inferior to the angels for a little while, crowned with glory and honor because He suffered death, so that by God's favor He might experience death for every human being. For it was appropriate for Him, who is the Final Goal and the First Cause of the universe, in bringing many children to glory, to make the Leader in their salvation perfect through the process of sufferings.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, during the <i>time</i> to place everything under Him, He left nothing unruly to Him. But now we see that all <i>things</i> are not yet placed under Him. We see Jesus as the <i>one</i> who has been made some bit less than angels, who because of the hardship of the death has been crowned with an award wreath of magnificence and value, in order that by God's generosity He might taste death on behalf of everyone. You see, it was appropriate for Him (because of whom all <i>things exist</i> , and through whom all <i>things exist</i> ), after bringing many sons into magnificence, to complete the Head Leader of their rescue through hardships;...
Common English Bible	.
Len Gane Paraphrase	For to put all under his authority, [means] he left out nothing that is unable to be under his authority, but now we do not see everything under his authority. But we do see Jesus, who 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 all, [now] crowned with glory

and honor. In bringing many sons to glory, it was right for him--for whom are all things and by whom are all things--to perfect the leader of their salvation through sufferings.

A. Campbell's Living Oracles Now, by putting all things in subjection to him, he left nothing that is not subject to him; but now, we do not yet see all things subjected to him; but we see Jesus, who was made a little lower than the angels, that he, by the favor of God, might taste death for all; for the suffering of death, crowned with glory and honor! For it became him, for whom are all things, and by whom are all things, to make him, who leads many sons to glory-even the Captain of their Salvation-perfect through sufferings.

New Advent (Knox) Bible  
 NT for Everyone  
 20<sup>th</sup> Century New Testament

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 .  
 This 'placing of everything' under man means that there was nothing which was not placed under him. As yet, however, we do not see everything placed under man. What our eyes do see is Jesus, who was made for a while lower than angels, now, because of his sufferings and death, crowned with glory and honour; so that his tasting the bitterness of death should, in God's loving-kindness, be on behalf of all mankind. It was, indeed, fitting that God, for whom and through whom all things exist, should, when leading many sons to glory, make the author of their Salvation perfect through suffering.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version

Nothing was left out when God gave him authority over everything. However we see that not everything is subject to his authority yet. But we see Jesus, placed a little lower than the angels, through the suffering of death crowned with glory and honor. Through God's grace Jesus experienced death for everyone. It was appropriate that God, who creates and maintains everything, should bring many of his children to glory, and to completely prepare through suffering the one who leads them to salvation.

God's Truth (Tyndale) .  
 Holman Christian Standard  
 International Standard V

Now when God [Lit. he] put everything under him, he left nothing outside his control. However, at the present time we do not yet see everything put under him. But we do see someone who was made a little lower than the angels. He is Jesus, who is crowned with glory and honor because he suffered death, so that by the grace of [Other mss. read so that apart from] God he might experience [Lit. taste] death for everyone. V. 10 is placed with the next passage for context.

Lexham Bible  
 Montgomery NT

.  
 For this putting all things under man means leaving nothing not subject to him. But we do not yet see all things subject to him. What we do see is Jesus, who was made for a time a little lower than the angels, now crowned with glory and honor, because of the suffering of death, in order that through God's grace he might taste death for every man. For it befitted him, for whom and through whom all things exist, in bringing many sons to glory, to make the Pioneer of their salvation perfect through sufferings.

NIV, ©2011  
 Riverside New Testament

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For in that HE put all in subjection under him, HE left nothing that is not put under him. But now we see not yet all things put under him. 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 Elohim should taste death for every human being. For it became him, for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Chief Leader of their salvation perfect through sufferings.
Weymouth New Testament	For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him. But Jesus--who was made a little inferior to the angels in order that through God's grace He might taste death for every human being--we already see wearing a crown of glory and honour because of His having suffered death. For it was fitting that He for whom, and through whom, all things exist, after He had brought many sons to glory, should perfect by suffering the Prince Leader who had saved them.
Wikipedia Bible Project	.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	For in order to subject all things under him, He left nothing not subjected to him. But now we do not yet see all things being subject to him; (Psa. 8:4-6) but we do see Yahshua, who humbled Himself to become a little lower than the cherubs through His suffering and His death, but now is crowned with glory and honor, so that He tasted death for the sake of everyone except YAHWEH <sup>1</sup> . For it was fitting for Him, because of whom are all things, and through whom are all things, having brought many sons to glory, so that from the very beginning of their salvation they are made perfect through sufferings. <sup>1</sup> The important phrase "except Yahweh" is in the original Peshitta but is excluded in the Greek translation and shows the duality of the Yahweh family.
Holy New Covenant Trans.	When God "put everything" under man, this meant everything! But today, we see that everything has not yet been put under man. We see Jesus. He was made "a little lower than angels". But when Jesus suffered and died, he was "crowned with glory and honor". By God's help in time of need he did this to taste death for every person. God made everything for Himself. When He brought many sons to glory, it was only right for Him to use suffering to make the Leader of their deliverance from sin perfect.
The Scriptures 2009	For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him. But we do see Him who was made for a little while lower than the messengers, עשוהי, because of the suffering

of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone. For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, to make the Prince of their deliverance perfect through sufferings.

Tree of Life Version

For when He put all things in subjection to him, He left nothing outside his control. But for now we do not yet see all things subjected to him. But we see One who was made for a little while lower than the angels—namely, Yeshua. He is now crowned with glory and honor, because of the death He suffered so that, by the grace of God, He might taste death for everyone. For it was fitting for God—for whom and through whom all things exist—in leading many sons to glory, to perfect through sufferings the initiator of their salvation.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...in the+ for {him} to subject [to] him the all [things] no [thing] [He] leaves [to] him (not) subjected now but not yet [We] see [to] him the all [things] having been subjected the [man] but little something against angels having been lowered [We] see jesus because of the suffering [of] the death [with] recognition and [with] honor having been crowned so [by] favor [of] god for every [man] [He] may taste death [It] suited for him because of whom {become} The All [Things] and through whom {become} The All [Things] many sons to recognition leading the founder [of] the saving [of] them through sufferings to perfect...

Alpha & Omega Bible  
Awful Scroll Bible

For from-within to arrange- everything -under Him, He allows not-even-one thing not-arranging-under Him. But now we see not-yet everything having been arranged-under him.

But we discern Jesus, the One having been made some short while inferior, off from the angelic messengers, because of the suffering of death, having been crowned with Splendor and Honor, how that by the Grace of God, He shall taste death in behalf of everyone.

For it was becoming Him, because of Whom is everything and through Whom is everything, bringing many sons into Splendor, to be made the Taker-hold-lead of their Deliverance, Perfect through sufferings.

Concordant Literal Version

For in the subjection of all to him, He leaves nothing unsubject to him. Yet now we are not as yet seeing all subject to him."

Yet we are observing Jesus, Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that in the grace of God, He should be tasting death for the sake of everyone."

For it became Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings."

exeGesés companion Bible

For in that he subjugated all under him  
he allowed naught unsubjected to him:  
and now we still see not all subjugated under him.

And we see Yah Shua,  
who was lowered somewhat less than Elohim \*  
for the suffering of death,  
wreathed with glory and honor;  
that he by the charism of Elohim  
tasted death for every man.

For it befitted him,  
for whom the all, and through whom the all,  
in bringing many sons to glory  
to complete/shalam the hierarch of their salvation



through sufferings.

Orthodox Jewish Bible Now while Hashem subjected all things to him, he left nothing unsubjected to him, though now we do not yet see all things having been subjected to him. But this is what we do see: Yehoshua, for a short time having been "made lower than the angels," has, because of the yissurim (suffering) of mavet (death), been "crowned with KAVOD V'HADAR" ("glory and splendor" TEHILLIM 8:6) in order that by the Chen v'Chesed Hashem on behalf of all he might taste the histalkus of mavet [Isa 53:8].

Rotherham's Emphasized B. . For it was bekavod (fitting, proper) for him, for whom are all things and through whom are all things, in bringing banim rabbim (many sons) to kavod, to bring to shleimut (perfection, completion) the Rosh (Head) and Mekhonen (Founder) of their Yeshua'at Hashem through yissurim (suffering).

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

An Understandable Version . For in subjecting everything to him, God did not leave anything that is not subject to him. But at the present time we do not see what all has been subjected to him. But we do see Jesus, who was made a little bit lower than the angels [*i.e., by suffering death as a human being*], and was crowned with splendor and honor because He suffered death. It was by God's unearned favor that He would experience death for every person. For it was fitting that God, for whom and through whom everything exists, in order to lead many [*of His*] children to glory [*i.e., heaven*], would make the author [*or, pioneer*] of their salvation [*i.e., Jesus*] completely [*qualified*] through [*His*] sufferings.

Benjamin Brodie's trans. So, due to the fact that He [the Father] has subordinated all things, He [the Father] left nothing [in eternity future] that will not be subordinated to Him [Jesus Christ]. But now [during the Church Age], we do not see all things subordinated to him [man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him during the Millennium].

But we see Jesus, Who was made a little inferior to angels for a brief time, Who, because of His suffering unto death [both spiritual & physical], was crowned [Cross before the Crown] with glory and honor [celebrityship], for the purpose of tasting death [both spiritual & physical] on behalf of every kind of person without distinction [Jews-Gentiles, male-female, slave-free, rich-poor] by the grace of God.

Moreover [in addition to the positional aspect of Christ's ministry], it was fitting for Him [God the Father], for Whom all things and by Whom all things exist [as Creator], for the purpose of guiding many sons [believers who have cracked the maturity barrier] unto glory [super-abounding grace life], to bring the Prototype [Originator] of their salvation [sanctification-salvation] to maturity through sufferings [testing for blessing].

#### The Expanded Bible Jonathan Mitchell NT

. For you see, in the [situation] to subject the whole (or: humbly align and arrange all), nothing is sent away not subjected (or: humbly aligned) to Him. Yet now we are not yet seeing the whole (or: all) having been subjected (or: humbly aligned, placed or arranged under [Him]).

But yet, we are continuously seeing Jesus – having been made inferior for a brief time beside agents – having been encompassed with glory (or: crowned by a good reputation) and with honor (or: in value) on account of (or: through) the effect of the experience of death (or: Now in this certain short bit of time, we keep on observing Jesus – having been made less because of the result of the suffering from, and which was, death – now having been encircled with the Victor's wreath in a manifestation which calls forth praise and with esteemed respect, at the side of the

folks with the message), **so that by the grace of and from God** (or: for God's grace; in the favor which is God; [note: MSS 0243 & 1739, plus a Vulgate MS and in the works of Origen, Ambrose and Jerome and quoted by various writers down to the 11th century, the reading is: apart from God]) **He might taste of death over [the situation and condition of] all mankind** (or: for and on behalf of everyone).

**You see, it was fitting for Him – on account of Whom [is] the collective whole** ([are] all things that exist) **and through Whom [is] the collective whole** ([are] all things that exist) – **in, when and by leading many sons** [note: a figure for all humanity] **into glory** (a good reputation), **to finish and perfect the Leader who first walked the Path of their deliverance** (to bring to a complete state the Originator and Chief Agent of their rescue; to script the final scene for the Chief Conveyor of their restoration; to bring the Pioneering Bringer of their salvation to the destined goal) **through the effects of sufferings and results of experiences** [note, pascho means: to be affected by something - either good or bad; to feel, have sense experiences; thus, also: to suffer or undergo passion].

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

**Bible Translations with Many Footnotes:**

Lexham Bible

**For in subjecting all things ,** [Some manuscripts have “subjecting all things to him”] **he left nothing that was not subject to him. But now we do not yet see all things subjected to him, but we see Jesus, for a short time made lower than the angels, because of the suffering of death crowned with glory and honor, so that apart from God** [Some manuscripts have “so that by the grace of God”] **he might taste death on behalf of everyone. For it was fitting for him for whom are all things and through whom are all things in bringing many sons to glory to perfect the originator of their salvation through sufferings.**

NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham’s Emphasized B. .  
 The Spoken English NT

**Now, since God has placed everything<sup>k</sup> under humanity, God hasn’t left anything that’s not subject to humanity. Yet we don’t now see everything subject to us<sup>l</sup> yet. But in the words, “placed a little<sup>m</sup> lower than the angels,” we see Jesus. Because he went through death, he was “crowned with glory and honor”. He died so that, by God’s grace, he could taste death for everyone. After all, it’s because of God and through God that everything exists. So, in leading many children to glory, it was appropriate for God to perfect the champion<sup>n</sup> of their salvation through sufferings.**

<sup>k</sup>. Lit. “For in placing everything”.  
<sup>l</sup>. Lit. “him”.  
<sup>m</sup>. Or “placed for a little while”  
<sup>n</sup>. Or “pioneer,” or “author”.

Wilbur Pickering’s New T.

**It follows that in subjecting all things to him, He left nothing that is not so subjected. However, we do not yet see everything subjected to him, at present. But we do see Jesus, who ‘was made lower than the angels, for a little while’ (in order to suffer death), ‘crowned with glory and honor’—this, by the grace of God, so that He[S] might taste death on behalf of everyone.<sup>7</sup>**

**“Bringing many sons into glory”**

**Because it was appropriate to Him[F], for whom are all things and through whom**

are all things, in bringing many sons into glory,<sup>8</sup> to perfect the Author of their salvation through sufferings.

(7) 'Everyone' is not a synonym for 'the elect'. The death of Christ is adequate, sufficient to provide salvation for all human beings, and is there for them; of course not all actually avail themselves of it (many never even heard about it)—in fact, the Lord Jesus referred to them as 'few' in His day (Matt. 7:14).

(8) This contrasts with the many more who will never see the glory.

### Literal, almost word-for-word, renderings:

A Faithful Version

Literal-  
Analytical-Literal Translation .  
For in the subjecting to him all [things], He left nothing unsubjected to him. But now we do not yet see all [things] having been subjected to him. [Psalm 8:4-6]  
But we see Jesus, the One having been made only a little lower [or, only for a short while lower] than [the] angels because of the suffering of death, having been awarded the victor's wreath [of] [or, having been crowned with] glory and honor, in order that by [the] grace of God He should taste [fig., experience] death on behalf of all.  
For it was fitting for Him, because of whom [are] all [things], and through whom [are] all [things], having brought many sons [and daughters] to glory, to make the Originator of their salvation perfect through sufferings.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

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For in that he subjected all things to him, he left nothing that is not subject to him. But now we do not see yet all things subjected to him. But we see him who has been made a little lower than the messengers, [even] Jesus, because of the suffering of death crowned with public honor and majesty, that by the favor of God he should taste of death for every [man]. For it was fitting for him, for whom are all things, and through whom are all things, in bringing many sons to public honor, to make the author of their rescue complete through sufferings.

English Standard Version

Far Above All Translation

.  
Now in putting everything in subjection to him, he left him nothing unsubjected to him. But *right* now we do not yet see everything subjected to him. But we do see Jesus, who *had been* made lower than *the* angels for a short while, on account of suffering death *now* crowned with glory and honour, in order that by the grace of God he might taste death for everyone's sake. For it was fitting for him, for whose sake everything *exists*, and by whom everything *exists*, who led many sons to glory, to bring the institutor of their salvation to perfection through sufferings.

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

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For\* while\* he was subjecting all things to him, he left nothing *which is* not subject to him. But we now do not yet see all things having been subjected to him. But we see Jesus who has been made a bit of something inferior, *less* than *the* messengers, having been crowned with glory and honor, because of the suffering of the death *he underwent*,\*that in the grace from God, he should taste of death on behalf of everyone.  
For\* it was suitable for him, because of whom are all things and through whom *are* all things, having led many sons to glory, to complete the author of their salvation through sufferings.

Modern KJV

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New American Standard  
 New European Version  
 New King James Version  
 NT (Variant Readings)  
 Niobi Study Bible

For in putting all in subjection under him, He left nothing that is not put under him. But now as yet we see not all things put under him. But we see Jesus, who was made a little lower than the angels for (by) the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man.

**Bringing Many Sons to Glory**

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.

Revised Young's Lit. Trans.  
 R. B. Thieme, Jr. translation

For in subordinating the all things to Christ He [the Father] omitted not one thing insubordinate to Him. But now [Church Age] we see not yet the all things having been subordinated to Him. But having been made inferior to angels for a brief time because of the suffering of death, we see Jesus having been crowned with glory and honour, that by means of grace from God He should taste death on behalf of all. For it was proper for Him [God the Father], because of whom the all things, and through whom the all things, having led to glory many sons, to bring to the objective through sufferings the prince leader of their salvation.

Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Translation  
 World English Bible  
 Worrell New Testament  
 Young's Updated LT

**The gist of this passage:**  
 8b-10

Hebrews 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hupotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	aorist active infinitive	Strong's #5293

## Hebrews 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

**Translation:** Indeed, [He] placed all things into subjection to Him,...

God the Father put all things in subjection to God the Son.

This is where to sovereignty of God, the plan of God, and the **covenants** made by God all meet. God's plan from eternity past was for the Millennium where His Son would reign. This is also the fulfillment to the **Davidic covenant**, where **David's Greater Son** would rule forever.

## Hebrews 2:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
aphíēmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to leave; to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #863
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
anupótaktos (ἀνυπότακτος) [pronounced an-oo-POT'-ak-toss]	<i>unsubdued, insubordinate; not made subject, unsubjected; that cannot be subjected to control, disobedient, unruly, rebellious</i>	neuter singular adjective; accusative case	Strong's #506

**Translation:** ...and He left nothing unsubjected to Him.

There was nothing left unsubjected to the Lord.

Hebrews 2:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
oupô (οὐπω) [pronounced OW-poe]	<i>not yet, not as of yet</i>	adverb	Strong's #3768
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #3708
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
hupotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>being subordinate (to); reflexively obeying, being under obedience to (obedient), subduing unto, (being, making) subject (to, unto), being (put) in subjection (to, under), submitting self unto</i>	neuter plural, perfect passive participle, accusative case	Strong's #5293

**Translation:** Now, at present, we do not see all things being subjected to Him.

However, by simple observation, not all things are in subjection to the Lord. We all know this because our sin natures are in rebellion against Him. As believers, we sin against God.

Just as obviously, this world is under the control of Satan, and we see evidences of that every second that we live on this earth. For Americans, we have never seen our own country more degenerate and in a more precarious position.

What God the Father has done is put all things in subjection to His Son, but the fulfillment of that is still a ways off.

Hebrews 2:8b-d Indeed, [He] placed all things into subjection to Him, and He left nothing unsubjected to Him. Now, at present, we do not see all things being subjected to Him. (Kukis nearly literal translation)

Hebrews 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
brachus (βραχὺς) [pronounced <i>brahm-OOS</i> ]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter singular adjective, accusative case	Strong's #1024
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
para (παρά) [pronounced <i>paw-RAW</i> ]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
aggeloi (ἄγγελοι) [pronounced <i>AHN-geh-loi</i> ]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; accusative case	Strong's #32
We have these same 4 words together back in v. 7a.			
elattoō (ἐλαττώ) [pronounced <i>el-at-TOH-oh</i> ]	<i>making inferior, being made lower, diminishing, being lessened [in rank or influence]</i>	masculine singular, perfect passive participle, accusative case	Strong's #1642
blepō (βλέπω) [pronounced <i>BLEHP-oh</i> ]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #991
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

**Translation:** But now, for a short time, we keep on seeing Jesus, having been made inferior to the angels.

We have seen the word for *angels* used in two different ways in this chapter (which, no doubt, many will find this to be disconcerting). When there is a contrast being made, then this term refers to angels.

Jesus, when He took on the form of man, began being made inferior to angels.

Hebrews 2:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pathêma (πάθημα) [pronounced PATH-ay-mah]	<i>suffering; something undergone, like hardship or pain; subjectively, an emotion or influence; affection, affliction, motion</i>	neuter singular noun; accusative case	Strong's #3804
του (τουῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

**Translation:** [Yet,] through the suffering of death,...

The *suffering of death* here is not a reference to the Lord's final physical death; nor does this refer to the physical harm done to Him while on the cross. The suffering referred to here was when God the Father pour out our sins on Him, God the Son. This was the great spiritual death<sup>18</sup> of our Lord.

Hebrews 2:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
timê (τιμὴ, ἡς, ἣ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5092
stephanôd (στεφανώω) [pronounced stef-an-OH-oh]	<i>crowning; adorning, honouring; being crowned as the victor in a contest</i>	masculine singular, perfect passive participle, accusative case	Strong's #4737

<sup>18</sup> Spiritual death for us is temporal separation from God through sin. Spiritual death for Jesus is being judged for our sins while on the Roman cross.



## Hebrews 2:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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We had these four words back in v. 7; but the verb had a different morphology.

**Translation:** ...He has been crowned with glory and honor,...

As a result of dying for our sin, the Lord was crowned (perfect passive participle) with glory and honor. Glory means that He was raised higher than the angels and honor means that great respect is due Him.

In part, this has happened, as He is sitting on the right hand of God the Father in the throne room of God. However, His sovereignty over all things has not yet come to pass.

## Hebrews 2:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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<p>hopôs (ὅπως) [pronounced HOP-<i>oce</i>]</p>	<p><i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i></p>	<p>adverb, particle</p>	<p>Strong's #3704</p>
<p>charis (χάρις) [pronounced KHAHR-<i>iç</i>]</p>	<p><i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i></p>	<p>feminine singular noun; dative, locative or instrumental case</p>	<p>Strong's #5485</p>
<p>theos (θεός) [pronounced theh-<i>OSS</i>]</p>	<p><i>God, [the true] God; divine being; god, goddess, divinity</i></p>	<p>masculine singular noun, genitive/ablative case</p>	<p>Strong's #2316</p>
<p>hupér (ὑπέρ) [pronounced hoop-<i>AIR</i>]</p>	<p><i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i></p>	<p>preposition with the genitive case</p>	<p>Strong's #5228</p>
<p>pantos (παντός) [pronounced pan-<i>TOSS</i>]</p>	<p><i>each, every; of any; from all; an entire; of anyone, from some</i></p>	<p>masculine singular adjective, genitive/ablative case</p>	<p>Strong's #3956</p>
<p>geuomai (γεύομαι) [pronounced GHYOO-<i>hm-ahee</i>]</p>	<p><i>to taste, to eat; metaphorically, to experience</i></p>	<p>3<sup>rd</sup> person singular, aorist (deponent) middle subjunctive</p>	<p>Strong's #1089</p>
<p>thanatos (θάνατος) [pronounced THAH-<i>nah-toss</i>]</p>	<p><i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i></p>	<p>masculine singular noun; genitive/ablative case</p>	<p>Strong's #2288</p>

**Translation:** ...in order that He might taste death for every (man) [according to] the grace of God.

Jesus *tasting death for every man* is a reference to Him dying on the cross for our sins. All the penalty which we deserve was poured out on Him for three hours on the cross.

All of this was done by the grace of God, as, without this having been done, we have no relationship with God; we have nothing before us at the end of life but an horrific judgment.

Hebrews 2:9 **But now, for a short time, we keep on seeing Jesus, having been made inferior to the angels. [Yet,] through the suffering of death, He has been crowned with glory and honor, in order that He might taste death for every (man) [according to] the grace of God.** (Kukis nearly literal translation)

Hebrews 2:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prepô (πρέπω) [pronounced PREP-oh]	<i>to stand out, to be conspicuous, to be eminent; to be fitting, to be fit, [it is] right; to be becoming, to be seemly</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4241
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Spelled di (δι´) [pronounced dee] before a vowel.			
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

I think that this is the third time in this chapter that we have had *the all things*.

**Translation:** For it was fitting for Him, through Whom [are] all things...

This was all fitting or right, as this was the plan of God, which Jesus the Son willingly agreed to.

All things of this world have come to be through Jesus. God the Father made the plan, and this all took place through Jesus.

## Hebrews 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Spelled δι (δι) [pronounced <i>dee</i> ] before a vowel.			
ᾧ (οὗ) [pronounced <i>how</i> ]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
τά (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πάντα (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

I think that this is the fourth time in this chapter that we have had *the all things*.

**Translation:** ...and because of Whom [are] all things,...

Because of Jesus all things exist as they do.

The morphology and individual meanings were not difficult, but putting this particular portion of the sentence together was pretty hard. We have the preposition *dia* first used with the masculine singular accusative relative pronoun followed by the preposition *dia* and the masculine singular genitive/ablative relative pronoun. I will present a few ways in which this was translated below:

Weymouth New Testament	For it was fitting that He for whom, and through whom, all things exist,...
Hebraic Roots Bible	For it was fitting for Him, because of whom are all things, and through whom are all things,...
An Understandable Version Benjamin Brodie's trans.	For it was fitting that God, for whom and through whom everything exists,...
The Spoken English NT Far Above All Translation	Moreover [in addition to the positional aspect of Christ's ministry], it was fitting for Him [God the Father], for Whom all things and by Whom all things exist [as Creator],...
R. B. Thieme, Jr. translation	After all, it's because of God and through God that everything exists.
	For it was fitting for him, for whose sake everything exists, and by whom everything exists,...
	For it was proper for Him [God the Father], because of whom the all things, and through whom the all things,...

Most of these translations make it clear that this is all about God the Father, for Whom and through Whom all things exist. By following this out to the end of this verse, and reverse engineering this, I believe that this refers to God the Son, given the next two phrases found in Hebrews 2:10. Furthermore, when reviewing the entirety of

this verse, the only reasonable understanding is that this is a reference to God the Son (look it over for yourself at the end of this entire passage).

Hebrews 2:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; accusative case	Strong's #4183
huiοι (υίοι) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
ἀγὼ (ἄγω) [pronounced AHG-oh]	<i>going, departing, leading, bringing, guiding, directing, following</i>	masculine singular, aorist active participle, accusative case	Strong's #71

**Translation:** ...having led many sons to glory,...

Jesus has led many sons to glory. That is, it is through Jesus that we have been saved and, thereby, brought to glory.

Hebrews 2:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
archêgos (ἀρχηγός) [pronounced ar-khay-GOSS]	<i>author, originator; a chief leader, pioneer; captain, prince</i>	masculine singular adjective, accusative case	Strong's #747
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Hebrews 2:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
διὰ (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
πάθημα (πάθημα) [pronounced PATH-ay- maht-ah]	<i>sufferings; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, afflictions</i>	neuter plural noun; genitive/ablative case	Strong's #3804
τελειῶ (τελειῶ) [pronounced tehl-i-OH- oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	aorist active infinitive	Strong's #5048

**Translation:** ...[being] the Author of their salvation to complete [this salvation] of them through [His] sufferings.

I have inserted four words into this final phrase, which is a considerable number of words. I take this from the context. When a sentence or phrase seems to be short a few words, adding in some form of the verb *to be* is often called for. I used *to be* as a participle here. This would mean that the Person that we are talking about here is Jesus, the Author of their salvation (*their* referring to *the many sons being brought to glory*).

I also inserted the words *this salvation*, because this what was Jesus completed/accomplished/made perfect.

The salvation that we are all recipients of is made perfect by the Lord's suffering, hence I added the possessive pronoun *His*.

Hebrews 2:10 For it was fitting for Him, through Whom [are] all things and because of Whom [are] all things, having led many sons to glory, [being] the Author of their salvation to complete [this salvation] of them through [His] sufferings. (Kukis nearly literal translation)

Hebrews 2:8b–10 Indeed, [He] placed all things into subjection to Him, and He left nothing unsubjected to Him. Now, at present, we do not see all things being subjected to Him. But now, for a short time, we keep on seeing Jesus, having been made inferior to the angels. [Yet,] through the suffering of death, He has been crowned with glory and honor, in order that He might taste death for every (man) [according to] the grace of God. For it was fitting for Him, through Whom [are] all things and because of Whom [are] all things, having led many sons to glory, [being] the Author of their salvation to complete [this salvation] of them through [His] sufferings. (Kukis nearly literal translation)

Hebrews 2:8b–10 God the Father place all things in subjection to His Son; there is nothing left out. However, clearly, we do not see all things being subjected to Him. For a short time, we observed Him having been made inferior to angels. Nevertheless, through the suffering of death, He (God the Son) has been crowned with glory and honor, as He tasted death for every man according to the grace of God. It seemed fitting for God the Son, through Who are all things and by Whom are all things, having led many sons to glory, as He is the Author of their salvation, which salvation was made complete by His sufferings. (Kukis paraphrase)

As I near the end of this chapter, I am excited about completing it and moving onto the next chapter. I began this morning with the translations all set up, the Greek exegesis finished, and my three translations completed. I anticipated explaining this passage in about 30 minutes or so and moving on from there to the next passage. Well, I was wrong. It is now about 3.5 hours later, I have almost completed the full explanation for the first two verses of this passage. I can tell that my summarized interpretation of vv. 11–12 is going to require a careful going over in the future. I had no idea yesterday, when I stopped working on this, that I had so much to deal with.

**For not only the One making holy, but also the ones being made holy [are] out from one, all [of them], through whom a cause, He keeps on not being ashamed brothers, them to call; saying, “I will declare the name of You to the brothers of Me in a midst of an assembly I will celebrate You.” And again, I, [even] I, will be persuaded by Him. And again, Behold Me! Even the children whom, to Me, has granted the God.**

Hebrews  
2:11–13

**For both the One sanctifying and the ones being sanctified are all of one; for which cause He keeps on not being ashamed to call them brothers. [The Lord] is saying, “I will declare your name to My brothers [and] in the midst of the assembly, I will celebrate you.” Also, again, I, [even] I, will have trusted upon Him. Also, again, Look, [it is] Me and the children which the God has entrusted to Me.**

**For you see, both the One sanctifying and the ones being sanctified are all a part of the same divine plan; and, therefore, He is not ashamed to call them His brothers. The Lord, in one passage, says to us, “I will declare your name (the name of a new believer) to My brothers (other believers); and I will celebrate you in the midst of the assembly.” The Lord also speaks to us in another passage, saying, “I will put My trust in Him. Listen, even I am here; along with the children whom God has entrusted Me.”**

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) **For not only the One making holy, but also the ones being made holy [are] out from one, all [of them], through whom a cause, He keeps on not being ashamed brothers, them to call; saying, “I will declare the name of You to the brothers of Me in a midst of an assembly I will celebrate You.” And again, I, [even] I, will be persuaded by Him. And again, Behold Me! Even the children whom, to Me, has granted the God.**
- Complete Apostles Bible **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 brothers, saying: "I will declare Your name to My brothers; in the midst of the congregation I will sing praise to You." And again: "I will put My trust in Him." And again: "Behold I and the children to whom God has given Me."**
- Revised Douay-Rheims Douay-Rheims 1899 (Amer.) **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, saying: I will declare thy name to my brethren: in the midst of the church will I praise thee. And again: I will put my trust in him. And again: Behold I and my children, whom God hath given me.**
- V. Alexander’s Aramaic Eastern Aramaic Manuscript **.**
- James Murdock’s Syriac NT **For he that sanctifieth, and they who are sanctified, are all of one [nature]. Therefore he is not ashamed to call them brethren;**

as he saith, I will announce thy name to my brethren; in the midst of the assembly, I will praise thee.

And again, I will confide in him. And again, Behold me, and the children whom thou, God, hast given to me.

Original Aramaic NT

For he who makes holy and they who are made holy are all of one; therefore, he is not ashamed to call them his brothers,

When he said, "I shall announce your name to my brethren and within the church I shall glorify you."

And again, "I will trust in him", and again, "Behold, I and the children whom God has given me."

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

For he who makes holy and those who are made holy are all of one family; and for this reason it is no shame for him to give them the name of brothers,

Saying, I will give the knowledge of your name to my brothers, I will make a song of praise to you before the church.

And again he says, I will put my faith in him. And again, See, I am here, and the children which God has given to me.

Bible in Worldwide English

Jesus, who makes people holy, and those who are made holy, all have one Father in heaven. That is why Jesus is not ashamed to call them his brothers.

He said, I will tell my brothers about you. I will sing praise about you among those who gather together for worship.

He also said, I will trust God. And again, Here am I and the children God has given to me.

Easy English

Easy-to-Read Version–2008

Jesus, the one who makes people holy, and those who are made holy are from the same family. So he is not ashamed to call them his brothers and sisters. He says, "God, I will tell my brothers and sisters about you. Before all your people I will sing your praises." He also says, "I will trust in God." And he says, "I am here, and with me are the children God has given me."

God's Word™

Jesus, who makes people holy, and all those who are made holy have the same Father. That is why Jesus isn't ashamed to call them brothers and sisters. He says, "I will tell my people about your name. I will praise you within the congregation." In addition, Jesus says, "I will trust him." And Jesus says, "I am here with the sons and daughters God has given me."

Good News Bible (TEV)

He purifies people from their sins, and both he and those who are made pure all have the same Father. That is why Jesus is not ashamed to call them his family. He says to God, "I will tell my people what you have done; I will praise you in their meeting." He also says, "I will put my trust in God." And he also says, "Here I am with the children that God has given me."

The Message

NIRV

New Life Version

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Jesus and the people he makes holy all belong to the same family. That is why he isn't ashamed to call them his brothers and sisters.

He even said to God, "I will tell them your name and sing your praises when they come together to worship." He also said, "I will trust God." Then he said, "Here I am with the children God has given me."

The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Jesus, the Holy One, makes us holy. And as sons and daughters, we now belong to his same Father, so he is not ashamed or embarrassed to introduce us as his brothers and sisters! For he has said, "I will reveal who you really are to my brothers and sisters, and I will glorify you with praises in the midst of the congregation." And, "My confidence rests in God!" And again he says, "Here I am, one with the children Yahweh has given me."
UnfoldingWord Simplified T.	For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers. He says, " I will proclaim your name to my brothers, I will sing about you from inside the assembly." And again, " I will trust in him." And again, " See, here am I and the children whom God has given me."
Williams' New Testament	For both He who is purifying them and those who are being purified all spring from one Father; so He is not ashamed to call them brothers, when He says: "I will announce your name to my brothers; in the midst of the congregation I will sing your praise"; and again, "I too will put my trust in God"; and again, "Here I am and the children God has given me."

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, it was appropriate for Him (because of whom all <i>things exist</i> , and through whom all <i>things exist</i> ), after bringing many sons into magnificence, to complete the Head Leader of their rescue through hardships; for both the <i>One</i> making <i>people</i> sacred and the <i>people</i> being made sacred <i>are</i> all from one, which <i>is the</i> reason why He is not ashamed to be calling them brothers, saying <i>in Psalm 22:22</i> , "I will announce Your name to My brothers. In the middle of an assembly I will sing songs of praise to You." And again <i>in Isaiah 8:17</i> , "I will be <i>someone</i> who has been confident based on Him." And again <i>in Isaiah 8:18</i> , "Look, I and the young children that God gave to Me." V. 10 is included for context.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.



Free Bible Version	For both the one who makes people holy and those who are made holy belong to the same family.* That's why he doesn't hesitate to call them "brothers," saying "I will announce your name to my brothers; I will praise you among your people when they meet together."* Also: "I will place my trust in him," and "Here I am, together with the children God has given to me."
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	It was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through suffering as part of his plan to glorify many children, because both the one who sanctifies and those who are being sanctified all have the same Father. [Lit. are all of one] That is why Jesus [Lit. he] is not ashamed to call them brothers when he says, "I will announce your name to my brothers. I will praise you within the congregation." [Ps 22:22] And again, "I will trust him." [Isa 8:17 (LXX)] And again, "I am here with the children God has given me." [Isaiah 8:18] v. 10 is included for context.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because both he that consecrates and they who are consecrated are all of one: for which cause he is not ashamed to call them brethren saying, I will declare your Name to my brethren, in the middle of the ekklesia I will sing praise to you. And again, I will put my trust in him. And again, Behold I and the children that Elohim has given me.
Weymouth New Testament	For both He who sanctifies and those whom He is sanctifying have all one Father; and for this reason He is not ashamed to speak of them as His brothers; as when He says: "I WILL PROCLAIM THY NAME TO MY BROTHERS: IN THE MIDST OF THE CONGREGATION I WILL HYMN THY PRAISES;" and again, "AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES IN GOD;" and again, "HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN ME."
Wikipedia Bible Project	At this point, the wiki translation of Hebrews came to a halt. V. 10 is the last verse translated by Wikipedia.
Worsley's New Testament	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	For both the One sanctifying and the ones being sanctified are all of one nature; for which cause He is not ashamed to call them brethren, saying, "I will announce Your name to My brethren; I will praise You in the midst of the congregation." (Psa.

Holy New Covenant Trans.	22:22) And again, "I will be trusting on Him." (Isa. 8:17) And again, "Behold, I and the children whom YAHWEH gave to Me." (Isa. 8:18) The people who were made holy and the one who made them holy all come from one Father. That is why Jesus is not ashamed to call them "brothers". The Scripture says: "I will announce Your name to my brothers. I will sing to You in the middle of the called out group." Again the Scripture says: "I will trust Him." Again: "Look! I am with the children whom God gave me."
The Scriptures 2009	For both He who sets apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers, saying, <b>"I shall announce Your Name to My brothers,<sup>b</sup> in the midst of the congregation I shall sing praise to You."</b> Psalm 22:22. And again, <b>"I shall put My trust in Him."</b> Isaiah 8:17 And again, <b>"See, I and the children whom Elohim gave Me."</b> Isaiah 8:18. <sup>b</sup> See also Psalm 45:17, John 17:6 and John 17:26.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] also for Purifying {them} and The [Men] Being Purified {are} from one [one] All because of whom reason not [He] feels (shame) brothers them to call Saying [I] will proclaim the name [of] you [to] the brothers [of] me in [thing] middle [of] congregation [I] will celebrate you and again I will be Having Agreed at him and again look! I and The Children (Young) {are} which* [to] me gives The God...
Alpha & Omega Bible Awful Scroll Bible	. For both the One making Awful and they being made awful, are all out of the One, because of which cause, He is not ashamed-of to call them brothers, speaking out, "I will herald-out Your name to my brothers, from-within the midst of they called-out, I will sing hymns to You", and again, "I am having been confided in Him", and again, "Be yourself looked, I and the children whom God bestows to Me."
Concordant Literal Version	For both He Who is hallowing and those who are being hallowed are all of One, for which cause He is not ashamed to be calling them brethren, saying, I shall be reporting Thy name to My brethren, In the midst of the ecclesia shall I be singing hymns to Thee." And again, I shall have confidence in Him. And again, Lo! I and the little children who are given Me by God!"
exeGesés companion Bible	For both the hollower and the hallowed are all of one: for which cause he is not ashamed to call them brothers, wording, I evangelize your name to my brothers, midst the ecclesia I hymn to you. Psalm 22:22 And again, I confide in him. And again, Behold I - and the children whom Elohim gave me. Isaiah 8:17
Orthodox Jewish Bible	For both HaKadosh who makes holy and Kadoshim who are being made holy all have HaAv Echad. It is for this reason Rebbe, Melech HaMoshiach is not ashamed to call them Echium, Saying, "I will declare your Name to my brothers, within the congregation I will praise you"--TEHILLIM 22:23 [22]).

And again, "I put my bitachon in him" [YESHAYAH 12:2] and again "HINEI ANOCHI V'HAYELADIM ASHER NATAN LI HASHEM ("Here I am and the yeladim whom Hashem gave to me.") [YESHAYAH 8:18]

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version For, both the One who makes people holy [*i.e.*, Jesus], and those who are made holy [*i.e.*, Christians], all come from one [Father], and for this reason Christ is not ashamed to call them His brothers, for He says [Psa. 22:22], [Note: In the following three Old Testament quotations the writer represents Christ as the speaker] "I will declare your [*i.e.*, God's] name to my brothers, [and] in the presence of the assembly I will sing [*a hymn of*] praise to you." And again, [Isa. 8:17 LXX], "I will place my trust in God." And again, [Isa. 8:18], "Look, [*here*] I am with the children whom God gave me."

Benjamin Brodie's trans.

Moreover, both He [Jesus Christ] who is sanctified [has already attained maturity in the past] and those [growing believers] who are continually being sanctified [are on the road to maturity] are all of one accord [united in purpose], for which reason [the maturing believer is striving for that same glory that Jesus already possesses], He [Jesus Christ] is not ashamed to call them [believers on the road to maturity] brethren [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such],

Who said [in Psalm 22]: "I will introduce your name [the believer who reaches spiritual maturity] to My brethren [inner circle of winner believers]; I will sing a song of praise about you [the believer who reaches spiritual maturity] in the midst of the assembly [an awards presentation featuring His inner circle of friends]."

And furthermore [in Isaiah 8:17-18]: "I Myself [Jesus Christ] will place My confidence [conferring a position of leadership and responsibility] upon him [the winner believer who has just received a song of praise from the Lord]," and again, "Behold, I Myself [Jesus Christ] and the children [spiritually immature believers] whom God [the Father] has given to Me [in eternity past]."

The Expanded Bible  
Jonathan Mitchell NT

For both the One separating and setting-apart and the ones being separated and set-apart [are] all out of One (= spring forth from one Source). On account of which cause (or: motive) He is not ashamed to be calling them brothers, saying, "I will continue reporting Your Name to My brothers; in the midst (within the middle) of called-out communities and gathered assemblies I will sing praise songs." [Ps. 22:23]

And again, "I will continue being one having been convinced on Him." [Isa. 8:17, LXX] And again [it continues], "Look and consider! [Here am] I, and the young children whom God [= Yahweh] gave (or: gives) to me!" [Isa. 8:18]

P. Kretzmann Commentary .  
Syndein/Thieme .  
Translation for Translators .  
The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .  
NET Bible® .  
New American Bible (2011) .  
The Passion Translation .

The Spoken English NT After all, the One<sup>o</sup> who makes people holy and the people being made holy are all from one God. Which is why Jesus isn't embarrassed to call them brothers and sisters.  
 He says,  
 I'm going to tell your name to my brothers and sisters!  
 I'm going to sing about you when I'm worshiping with my community!<sup>p</sup>  
 And again,  
 I'm going to put my trust in God.<sup>q</sup>  
 And again,  
 Look at me, with<sup>r</sup> the children God has given me!<sup>s</sup>  
 o. That is, Christ.  
 p. Lit. "In the midst of the congregation I will sing about you". Psalm 22:22.  
 q. Isaiah 8:17.  
 r. Traditionally: "Behold, I and".  
 s. Isaiah 8:18.

Rotherham's Emphasized B. .  
 Wilbur Pickering's New T. For both He[S] who is sanctifying and those who are being sanctified are all from One, for which reason He is not ashamed to call them 'brothers', saying, "I will declare Your name to my brothers; in the midst of the congregation I will sing praise to You." And again, "I will put my trust in Him[F]"; and again, "Here am I and the children whom God has given me."<sup>9</sup>  
 (9) See Psalm 22:22, 2Sam. 22:3, Isaiah 8:17-18—the author knew his Old Testament.

**Literal, almost word-for-word, renderings:**

A Faithful Version .  
 Analytical-Literal Translation For both the One sanctifying and the ones being sanctified [are] all of one [Father], for which reason He is not ashamed to be calling them brothers [and sisters], saying, "I will proclaim Your name to my brothers [and sisters]; in [the] midst of [the] assembly I will sing praise to You;" [Psalm 22:22] and again, "I will have put trust in Him;" and again, "Look! I and the young children whom God gave to Me." [2Sam 22:3 (LXX); Isaiah 8:17 (LXX)]

Berean Literal Bible .  
 Bond Slave Version .  
 C. Thomson updated NT .  
 Charles Thomson NT .  
 Context Group Version For both he who makes special and those that are made special are all frin one: for which cause he is not ashamed to call them brothers, saying, I will declare your name to my brothers, In the midst of the congregation I will sing your praise. And again, I will give my trust him. And again, Look, I and the children whom God has given me.

English Standard Version .  
 Far Above All Translation .  
 Green's Literal Translation .  
 Literal New Testament .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020 For\* both the one making *him* holy and the ones being made holy *are* all from one. Because of which case, he is not ashamed to call them brethren, saying, 'I will be proclaiming your name to my brethren, in the midst of the congregation\* I will be singing hymns to you.' And again, 'I will have confidence in him.' And again, 'Behold, *here I am* and the children whom God gave me.' {Psa 22:22, Psa 18:2, 2Sam. 22. 3, Isa 8:17-18}

Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	<p><b>“For the One sanctifying [Jesus Christ] and the ones being sanctified [believers of the Church Age] all from the source of One [God the Father, author of the plan]: for this reason He is not ashamed to introduce them as members of the family.” saying, I will proclaim Your name to My family for their advantage in the midst of the assembly (of Israel) I will bring praise to you. (Psalm 22:22)</b></p> <p><b>“And again, I will put my trust upon Him. And again, Behold I [Jesus Christ] and the dear children [believers of the Church Age] whom the God has given to Me [Jesus Christ] for a possession.” (Isaiah 8:17, 18)</b></p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

### The gist of this passage:

11-13

Hebrews 2:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong’s #5037
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
hagiazô (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine singular, present active participle, nominative case	Strong’s #37
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong’s #3588

## Hebrews 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagiazō (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, present passive participle, nominative case	Strong's #37
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; genitive/ablative case	Strong's #1520
pantes (πάντες) [pronounced <i>PAHN-tehç</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

**Translation:** For both the One sanctifying and the ones being sanctified are all of one;...

Jesus, the Man, is the One Who sanctifies. We, who have believed in Him, are the ones who have been sanctified. This is all a part of the same plan; this is all God's plan, which the Lord followed in the **1<sup>st</sup> advent**.

There are three stages to **sanctification**: (1) salvation sanctification, where a person believes in Jesus and is saved; (2) maturity sanctification (a believer grows to **spiritual maturity** during his time on earth); and (3) ultimate sanctification (when we die and receive our resurrection bodies).

## Hebrews 2:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Spelled di (δι') [pronounced <i>dee</i> ] before a vowel.			
hên (ἣν) [pronounced <i>hayn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

Hebrews 2:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aitia (αἰτία) [pronounced ahee- TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, accusative case	Strong's #156
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epaischunomai (ἐπαισχύνομαι) [pronounced eh-p- ahee-SHOO-nom- ahee]	<i>to feel shame for something, to be ashamed</i>	3 <sup>rd</sup> person singular, present (deponent) passive indicative	Strong's #1870
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
kaleô (καλέω) [pronounced kal-EH- oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	present active infinitive	Strong's #2564

**Translation:** ...for which cause He keeps on not being ashamed to call them brothers.

Because believers have been sanctified, Jesus is not ashamed to call them brothers. On the face of it, Jesus calling you or I His brother would seem absolutely absurd. Given our state of rebellion and the state of sin in which He found us, it is logical to us, that we are far, far less than Jesus is. We would expect for Jesus to be ashamed of us, given our sins and sin nature.

However, because Jesus paid for us sins and because He imputed righteousness to us (as He did for Abraham), we have adjusted to the justice of God; and, therefore, He is not ashamed to call us *brothers*.

If you have an honest assessment of yourself, then it should seem quite remarkable that Jesus would call us brothers (and without having to be tongue-in-cheek).

Hebrews 2:11 For both the One sanctifying and the ones being sanctified are all of one; for which cause He keeps on not being ashamed to call them brothers. (Kukis nearly literal translation)

There seems to be a very close relationship between the One Who sanctifies (God) and the ones being sanctified (us). The Person not ashamed to call them brothers is Jesus and we are the ones He calls brothers. This is quite an amazing statement.

Hebrews 2:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ἀπαγγέλλω (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #518
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ὄνομα (ὄνομα, ἄτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
σου (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
τοῖς (τοῖς) [pronounced toic̄]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
μου (μοῦ) [pronounced moo]; also ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** [The Lord] is saying, "I will declare your name to My brothers..."

V. 12 is a continuation of v. 11. In many cases, I try to break up these verses into sentences, which are more in line with the way that we think and write in English. However, my insertion of *the Lord* is simply placed there contextually. The full context, using the Kukis slavishly literal: **For not only the One making holy, but also the ones being made holy [are] out from one, all [of them], through whom a cause, He keeps on not being ashamed brothers, them to call; saying, "I will declare the name of You to the brothers of Me in a midst of an assembly I will celebrate You."** So the One not ashamed to calls us brothers (this is Jesus, obviously) is then *quoted* (as it were) from Psalm 22. So the insertion of the words *the Lord* is fully staying with the context.



As will become clear, there are going to be two interpretations of this passage: one which fits with the original passage and the one given it by the writer of Hebrews. The context of the writer of Hebrews is, *this is Jesus speaking*. However, the context of Psalm 22 is, this is David giving his personal testimony. After we briefly look at a portion of Psalm 22, I will sort this problem out.

Then the author backs this up with Scripture. “I will declare your name to My brothers...”

God the Son is declaring names to other believers.

It is again amazing that Jesus sees believers as His brothers. That is mind-boggling (however, don't get that weird idea that we are going to be like God, as at least one of the cults teach.

Hebrews 2:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3319
ekklēsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, genitive/ablative case	Strong's #1577
humnēō (ὕμνῶ) [pronounced hoom-NEH-oh]	<i>to sing (a hymn), to sing a religious ode; by implication, to celebrate (God) in song, to sing a hymn (praise unto)</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #5214
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

**Translation:** ...[and] in the midst of the assembly, I will celebrate you.”

Believers who have produced will be celebrated; and believers simply by being in Christ appear to be celebrated as well.

Hebrews 2:12 [The Lord] is saying, “I will declare your name to My brothers [and] in the midst of the assembly, I will celebrate you.” (Kukis nearly literal translation)

The Kukis nearly literal translation was used below.

**Psalm 22:22–28 (a brief exegesis)**

Scripture	Text/Commentary
<p>Psalm 22:22–23 Let me declare Your name to my countrymen. I will celebrate You in the midst of the congregation [of Israel]. Praise Him, those [of you] who fear/respect Y<sup>e</sup>howah. All the descendants of Jacob [should] honor Him; and all the descendants of Israel [should] be in awe of Him.</p>	<p>David is celebrating the name of the Lord before the people of Israel.</p>
<p>Psalm 22:24 [We should praise God] Because He has not held [us] in contempt and He has not considered abominable the afflictions [probable reading, <i>cry, supplication, prayer</i>] of the grace oriented. Also, God [lit., He] has not hidden His face from such a one [lit., <i>from him</i>]. When [one] calls for help, God hears [and responds with help].</p>	<p>God has been gracious to Israel; and has responded when Israel needed to be helped.</p>
<p>Psalm 22:25 My doctrinal praise in the great assembly is on account of You. I will restore my commitment before those fearing [and respecting Him].</p>	<p>David praised the Lord on the basis of the Bible doctrine which is in his soul.</p>
<p>Psalm 22:26 The grace oriented will eat and be satisfied. The seekers of Y<sup>e</sup>howah will praise Him. May your hearts live forever.</p>	<p>Those who are grace orientation will be blessed by God. They not only eat, but they are satisfied (which suggests capacity for life).</p>
<p>Psalm 22:27–28 All the ends of the earth will remember and they will return to Y<sup>e</sup>howah; and all families of [all] nations will bow before You. For the kingdom [is] to Y<sup>e</sup>howah; and [He] is ruling among the nations.</p>	<p>Not only will Israel turn to the Lord but all the world will turn to Him.</p>

See also **Psalm 22: David in Great Misery/Jesus on the Roman Cross** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is interesting that the writer of Hebrews gives a much different application of Psalm 22 than we would have expected. However, let’s look at his argument in context: **For both the One sanctifying and the ones being sanctified are all of one; for which cause He keeps on not being ashamed to call them brothers. [The Lord] is saying, “I will declare your name to My brothers [and] in the midst of the assembly, I will celebrate you.”** (Hebrews 2:11–12)

When I first added in the brief exegesis of Psalm 22:22–28 (above), I thought, I need to go back and sort out my interpretation, because it does not match the context of Psalm 22:22. But for me to change the correct interpretation of Hebrews 2:11–12 would have been to make the issue far more confusing.

**Two Interpretations of Psalm 22:22**

1. The first thing that has to be done is to acknowledge that the writer of Hebrews is not interpreting Psalm 22:22 as its context would dictate.
2. Psalm 22:22–23 Let me declare Your name to my countrymen. I will celebrate You in the midst of the congregation [of Israel]. Praise Him, those [of you] who fear/respect Y<sup>e</sup>howah. All the descendants of Jacob [should] honor Him; and all the descendants of Israel [should] be in awe of Him. (Kukis nearly literal translation)
3. David is the writer of this psalm. In the context of Psalm 22, He is declaring God’s name to his own

## Two Interpretations of Psalm 22:22

countrymen. He is celebrating the God of Israel in the congregation of Israel. He calls for those hearing this psalm to praise Y<sup>e</sup>howah; and to fear and respect Him. All Israel should be in awe of Him; all the descendants of Jacob should honor Him. Although I have used my own translation above, go to any translation and see that is the proper interpretation.

4. The writer of Hebrews does not present this passage in the same way. Look at the context and how he quotes this passage: **For both the One sanctifying and the ones being sanctified are all of one; for which cause He keeps on not being ashamed to call them brothers. [The Lord] is saying, "I will declare your name to My brothers [and] in the midst of the assembly, I will celebrate you."** (Hebrews 2:11–12; Kukis nearly literal translation)
5. *The One sanctifying* is God; it certainly is not David. The One Who is not ashamed to call them brothers is Jesus. Again, this is not David, and trying to put David into this context would completely mess up the flow and context of the passage (this is despite the fact that, the passage being quoted is speaking from David's perspective).
6. There are many times in the Old Testament where there are two legitimate ways to understand a single passage. This is the way that the original writer meant it to be; and there is the way that God the Holy Spirit meant it to be. So, using the exact same words, there can be the statement and context of the human author; and there can also be the prophetic application of these words as well (which can mean something entirely different). This is known as the Dual Authorship of the Scriptures.
7. A great example of this would be Psalm 22. David is apparently in great pain, and he writes this psalm in the midst of this great pain. We don't know what it is, exactly; but we know that David is suffering great torment, which this psalm reveals. I do not believe that David, the human author, knows that he is looking forward to Jesus on the cross. He is in great pain, but this pain and suffering has a purpose. David's pain and suffering looks forward to what the Lord will endure on the cross. David does not know this, but God the Holy Spirit knows this.
8. Going back to Hebrews 2:11–12: doesn't the author of Hebrews realize that the recipients of this letter will immediately go to Psalm 22, see that there is a different context, and then use that as a reason to discount everything the author says? The answer to this reveals the brilliance of the writer of Hebrews.
9. The writer of Hebrews *wants* his readers to go back to Psalm 22. He wants them to check the context. He would like this psalm to be read aloud to the Hebrew believers to whom his letter was written. This is because, when they read and study this psalm, it is going to become clear that David was writing about Jesus dying on the cross.
10. So, even if some industrious believers go right back to Psalm 22, in a huff, to show that the writer of Hebrews has it wrong, they will be immediately convicted by the text of Psalm 22 (as a person would be with the text of Psalm 53).
11. So that you don't think I have manipulated the text in any way, here is Benjamin Brodie's expanded translation: **Moreover, both He [Jesus Christ] who is sanctified [has already attained maturity in the past] and those [growing believers] who are continually being sanctified [are on the road to maturity] are all of one accord [united in purpose], for which reason [the maturing believer is striving for that same glory that Jesus already possesses], He [Jesus Christ] is not ashamed to call them [believers on the road to maturity] brethren [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such], Who said [in Psalm 22]: "I will introduce your name [the believer who reaches spiritual maturity] to My brethren [inner circle of winner believers]; I will sing a song of praise about you [the believer who reaches spiritual maturity] in the midst of the assembly [an awards presentation featuring His inner circle of friends]."** So, the quotation that Brodie makes is in complete agreement with me; it is Jesus Who is speaking in Psalm 22 (in the context of Hebrews 2:11–12); even though it is actually David who is saying and reading these words in Psalm 22.
12. There is no dramatic difference when putting this next to R. B. Thieme, Jr.'s translation (taken from his 1972 Hebrews series): **"For the one sanctifying [Jesus Christ] and the ones being sanctified [believers of the Church Age] all from the source of one [God the Father, author of the plan]: for this reason He is not ashamed to introduce them as members of the family." saying, I will proclaim Your name to My family for their advantage in the midst of the assembly (of Israel) I will bring praise to You.** (Psalm 22:22)
13. When reviewing any of the three translations given (mine, Brodie's, Thieme's), Jesus is the One doing

## Two Interpretations of Psalm 22:22

- the sanctifying and Jesus is the One speaking, saying the words from Psalm 22:22.
14. So, clearly, there are two interpretations to be found here—what is originally written in Psalm 22:22; and what we have here in Hebrews 2:11–12.
  15. Because we are sanctified, Jesus is not ashamed to call us (believers in the Church Age) brothers before the congregation (which would be all believers at that time, Old Testament and New Testament believers assembled together).
  16. By our understanding of the inspiration of Scripture, the writer of Hebrews cannot give just a funky, off-the-top-of-his-head explanation, simply for the purpose of stirring some controversy, in order to send this group of believers back to Psalm 22 to read it. Whatever explanation he gives, based upon the inspiration of the Word of God, tells us that this explanation must be legitimate, even though it is clearly in contrast with the context of Psalm 22.

I have only listened to R. B. Thieme, Jr.'s and read carefully Benjamin Brodie's enhanced translation. What I have presented here I believe is accurate, and very nearly unique in its approach. Essentially, I have not gone beyond what either man has said, except to state, without equivocation that, Psalm 22:22 means one thing in the context of Psalm 22; but when quoted here by the writer of Hebrews, it is interpreted and applied in a completely different way.

Bob, by the way, does interpret this mostly correctly: *When they were together David praised the Lord. So this was the original response of David as the writer of Psalm 22, in the middle of the congregation of Israel. But here, now that it has its prophetic significance fulfilled, and in the Church Age, we translate it "in the middle of the church."*<sup>19</sup> If you carefully read Bob's exegesis, he essentially says the same things (he does make an emphasis upon the *congregation* being the church; but I would see that simply as an assembly of believers (meaning that this would include Old Testament saints as well)).

See also **Psalm 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

See the **Dual Authorship of the Scriptures** ([HTML](#)) ([PDF](#)) ([WPD](#)). Although I sent this doctrine over to a couple of doctrinal pastors (I don't recall who), they rejected it out of hand, saying, "Everything written in Scripture means exact one thing." I believe that this passage makes it clear that is not always the case.

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### Hebrews 2:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παλιν (πάλιν) [pronounced <i>PAL-in</i> ]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
In Acts 17:32, these two words together are variously translated, <i>again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.</i>			
ἐγώ (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473

<sup>19</sup> From R. B. Thieme, Jr.'s 1972 Hebrews Series, lesson #11.

Hebrews 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	1 <sup>st</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
peithō (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, perfect active participle; nominative case	Strong's #3982
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Also, again, I, [even] I, will have trusted upon Him.

The writer of Hebrews then goes to another passage, and he does something strange. This is Isaiah 8:17–18. He separates these two verses as if he is going into a different passage. I am not sure I understand why he does that.

The writer gives his simple confession of faith, saying, I will trust on Him (quoting Isaiah 8:17 in the process).

If the writer's intention was to send the hearers of this chapter off to revisit Psalm 22, he then brings them back to the present and to the fundamentals of our faith.

Hebrews 2:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παλιν (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825

In Acts 17:32, these two words together are variously translated, *again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.*

Hebrews 2:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ego (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
Literally, this means, <i>behold me</i> . We may understand this to mean, <i>I am right here, I am here, I am ready to do Your bidding, yes, Sir</i> . It is variously translated, <i>I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here</i> . The idea is, <i>I am here, available for service; I am here to do Your bidding</i> .			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
paidia (παιδιά) [pronounced pi-DEE-ah]	<i>children (boys or girls); infants, little ones; servants, slaves; attendants</i>	neuter plural noun, nominative case	Strong's #3813
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1325
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** Also, again, Look, [it is] Me and the children which the God has entrusted to Me.

We change from the believer confessing his faith to Jesus Christ, the **Revealed God**. The children are those who have expressed faith in Jesus Christ and they are entrusted to God the Son.

I would assume that the author presents these as separate verses (despite them being consecutive verses from the same chapter), as they both have different subjects. The believer is the subject of v. 13a (Isaiah 8:17) and the Revealed God (Jesus Christ) is the subject of v. 13b (Isaiah 8:18).

Hebrews 2:13 **Also, again, I, [even] I, will have trusted upon Him. Also, again, Look, [it is] Me and the children which the God has entrusted to Me.** (Kukis nearly literal translation)

Hebrews 2:11–13 **For both the One sanctifying and the ones being sanctified are all of one; for which cause He keeps on not being ashamed to call them brothers. [The Lord] is saying, “I will declare your name to My brothers [and] in the midst of the assembly, I will celebrate you.” Also, again, I, [even] I, will have trusted upon Him. Also, again, Look, [it is] Me and the children which the God has entrusted to Me.** (Kukis nearly literal translation)

The ESV (capitalized) will be used below. The overall context is the coming Assyrian invasion.

**Isaiah 8:11–19 (a brief exegesis)**

Scripture	Text/Commentary
Isaiah 8:11 <b>For the LORD spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying:</b>	Isaiah is warned by God not to be carried about by the movement of his society, because they are moving towards divine discipline.
Isaiah 8:12 <b>"Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread.</b>	God warns Isaiah not to learn to fear what the people fear; or to be in dread of the things which they are in dread of. God looks out for His Own.
Isaiah 8:13 <b>But the LORD of hosts, Him you shall honor as holy. Let Him be your fear, and let Him be your dread.</b>	If Isaiah is to fear anyone, it should be God. If Isaiah is to regard anything as truly set apart, it should be God as well.
Isaiah 8:14 <b>And He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.</b>	God will be a sanctuary to Isaiah, but He will simultaneously be a stone of offense and a rock of stumbling to both the northern and southern kingdoms.
Isaiah 8:15 <b>And many shall stumble on it. They shall fall and be broken; they shall be snared and taken."</b>	Some in Israel will stumble over the rock of stumbling; they will fall over it and be injured. This is the person who rejects Jesus Christ as their Savior. He then becomes the rock of stumbling.
Isaiah 8:16 <b>Bind up the testimony; seal the teaching among my disciples.</b>	Isaiah is to write down and preserve these words; and he is to teach them to the Israelites.
Isaiah 8:17 <b>I will wait for the LORD, who is hiding His face from the house of Jacob, and I will hope in Him.</b>	When God hides His face, this means that He is not blessing those from whom His face is hidden.  In context, this is Isaiah (as representative of other believers), who recognizes that, in discipline, God would seemingly hide His face from the house of Jacob (that is, bad Israel). Nevertheless, Isaiah will have his hope in God.

**Isaiah 8:11–19 (a brief exegesis)**

Scripture	Text/Commentary
<p>Isaiah 8:18 Behold, I and the children whom the LORD has given Me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion.</p>	<p>Isaiah’s children would be his disciples. They are the true signs of God.</p> <p>As the writer of Hebrews has done previously, I believe that he re-purposed this verse to refer to God the Son and the children whom God the Father have given him.</p>
<p>Isaiah 8:19 And when they say to you, "Inquire of the mediums and the necromancers who chirp and mutter," should not a people inquire of their God? Should they inquire of the dead on behalf of the living?</p>	<p>The people of Israel were pursuing other means of understanding apart from the Word of God. They were looking to demons to guide them.</p>
<p>Isaiah 8:20 To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn.</p>	<p>The people which Israel seek after have no light; they have no truth. God has given enlightenment to Isaiah, but not to demon-influenced and demon-possessed necromancers and mediums.</p>

As before, the writer of Hebrews gives a somewhat different approach to these passages than was in the mind of Isaiah.

I rather think that the writer of Hebrews wanted the recipients of this epistle to look up this passage as well. I think he wanted them to read the words: *And He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it [or, Him]. They shall fall and be broken; they shall be snared and taken.* These words had application in the time of Isaiah and they had application during the time the book of Hebrews was written.

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Hebrews 2:11–13 For you see, both the One sanctifying and the ones being sanctified are all a part of the same divine plan; and, therefore, He is not ashamed to call them His brothers. The Lord, in one passage, says to us, "I will declare your name (the name of a new believer) to My brothers (other believers); and I will celebrate you in the midst of the assembly." The Lord also speaks to us in another passage, saying, "I will put My trust in Him. Listen, even I am here; along with the children whom God has entrusted Me." (Kukis paraphrase)

Although I think I got the translation essentially correct, I am not fully pleased with it.

Since, therefore, the children had shared blood and flesh and He Himself similarly partook of the same (things), that through the death He might render inactive the power the one who kept on having of death; this is the devil; and He might obtain a release for these, as many as fear death through all the living [of life] those subject truly to slavery.

Hebrews 2:14–15

Therefore, since the children have shared in the flesh and blood, in like manner, He Himself partook of the same things, so that through death, He might neutralize the one who keeps on having power of death (this is the devil). [This is so] He might set free those who fear death, those truly subject to bondage throughout [their] living.



**Since the children of men partake in a human existence, He Himself partook of the same, so that, through His death, He might neutralize the one who continues having the power of death (that is, the devil). Jesus became a man so that He might set free those who fear death, those who are subject to bondage throughout their entire lives.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	Since, therefore, the children had shared blood and flesh and He Himself similarly partook of the same (things), that through the death He might render inactive the power the one who kept on having of death; this is the devil; and He might obtain a release for these, as many as fear death through all the living [of life] those subject truly to slavery.
Complete Apostles Bible	Therefore since the children have partaken of flesh and blood, He Himself likewise shared in the same things, in order that through death He might destroy the one having the power of death, that is, the devil, and that He might set free these, as many as by fear of death through all of their lives, were subject to bondage.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil: And might deliver them, who through the fear of death were all their lifetime subject to servitude.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . For because the children participated in flesh and blood, he also, in like manner, took part in the same; that, by his death, he might bring to naught him who held the dominion of death, namely Satan; and might release them, who, through fear of death, are all their lives subject to bondage.
Original Aramaic NT	For because the children shared together in flesh and blood, he also shared in these things in the same form, so that by his death he would destroy the one who had held the authority of death, who is Satan, And he would free those who, by the fear of death, all their lives were subjected to bondage.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And because the children are flesh and blood, he took a body himself and became like them; so that by his death he might put an end to him who had the power of death, that is to say, the Evil One; And let those who all their lives were in chains because of their fear of death, go free.
Bible in Worldwide English	Gods children all have a body. That is why Jesus himself had the same. But because Jesus also had a body, he was able to die and stop the devil. The devil has power to make people die. But Jesus, by his own death, was able to stop the power of death.

People were afraid to die. All their lives they were like slaves. When Jesus died, he was able to set them free from their fear.

Easy English

Easy-to-Read Version–2008

These children are people with physical bodies. So Jesus himself became like them and had the same experiences they have. Jesus did this so that, by dying, he could destroy the one who has the power of death--the devil. Jesus became like these people and died so that he could free them. They were like slaves all their lives because of their fear of death.

God's Word™

Since all of these sons and daughters have flesh and blood, Jesus took on flesh and blood to be like them. He did this so that by dying he would destroy the one who had power over death (that is, the devil). In this way he would free those who were slaves all their lives because they were afraid of dying.

Good News Bible (TEV)

Since the children, as he calls them, are people of flesh and blood, Jesus himself became like them and shared their human nature. He did this so that through his death he might destroy the Devil, who has the power over death, and in this way set free those who were slaves all their lives because of their fear of death.

The Message

NIRV

New Life Version

New Simplified Bible

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.

We are people of flesh and blood. That is why Jesus became one of us. He died to destroy the devil, who had power over death.  
But he also died to rescue all of us who live each day in fear of dying.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

Since all his "children" have flesh and blood, so Jesus became human to fully identify with us. He did this, so that he could experience death and annihilate the effects of the intimidating accuser who holds against us the power of death. By embracing death Jesus sets free those who live their entire lives in bondage to the tormenting dread of death.

UnfoldingWord Simplified T.

Therefore, since the children share in flesh and blood, he likewise shared in the same, so that through death he might abolish the one who has the power of death, that is, the devil.  
This was so that he would free all those who through fear of death lived all their lives in slavery.

Williams' New Testament

Since then the children mentioned share our mortal nature, He too took on Himself a full share of the same, in order that He by His death might put a stop to the power of him who has the power of death, that is, the devil, and set at liberty those who all their lifetime had been subject to slavery because of their dread of death.

**Partially literal and partially paraphrased translations:**

American English Bible

Beck's American Translation

Breakthrough Version

So since the young children have shared blood and a physical body, He Himself also, correspondingly, took part in the same *things*, so that through the death He might make useless the one who has the power of the death (that is, the Accuser) and He might discharge these *people*, as many as with fear of death through every *bit* of the "to be living" *part* were guilty *for the penalty* of slavery.

Common English Bible	.
Len Gane Paraphrase	So then as the children have flesh and blood in common, so he also likewise took of the same, so that through death he might destroy him who has the power of death, that is, the devil and deliver those who through fear of death were all their lifetime held in bondage.
A. Campbell's Living Oracles	Since, then, the children partook of flesh and blood; he, also, in like manner, partook of these; that, through death, he might vanquish him who had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Therefore, since human nature is the common heritage of 'the Children,' Jesus also shared it, in order that by death he might render powerless him whose power lies in death--that is, the Devil--and so might deliver all those who, from fear of death, had all their lives been living in slavery.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Because the children share flesh and blood in common, he shared in this in the same way so that through death he could destroy the one that had the power of death—the devil—and free everyone who through fear of death were enslaved all their lives.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Therefore, since the children have flesh and blood, he himself also shared the same things, so that by his death he might destroy the one who has the power of death (that is, the devil) and might free those who were slaves all their lives because they were terrified by death.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Since then the children share in blood and flesh, he himself in the same way shared in them, in order that through death he might defeat him who had the power of death, that is, the Devil, and set free all those who through fear of death were all their lives doomed to slavery.
Leicester A. Sawyer's NT	Since then the children have partaken of blood and flesh, he in like manner also partook of them, that through death he might destroy him that has the power of death, that is the devil, and liberate those who all their life were subjects of servitude to the fear of death.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Seeing then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might render inoperative him that had the power of death, that is the Devil; And deliver them who through fear of death were all their lifetime subject to bondage.
Weymouth New Testament	Since then the children referred to are all alike sharers in perishable human nature, He Himself also, in the same way, took on Him a share of it, in order that through death He might render powerless him who had authority over death, that is, the

Devil, and might set at liberty all those who through fear of death had been subject to lifelong slavery.

Wikipedia Bible Project .  
 Worsley's New Testament . empire

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 Hebraic Roots Bible Since, then, the children have partaken of flesh and blood, in like manner He Himself also shared the same things, that through death He might cause to cease the one having the power of death, that is, the devil; and might release them, who, through fear of death, are all their lives subject to bondage<sup>3</sup>.  
<sup>3</sup> Fear brings bondage of mind and soul. 1Joh 4:18.

Holy New Covenant Trans. The "children" are human. So Jesus also shared in their humanity. He wanted to use death to destroy the devil who has the power of death. Jesus also wanted to set all people free from the slavery of fearing death all their lives.

The Scriptures 2009 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil, and deliver those who throughout life were held in slavery by fear of death.

Tree of Life Version Therefore, since the children share in flesh and blood, He Himself likewise shared the same humanity—so that through death He might break the power of the one who had the power of death (that is, the devil) and free those who by fear of death were in bondage all their lives.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament ...since so The Children (Young) has~ shared blood and flesh and He similarly takes (part) [of] the them that through the death [He] may destroy the [one] the power having [of] the death This is the devil and [He] may free these Who\* [by] fear [of] death through every the+ {them} to live Subjected were [of] slavery...

Alpha & Omega Bible .  
 Awful Scroll Bible Whether-upon therefore, the children have participated in flesh and blood, even He Himself nearly-to became held-within of the same, in order that through death, He may render-accordingly-idle he holding the force of death, that-is the Caster-through,  
 and shall transform-away those, as many as by fear of death were to all their life, holding-from-within enslavement.

Concordant Literal Version Since, then, the little children have participated in blood and flesh, He also was very nigh by partaking of the same, that, through death, He should be discarding him who has the might of death, that is, the Adversary, and should be clearing those whoever, in fear of death, were through their entire life liable to slavery."

exeGeses companion Bible So since, as the children partake of flesh and blood,

he also himself likewise partook of the same;  
 so that through death  
 he inactivated him who had the power of death  
 - that is, Diabolos;  
 and released them,  
 as many as through awe of death  
 who through all their lifetime  
 were subject to servitude.

Orthodox Jewish Bible

Therefore, als (since) the yeladim share in the basar vadahm and Rebbe, Melech HaMoshiach likewise shared in the same things, that through the histalkus of his mavet he might destroy the one having power over mavet, that is, Hasatan [see Gn ch 3],

And he might release these, as many as through eyamat haMavet (terror of Death) were subjected to avdut (slavery) all the days of their existence.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

Therefore, since the children share in [bodies of] flesh and blood, Christ also, in the same way, took on a human body so that, through His death, He could destroy [the dominion of] him who had the power to cause death, that is, the devil.

And [also He could] release all of those people who, because of their fear of death, were [kept] in bondage all their lives.

Benjamin Brodie's trans.

Since, therefore, the children [spiritually immature believers] share the essence of [their humanity] blood [spiritual death] and flesh [physical death], He Himself [Jesus Christ] also, in the same manner, partook of the same [deity took on humanity], so that through spiritual death He might render powerless the one [Satan] who holds the ruling power of spiritual death, that is, the devil,

And might release [free from Satan's kingdom] those [legalistic Christians], who because of fear from the source of spiritual death [separated from God], were all continually living a life of subject to slavery [living by the law instead of grace is bondage].

The Expanded Bible

Jonathan Mitchell NT

Since, then, the young children have participated in and commonly shared existence of blood and flesh (= humanity), He also, nearly alongside [them], shared theirs in common (partook of the [ingredients] which comprise them), in order that through means of death He might render useless (or: deactivate; idle-down; discard) the one normally having the strength (or: the person presently holding the force) of death (or: which is death; or: whose source is death), that is, the adversary (or: that which throws folks into dualism with divided thinking and perceptions; or: the one that throws something through the midst and casts division; the one who thrusts things through folks; the slanderer who accuses and deceives; or, commonly called: the "devil"),

and would set them free (or: could fully change and transform these; or: should move them away to another [situation; existence]): as many as were through all of life held within slavery by fear of death (or: in fear, from death: or: with fear, which is death)!

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

### Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	So since the children are all flesh and blood human beings, he shared the very same form of existence. <sup>t</sup> That way, through his death, he could overthrow the one who has the power of death—in other words, the devil. And he could set free those condemned to lifelong slavery by their fear of death. <sup>t</sup> Lit. "So, since the children share in blood and flesh, he too, in just the same way [or, "similarly"], took part in the same things".
Wilbur Pickering’s New T.	Since, then, the children have flesh and blood as their share, He[S] Himself likewise partook of the same, in order that through His death He might abolish the one who had <sup>10</sup> the power of death—that is, the devil—and set free these [the children] who during their whole lifetime were subject to slavery through fear of death. <sup>11</sup> (10) Had, not ‘has’ (as in NIV, etc.)—in Rev. 1:18 the glorified Christ affirms that He now holds the ‘keys’. (11) The fear of death is a bad master; it drives people to do incredibly stupid things.

**Literal, almost word-for-word, renderings:**

A Faithful Version	. annul
Analytical-Literal Translation	Therefore, since the young children have shared of flesh and blood, He Himself also likewise shared in the same, so that through death He should destroy [or, render powerless] the one having the power of death, that is, the Devil, and release those, as many as [due to] a fear of death, throughout all their life, were subjects of slavery.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	As the children therefore were partakers of flesh and blood, he himself likewise partook of the same in order that he might, by his death, put a stop to the operation of him who hath the power of death, that is the devil; and deliver from bondage them who were all their lives liable to the fear of death.
Context Group Version	Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nothing him who had the power of death, that is, the slanderer {trad. "devil"}; and might deliver all those who through fear of death were all their lifetime subject to slavery.
English Standard Version	.
Far Above All Translation	Now since the children are constituted of flesh and blood, so he likewise partook of the same, in order that through death he might nullify him who has the power of death, that is, the devil, and release them – all those who through fear of death throughout their whole life were subject to enslavement.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore since the children have shared of flesh and blood, in like-manner he partook of the same; in-order-that through death, he might do-away-with the one who has the dominion of death, this is the devil; and he might set-free these, as many as were in fear of death, who were liable to bondage throughout all of their time to live.
Modern KJV	.

New American Standard .  
 New European Version .  
 New King James Version .  
 NT (Variant Readings) .  
 Niobi Study Bible .  
 Revised Young's Lit. Trans. .  
 R. B. Thieme, Jr. translation .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .

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, and set free those who through fear of death were all their lifetime subject to bondage.

Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

**The gist of this passage:**  
 14-15

### Hebrews 2:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επει (ἐπει) [pronounced ehp-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
paidia (παιδιά) [pronounced pi-DEE-ah]	<i>children (boys or girls); infants, little ones; servants, slaves; attendants</i>	neuter plural noun, nominative case	Strong's #3813
koinōnéō (κοινωνέω) [pronounced koy-no-NEH-oh]	<i>to share (with others) (objectively or subjectively); to communicate, to distribute, to be a partaker</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #2841
The singular verb is throwing me off. Herbert Weir Smyth (from <i>A Greek Grammar for Colleges</i> ): <i>A neuter plural subject is regarded as a collective, and has its verb in the singular.</i> <sup>20</sup>			
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

<sup>20</sup> From [persues.tufts.edu](http://persues.tufts.edu); accessed October 2, 2022.

## Hebrews 2:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561

**Translation:** *Therefore, since the children have shared in the flesh and blood,...*

In the previous verse, the author quoted a portion of Isaiah which references *the children* given by God the Father to God the Son. Logically, we are dealing with the same children here.

The children are said to partake in flesh and blood. This would not necessarily refer to communion, but simply to their human nature. The children are flesh and blood; they are people.

## Hebrews 2:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow- TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
paraplēsíōs (παραπλησίως) [pronounced par-ap- lay-SEE-ocē]	<i>similarly, in like manner, in the same way, likewise</i>	adverb	Strong's #3898 (hapax legomena)
metechō (μετέχω) [pronounced met- EHKH-oh]	<i>to be or become partaker; to partake, to take part (with), to share in; often a reference to eating and drinking</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3348
tōn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** *...in like manner, He Himself partook of the same things,...*

For this reason, God the Son partook of the same things; meaning, He became human. He joined the human race. Obviously, there was a purpose for this.



Hebrews 2:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
katargeô (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2673
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
It is unusual to have two definite articles together like this. The second one goes with the neuter singular noun below; and the first goes with the participle which follows.			
kratos (κράτος) [pronounced KRAHT-oss]	<i>force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion</i>	neuter singular noun; accusative case	Strong's #2904
echô (ἔχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; accusative case	Strong's #2192
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

**Translation:** ...so that through death, He might neutralize the one who keeps on having power of death...

God the Son became a man so that, through His death, He might neutralize the one with the power over death.

This tells us that God gives Satan some leeway when it comes to death. We do not know how far this goes, but this suggests that this goes beyond the **sin unto death** (where a believer is turned over to Satan for the destruction of his flesh (such a believer remains saved and, at death, goes to be face to face with the Lord).

Hebrews 2:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); accusative case	Strong's #1228

**Translation:** ...(this is the devil).

The one with some power over death is the devil.

Hebrews 2:14 Therefore, since the children have shared in the flesh and blood, in like manner, He Himself partook of the same things, so that through death, He might neutralize the one who keeps on having power of death (this is the devil). (Kukis nearly literal translation)

Hebrews 2:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
apallássō (ἀπαλλάσσω) [pronounced ap-al-LAHS-soh]	<i>to come to a settlement; to leave; to free; to change away, to obtain a release, (reflexively) to remove; to deliver, to depart</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #525
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)

Hebrews 2:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5401
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198
énochos (ἔνοχος) [pronounced EHN-okh-oss]	<i>subject (to); guilty, worthy of punishment; bound, under obligation, liable (to, for)</i>	masculine plural adjective, nominative case	Strong's #1777
hēmēn (ἡμῶν) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
Thayer lists this word as an adverb, meaning, <i>truly, assuredly</i> . Nevertheless, Thayer also calls it a prolonged form of #2258 (which is a verb).			
douleía (δουλεία) [pronounced doo-LIE-ah]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun; genitive/ablative case	Strong's #1397

**Translation:** [This is so] He might set free those who fear death, those truly subject to bondage throughout [their] living.

I began a new sentence here simply for our English sensibilities.

Jesus became a man with the intention of setting free all of those who are subject to the bondage of the sin nature throughout their entire lives. The same fear death—and rightfully so, as, if one dies apart of Jesus Christ, after that is the great judgment.

Hebrews 2:15 [This is so] He might set free those who fear death, those truly subject to bondage throughout [their] living. (Kukis nearly literal translation)

Hebrews 2:14–15 Therefore, since the children have shared in the flesh and blood, in like manner, He Himself partook of the same things, so that through death, He might neutralize the one who keeps on having power of death (this is the devil). [This is so] He might set free those who fear death, those truly subject to bondage throughout [their] living. (Kukis nearly literal translation)

Hebrews 2:14–15 Since the children of men partake in a human existence, He Himself partook of the same, so that, through His death, He might neutralize the one who continues having the power of death (that is, the devil). Jesus became a man so that He might set free those who fear death, those who are subject to bondage throughout their entire lives. (Kukis paraphrase)

For not, verily, messengers He keeps on seizing [or, *rescuing*], but of a seed of Abraham He keeps on seizing [or, *rescuing*]. From which place he was in debt according to the norm or standard of the brothers to be made like, in order that merciful He becomes and a faithful High Priest, the (things) face to face with the God, toward the propitiation to the sins of the people. For in the one He has been affected, Himself; having been tempted, He keeps on being able the ones being tempted to help.

Hebrews  
2:16–18

For certainly He does not help the angels, but rather, He keeps on helping the seed of Abraham. Therefore, He was obligated to be made like [His] brothers in all [ways] in order that He might become a compassionate and faithful High Priest to [all] before the God. [This is all] for the purpose that [He might] keep on atoning for the sins of the people. For by which He Himself had suffered, being tested [and] being able to help the ones being enticed.

Clearly, Jesus did not appear to help the angels, but He instead keeps on helping the descendants of Abraham. In order to do this, He was obligated to be made like man in all ways so that He might be a compassionate and faithful High Priest to all men before God. All of this had taken place so that Jesus might atone for the sins of the people. For by this atonement, He suffered greatly, having himself been tempted that He might rescue the ones living in temptation.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) For not, verily, messengers He keeps on seizing [or, *rescuing*], but of a seed of Abraham He keeps on seizing [or, *rescuing*]. From which place he was in debt according to the norm or standard of the brothers to be made like, in order that merciful He becomes and a faithful High Priest, the (things) face to face with the God, toward the propitiation to the sins of the people. For in the one He has been affected, Himself; having been tempted, He keeps on being able the ones being tempted to help.

Complete Apostles Bible For indeed He does not take hold of angels, but He does take hold of the seed of Abraham. Therefore He was obligated to become like His brothers in all respects, in order that He might become a merciful and faithful High Priest in things pertaining to God, in order that He might make propitiation for the sins of the people. For in that which He Himself has suffered, being tempted, He is able to help those who are tempted.

Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For nowhere doth he take hold of the angels: but of the seed of Abraham he taketh hold. Wherefore, it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people. For in that wherein he himself hath suffered and been tempted he is able to succour them also that are tempted.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For he did not assume [a nature] from angels, but he assumed [a nature] from the seed of Abraham. Wherefore it was right, that he should be in all respects like his brethren; that he might be merciful, and a high priest faithful in the things of God, and might make expiation for the sins of the people. For, in that he himself hath suffered, and been tempted, he is able to succor them who are tempted.
Original Aramaic NT	For death was not authorized* over the Angels, but death was authorized over the seed of Abraham. Because of this, it was right that he would become like his brethren in all things, that he would be a compassionate and trustworthy High Priest in what is God's, and would make atonement for the sins of the people.* For in this, because he has suffered and was tempted, he can help those who are tempted.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	For, truly, he does not take on the life of angels, but that of the seed of Abraham. Because of this it was necessary for him to be made like his brothers in every way, so that he might be a high priest full of mercy and keeping faith in everything to do with God, making offerings for the sins of the people. For having been put to the test himself, he is able to give help to others when they are tested.
Bible in Worldwide English	Jesus did not come to help angels. He came to help people who were born in Abrahams family. So he had to be made like his brothers in every way. Then he could be a high priest to make a way to God for them, a priest who was kind and true. He could make it possible for God to forgive people for the wrong things they had done. He had a very hard time when he was tested. But because he was tested, he is able to help people who are tested.
Easy English Easy-to-Read Version–2008	. Clearly, it is not angels that Jesus helps. He helps the people who are from Abraham. For this reason, Jesus had to be made like us, his brothers and sisters, in every way. He became like people so that he could be their merciful and faithful high priest in service to God. Then he could bring forgiveness for the people's sins. And now he can help those who are tempted. He is able to help because he himself suffered and was tempted.
God's Word™	So Jesus helps Abraham's descendants rather than helping angels. Therefore, he had to become like his brothers and sisters so that he could be merciful. He became like them so that he could serve as a faithful chief priest in God's presence and

make peace with God for their sins. Because Jesus experienced temptation when he suffered, he is able to help others when they are tempted.

Good News Bible (TEV) For it is clear that it is not the angels that he helps. Instead, he helps the descendants of Abraham. This means that he had to become like his people in every way, in order to be their faithful and merciful High Priest in his service to God, so that the people's sins would be forgiven. And now he can help those who are tempted, because he himself was tempted and suffered.

*The Message* .

NIRV .

New Life Version .

New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V. Jesus clearly did not come to help angels, but he did come to help Abraham's descendants.  
He had to be one of us, so that he could serve God as our merciful and faithful high priest and sacrifice himself for the forgiveness of our sins.  
And now that Jesus has suffered and was tempted, he can help anyone else who is tempted.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation For it is clear that he didn't do this for the angels, but for all the sons and daughters of Abraham. This is why he had to be a Man and take hold of our humanity in every way. He made us his brothers and sisters and became our merciful and faithful King-Priest before God; as the One who removed our sins to make us one with him. He suffered and endured every test and temptation, so that he can help us every time we pass through the ordeals of life.

UnfoldingWord Simplified T. For of course it is not with angels that he is concerned; instead, it is with the seed of Abraham that he is concerned. So it was necessary for him to become like his brothers in all ways, so that he would be a merciful and faithful high priest in relation to the things of God, and so that he would bring about the pardon of the people's sins. Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

Williams' New Testament For of course it is not angels but descendants of Abraham that He is to help. Therefore He had to be made like His brothers, so that He could be a sympathetic High Priest, as well as a faithful one, in things relating to God, in order to atone for the people's sins. For inasmuch as He has suffered Himself by being tempted, He is able to give immediate help to any that are tempted.

**Partially literal and partially paraphrased translations:**

American English Bible .

Beck's American Translation .

Breakthrough Version .

Common English Bible .

Len Gane Paraphrase .

A. Campbell's Living Oracles .

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament .

**Mostly literal renderings (with some occasional paraphrasing):**

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	For it is clear that he did not come to help angels. No, he came to help Abraham's descendants, thereby becoming like his brothers in every way, so that he could be a merciful and faithful high priest in service to God and could atone for the people's sins. Because he himself suffered when he was tempted, he is able to help those who are being tempted.
Lexham Bible	.	
Montgomery NT	.	For assuredly it is not angels, nay, it is the offspring of Abraham, whom he is ever taking by the hand. And so it was necessary that he should in all points be made like his brothers, so that he might become a compassionate and faithful high priest, in all that relates to God, to make reconciliation for the sins of the people. For inasmuch as he himself has suffered, being tempted, he is also able instantly to succor those who are tempted, he is also able instantly to succor those who are tempted.
NIV, ©2011	.	
Riverside New Testament	.	For he does not come to the help of angels, but he comes to the help of the descendants of Abraham. And for that reason he had to be made like his brethren in everything, so as to be a compassionate and faithful high priest in things relating to God, to make propitiation for the sins of the people. For since he himself has suffered when tempted he is able to help those who are tempted.
Leicester A. Sawyer's NT	.	For indeed he helped not angels, but he helped the descendants of Abraham. Whence he ought in all things to be assimilated to the brothers, that he may be a merciful and faithful chief priest as to things relating to God, to make propitiation for the sins of the people. For because he has himself suffered, having been tried, he is able to help the tried.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	For truly he took not on himself the nature of angels; but he succored to himself the lineage of Abraham. Therefore in all things it appeared in history for him to be made like his brethren, so that he might be a merciful and faithful High Priest in things pertaining to Elohim, to make propitiation for the sins of the people. For in that he himself has suffered being tested, he is able to succor them that are in trials.
Weymouth New Testament	.	For assuredly it is not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham. And for this purpose it was necessary that in all respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as He has Himself felt the pain of temptation and trial, He is also able instantly to help those who are tempted and tried.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 Hebraic Roots Bible . For He did not take on the likeness of cherubs, "but He takes on Him the seed of Abraham<sup>4</sup>." (Isa. 41:8, 9, Gen. 12:1-2)  
 Wherefore it was right, that he should in every manner resemble his brethren; that he might be merciful, and a high priest faithful in the things of Elohim, and might make reconciliation for the sins of the people.  
 For since He Himself has suffered, being tempted, He is able to help others who are tempted.  
<sup>4</sup>Isa 41:8, 9, Gen 12:1-2, Gal 3:29.

Holy New Covenant Trans. It is clear that he is helping Abraham's descendants, not angels. This means that Jesus had to become like his brothers in every way. Then he could become a faithful, merciful high priest, offering himself to God for the forgiveness of the sins of the people. Before Jesus suffered, he was tempted. That is why he is able to help people who are being tempted now.

The Scriptures 2009 For, doubtless, He does not take hold of messengers, but He does take hold of the seed of Abraham.<sup>c</sup>  
<sup>c</sup>See Isaiah 41:8-9.  
 So in every way He had to be made like His brothers, in order to become a compassionate and trustworthy High Priest in matters related to Elohim, to make atonement for the sins of the people.  
 For in what He had suffered, Himself being tried, He is able to help those who are tried.

Tree of Life Version For surely He is not concerned about angels, but about the seed of Abraham. Therefore He had to be made like His brothers in all things, so He might become a merciful and faithful Kohen Gadol in matters relating to God, to make atonement for the sins of the people. Because He Himself suffered when put to the test, He is able to help those being tested.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament ...not for certainly angels [He] helps but seed {of} abraham [He] helps therefore [He] needed in all [things] the brothers to be made (like) that Caring [He] may become and Faithful Priest (Chief) {Regarding} the [things] to the god to the+ to be reconciled the offenses [of] the people in what for [He] has suffered He Being Tested has (ability) the [men] being tested to help...

Alpha & Omega Bible FOR ASSUREDLY HE DOES NOT GIVE HELP TO ANGELS, BUT HE GIVES HELP TO THE DESCENDANT OF ABRAHAM.  
 THEREFORE, HE HAD TO BE MADE LIKE HIS BRETHREN IN ALL THINGS, SO THAT HE MIGHT BECOME A MERCIFUL AND FAITHFUL HIGH PRIEST IN THINGS PERTAINING TO THEOS (*The Alpha & Omega*), TO MAKE PROPITIATION FOR THE SINS OF THE PEOPLE.



FOR SINCE HE HIMSELF WAS TEMPTED IN THAT WHICH HE HAS SUFFERED, HE IS ABLE TO COME TO THE AID OF THOSE WHO ARE TEMPTED.

Awful Scroll Bible

Where-indeed-then takes- He -hold- not -of angelic messengers, however He takes-hold-of the Seed of Abraham.

From which accordingly in all things, it was due to be made like His brothers, in order that He may come about a Kind and Confiding Chief-Priest, with respects to God, to be making propitiation for the misses-of-the-mark of the people.

For from-within what He Himself has sadly suffered being tempted, He is able to cry-run to those being tempted.

Concordant Literal Version

For assuredly it is not taking hold of messengers, but it is taking hold of the seed of Abraham."

Whence He ought, in all things, to be made like the brethren, that He may be becoming a merciful and faithful Chief Priest in that which is toward God, to make a propitiatory shelter for the sins of the people."

For in what He has suffered, undergoing trial, He is able to help those who are being tried."

exeGeses companion Bible

For doubtless indeed he took not hold of angels; but he took hold of the sperma of Abraham.

Isaiah 41:9

So he was indebted in all  
to be likened to his brothers,  
to become a merciful and trustworthy archpriest  
to Elohim,  
to kapur/atone for the sins of the people.

For in that he himself suffered, being tested in all,  
he is able to help them who are tested.

Orthodox Jewish Bible

For surely it was not malachim that concerned him, but the zera Avraham Avinu. And for this reason, Rebbe, Melech HaMoshiach was obliged to become like the Achim b'Moshiach [2:11] in every respect, that he might become a Kohen Gadol rachaman v'ne'eman before Hashem in order to make kapporah for the chatta'im of HaAm. [Isa 53:8; 49:7]

For, because Rebbe, Melech HaMoshiach himself has endured, being tested in the yissurim (sufferings) of his nefesh [YESHAYAH 53:10,11], he is able to come to the ezrah (aid) of the ones being tested.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

For certainly Christ does not *[intend to]* help angels, but He *[intends to]* help the descendants of Abraham *[i.e., the Jews]*. So, for this reason, He had to become like His brothers in every way *[i.e., except that He never sinned]*, so that He could become a merciful and faithful Head Priest in things related to God's *[service]*, *[and]* that He could provide a means of purifying *[Lev. 16:30]* for people's sins *[i.e., a "covering over" or forgiveness of them]*. For since He Himself suffered when He was tempted, He is *[also]* able to help those who *[suffer when they]* are tempted.

Benjamin Brodie's trans.

As a matter of fact, of course, He [Jesus Christ] did not assume the nature of angels, but rather He assumed the nature of the seed of Abraham [humanity], From which fact [that He was more interested in humanity than angels], He [Jesus Christ] made it a preference to be made similar to the standards of His brethren [humanity], so that He might become the merciful and faithful High Priest with reference to things [spiritual matters] pertaining to God, so that He might be a propitiatory conciliation for the sins of His people [humans as opposed to angels].

The Expanded Bible  
Jonathan Mitchell NT

Since He Himself suffered, having been tested in that sphere [in His humanity], He keeps on being able [as our High Priest] to assist those who are being tested [restoring fellowship between the Father and the confessing believer].

For doubtless (or: assuredly; I hardly need say) it [i.e., fear of death] is not normally taking hold upon [the] messenger-agents (or: folks with the message), but even so it is repeatedly and progressively taking hold upon (seizing) Abraham's seed (= descendants).

Wherefore, He was indebted (or: obliged) to be assimilated by (or: made like or similar to) the brothers in accord with all things (or: concerning everything; = in every respect; or: in correlation to all people), so that He might become a merciful and a faithful (or: loyal) Chief Priest (Leading, Ruling or Beginning Priest) [in regard to] the things toward God, into the [situation] to be repeatedly and continuously overshadowing the failures (mistakes; errors; misses of the target; sins) of the People with a gentle, cleansing shelter and covering.

For you see, in what He has experienced Himself, having been tried in ordeals, He is able to run to the aid of those who cry for help – those being tried (put through ordeals).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

**Bible Translations with Many Footnotes:**

Lexham Bible

For surely he is not concerned with angels, but he is concerned with the descendants of Abraham.

Therefore he was obligated to be made like his brothers in all respects, in order that he could become a merciful and faithful high priest in the things relating to God, in order to make atonement for the sins of the people.

For in that which he himself suffered when he [\*Here "when" is supplied as a component of the participle ("was tempted") which is understood as temporal] was tempted, he is able to help those who are tempted.

NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT

After all, it's obvious that he doesn't help angels. No, "he helps Abraham's descendants".<sup>u</sup>

Because of that, he had to be made like his brothers and sisters in every way. That way he could be merciful to them, and be their faithful High Priest<sup>v</sup> in front of God. And he could accomplish the forgiveness of<sup>w</sup> the people's sins.

After all, because he's suffered temptation himself, he's able to help people who are being tempted.

<sup>u</sup> Lit. "seed". Isaiah 41:8-9.

<sup>v</sup> See "Bible Words" under "High Priest".

<sup>w</sup> Or "he could expiate," a sacrificial term for the same transaction. The author will later introduce the theme that Jesus offers himself as a sacrifice; here he's just introducing the role of high priest.

Wilbur Pickering's New T.

(Now surely He does not assist angels, but He does assist Abraham's seed.)

That is why He was obliged to become like those 'brothers' in all respects, so that He could be a merciful and faithful high priest, in what concerns God, with a view to making propitiation<sup>12</sup> for the sins of the people.

For in that in which He Himself endured suffering, having been tested,<sup>13</sup> He is able to assist those who are being tested.

(12) 'Propitiation' is a theological term; God's righteous character has been outraged by human sin, and something must be done to 'satisfy'/'pacify' that outraged character. Christ's sacrifice propitiated God, satisfied/pacified His outraged character.

(13) The Greek word here covers both 'to test' and 'to tempt' (to tempt is to test one's moral fiber), the choice in English being guided by the context. Jesus was not tested only in the area of morals; He was tested physically as well. We too are tested in a variety of ways.

### Literal, almost word-for-word, renderings:

A Faithful Version	. obligatory
Analytical-Literal Translation	For surely He does not take hold of [fig., give aid to] angels, <u>but</u> He takes hold of [fig., gives aid to] [the] seed of Abraham. Therefore, it was necessary [for] Him to become like His brothers [and sisters] in all [respects], so that He should become a merciful and faithful High Priest [in] the [things pertaining] to God, [in order] to make propitiation [or, an appeasing sacrifice] for the sins of the people. For He Himself having been tempted in what He suffered, He is able to help the ones being tempted.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For truly not to messengers does he give help, but he gives help to the seed of Abraham. Therefore it behooved him in all things to be made like his brothers, that he might become a generous and trustworthy high priest in things pertaining to God, to make propitiation for the disgraceful acts of the people. For in that he himself has suffered being loyalty-tested, he is able to help those that are loyalty-tested.
English Standard Version	For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.
Far Above All Translation	For he did not, of course, take on <i>kinship with</i> angels, but took on the seed of Abraham. Hence he needed to become like <i>his</i> brothers in all <i>respects</i> in order to become a merciful and faithful high priest of <i>things relating</i> to God, to propitiate the sins of the people. For in that he himself has suffered, having been put to the test, he is able to help those undergoing testing.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	Seeing, then, the children have partaken of flesh and blood, He Himself also took part of the same in like manner, that through death He might destroy him having the power of death—that is, the Devil— and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage, for doubtless, He does not lay hold of messengers, but He lays hold of [the] seed of Abraham, for this reason it seemed necessary to Him to be made like the brothers in all things, that He might become a kind and faithful chief priest in the things related to God, to make propitiation for the sins of the people,



### Hebrews 2:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggeloi (ἄγγελοι) [pronounced <i>AHN-geh-loy</i> ]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
epilambanomai (ἐπιλαμβάνομαι) [pronounced <i>ehp-ee-lahm-BAHN-ohm-ah-ee</i> ]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1949

**Translation:** For certainly He does not help the angels,...

Jesus did not come to this earth to help the angels. This was not the purpose of His incarnation (also known as the 1<sup>st</sup> advent). The angels would act as the servants of God and as the servants of man; but Jesus did not appear for their benefit.

### Hebrews 2:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
sperma (σπέρμα) [pronounced <i>SPHER-mah</i> ]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; genitive/ablative case	Strong's #4690
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
epilambanomai (ἐπιλαμβάνομαι) [pronounced <i>ehp-ee-lahm-BAHN-ohm-ah-ee</i> ]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1949

**Translation:** ...but rather, He keeps on helping the seed of Abraham.

Jesus had come in order to help or rescue the seed of Abraham. Now, this has to be carefully understood. This does not mean that Jesus came only to the descendants of Abraham; nor does it mean that all of Abraham's descendants benefitted by Jesus coming to this earth.

There are two ways in which we might understand this: (1) Jesus came to the Jewish people first and foremost, but He would die for all mankind; or (2) we are to understand the seed of Abraham as referring to those who believe in Jesus. They would be the true seed of Abraham.

Hebrews 2:16 For certainly He does not help the angels, but rather, He keeps on helping the seed of Abraham. (Kukis nearly literal translation)

Hebrews 2:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehh]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
This adverb is only found in the books of Matthew, Luke, Acts and Hebrews. <sup>21</sup>			
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3784
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
homoioô (ὁμοιόω) [pronounced hom-oy-OH-oh]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	aorist passive infinitive	Strong's #3666

**Translation:** Therefore, He was obligated to be made like [His] brothers in all [ways]...

Jesus need to become like His brothers—fellow members of the human race—in all ways. In order for Jesus to be qualified to die for the sins of all men, He was to be a perfect substitute for every man.

Jesus did not have a sin nature, but the sin nature would have only served to condemn Jesus like all other men. Because Jesus was not born of a man, He did not have the sin nature passed down to Him.

One of the differences in the judgment of Adam and the woman was, their Savior would come as the *seed of the woman* (which is a very unusual thing to say). This simply meant that the humanity of Jesus would not be born of a man. Therefore, the sin nature must be passed down through the man. The sin nature is also the natural target for Adam's original sin, which is imputed to every man. This also comes through Adam, as Adam understood clearly that he was disobeying God when he took the fruit of the forbidden tree from the hand of the woman and ate it. He was making a clear choice to be with the woman instead of being with the Revealed God.

<sup>21</sup> I have noticed a handful of words in this chapter which are mostly found in Luke, Acts and Hebrews.

The full Doctrine, **Seed of the Woman** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is quite an extensive (7 pages) and important doctrine.

Hebrews 2:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
eleēmōn (ἐλεήμων) [pronounced el-eh-AY-mone]	<i>merciful, compassionate</i>	masculine singular adjective; nominative case	Strong's #1655
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
archiereus (ἀρχιερέυς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

**Translation:** ...in order that He might become a compassionate and faithful High Priest...

If Jesus is fully and completely man, then He might be raised up as our True **High Priest** (something which will be discussed in several places in this book). The High Priest had to be a man.

Hebrews 2:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

## Hebrews 2:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...to [all] before the God.

Jesus would be the true High Priest to all mankind and He would have this position before God.

## Hebrews 2:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hiláskomai (ἱλάσκομαι) [pronounced <i>hil-AS-kohm-ah-ee</i> ]	<i>to propitiate, to conciliate, (transitively) to atone for (sin), or (intransitively) be propitious; to be merciful, to make reconciliation for; to be gracious, to be merciful</i>	present passive infinitive	Strong's #2433
This word is only found in Luke and Hebrews.			
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ī</i> ]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

**Translation:** [This is all] for the purpose that [He might] keep on atoning for the sins of the people.

In order to shorten this long sentence, I have inserted a few words.



All of this must take place so that Jesus might atone for the sins of the people. Although it is not clearly stated here, Jesus will die for the sins of all mankind.

Hebrews 2:17 **Therefore, He was obligated to be made like [His] brothers in all [ways] in order that He might become a compassionate and faithful High Priest to [all] before the God. [This is all] for the purpose that [He might] keep on atoning for the sins of the people.** (Kukis nearly literal translation)

Hebrews 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #3958
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846

**Translation:** **For by which He Himself had suffered,...**

In order to atone for our sins, Jesus would have suffered, taking upon Himself the full judgment that every single one of us would have deserved.

The way that this takes place does not really sound all that bad; He took on the penalty for our sins; He suffered spiritual death; our sins were poured out upon Him.

Therefore, we are given two illustrations, which were real, but not actually efficacious. We have the illustration of the **blood of Christ**, which connects Jesus to all of the animal sacrifices in the past where the throats of the animals were cut, and this blood would be pumped out by their hearts. It was a bloody mess, and very few people would be able to watch such a thing take place today. Jesus did bleed a little; but He did not bleed to death and nobody carried any blood in a pan up to heaven or anything like that. The blood of Christ primarily to draw that comparison to the animal sacrifices, which were extremely bloody.

The second illustration is the cross itself. Quite a number of teachers have, over the years, discussed in great detail the excruciating pain and suffering of the cross, and the struggle a person would have to do for each breath

that he took; while his bones were being pulled out of joint. If you have ever heard a sermon on this, it certainly would have been affecting, if you have any sort of imagination and any past experience with severe pain. However, what this pastor never adds is this: “But Jesus being on the cross did not actually pay for your sins.” The pain and suffering on the cross was real, but it was illustrative. Jesus was willing to go to the cross simply to best illustrate to us just what He was doing. But, just like the animal sacrifices, this is all illustrative. The cross was real, the intense physical pain which Jesus suffered was real—just like the millions of animal sacrifices were real—but these things did not pay for our sins.

For three hours on the cross, our sins were poured out upon Jesus. The suffering of hell is pretty much unimaginable to any of us. But Jesus took upon Himself the equivalent of that over a period of three hours, for all mankind. Every bit of suffering which we deserve (which would require an eternity of suffering to pay for our sins) was concentrated into this three hours, and this was done for billions of people.

Most of us can understand and relate to physical pain. But the spiritual pain is far, far worse; and unimaginable. Furthermore, Jesus took this upon Himself in His humanity, as His Deity could not come into contact with our sins or the punishment for our sins. So, this was not like a superhuman creature (God) taking on our sins; this is exactly like one man taking on all of our sins, all of the hells that we deserve.

2Corinthians 5:21 **For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.**

1Peter 2:24 **He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (ESV; capitalized)

There is one more thing. Most of us have suffered some intense pain in our past. We don’t think about it very much now, but that is because our memories have dulled over time. Jesus, in His humanity, has a perfect memory; He is able to remember every moment of this extreme torture. What He suffered is impossible to really describe—words will not do it. Yet, Jesus, in His humanity, remember this forever.

Hebrews 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; attempting to, endeavoring to</i>	masculine singular, aorist passive participle, nominative case	Strong’s #3985
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present (deponent) middle or passive indicative	Strong’s #1410
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong’s #3588
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; attempting to, endeavoring to</i>	masculine plural, present passive participle; dative, locative or instrumental case	Strong’s #3985

Hebrews 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boēthēō (βοηθέω) [pronounced <i>bo-ay- THEH-oh</i> ]	<i>to help, to succour, to bring aid; to relieve</i>	aoist active infinitive	Strong's #997

**Translation:** ...being tested [and] being able to help the ones being enticed.

Jesus had to be a man; and He had to be tested/tempted just as we are. This is the only way that He could die for the sins of those whose entire lives are defined by temptations.

Hebrews 2:18 **For by which He Himself had suffered, being tested [and] being able to help the ones being enticed.** (Kukis nearly literal translation)

Hebrews 2:16–18 **For certainly He does not help the angels, but rather, He keeps on helping the seed of Abraham. Therefore, He was obligated to be made like [His] brothers in all [ways] in order that He might become a compassionate and faithful High Priest to [all] before the God. [This is all] for the purpose that [He might] keep on atoning for the sins of the people. For by which He Himself had suffered, being tested [and] being able to help the ones being enticed.** (Kukis nearly literal translation)

Hebrews 2:16–18 **Clearly, Jesus did not appear to help the angels, but He instead keeps on helping the descendants of Abraham. In order to do this, He was obligated to be made like man in all ways so that He might be a compassionate and faithful High Priest to all men before God. All of this had taken place so that Jesus might atone for the sins of the people. For by this atonement, He suffered greatly, having himself been tempted that He might rescue the ones living in temptation.** (Kukis paraphrase)

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Hebrews 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

## What We Learn from Hebrews 2

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Hebrews 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A Brief Review of Hebrews 2

Because it is easy to lose the logical flow of a chapter when exegeted verse-by-verse, I think it wise to discuss the entire chapter briefly.

I have used the expanded translation of Benjamin Brodie as my base text below. He admits that his, like all translations, are going to be colored by his theological perspective (which is going to be more true of an expanded translation or a paraphrase than of a simple translation).<sup>22</sup>

Brodie lists his theological biases as: Protestant, non-charismatic, independent of any denomination, premillennial, Trinitarian, pre-Tribulation rapture, dispensational, 5-point Calvinist (which surprised me), no rituals or ceremonies, non face to face teaching, sovereignty (positional), verbal plenary inspiration, moral agent (experiential)<sup>23</sup>, GAP creationist (no evolution).

Although he and I disagree in a few points (which is not an abnormal situation), he put together an outstanding translation. The rest of his background can be found [here](#). I did not see any way that he could be contacted.

Hebrews 2:1 **Because of this** [if we want the assistance of ministering angels], **we must ourselves** [Paul included] **pay particular attention to the things** [Bible doctrines] **which we have heard, so we** [winner believers] **won't drift off course** [become distracted from the spiritual life by Satan's cosmic system].

Hebrews 2:1 refers back to the end of chapter 1, which the author (not Paul) of Hebrews speaks of the end of the heavens and the earth, which will all be changed. He points out that God said to Jesus, **"Sit here at My right hand;"** something which He has never said to any angel. Angels are used as God's servants.

Because of these things, we need to pay close attention to the doctrines which we have heard so that we will not drift off course—something which is a problem for individual Christians and for local churches.

Hebrews 2:2 **For if the doctrine** [Mosaic Law] **which was spoken through the angels became certain** [legally binding], **and each transgression** [violation of the law] **and disobedience** [unwillingness to be taught] **received a deserved penalty** [just retribution],...

<sup>22</sup> Let me back this statement up with referencing the many translations which have the Catholic imprimatur. I am not a Catholic; and yet, I find this group of translations to be excellent. Furthermore, when these are placed side-by-side the Jewish name translations, they tend to be very similar (apart from the proper names).

<sup>23</sup> I am not sure what this is, except perhaps it is a reference to man as a moral agent?

One of the important points being made by the writer of Hebrews is, Jesus is unique, He is God, He is man, and He is the basis of our salvation. The Mosaic Law is not a part of our salvation or of the spiritual life.

In Romans 4, Paul makes this point by referring to Abraham, who was saved as a gentile long before the Law was given. The writer of Hebrews has a different tact.

As discussed back in the exegesis of this verse, I would suggest that *angels* is better translated *messengers* (which could include angels). I realize that this does not appear to be consistent with the context. However, when there is a contrast made between Jesus and the angels (or man and the angels), then the translation *angels* is appropriate.

In the past, those who violated the Mosaic Law were given a just penalty.

Hebrews 2:3 **By what means shall we escape** [avoid divine discipline], **having disregarded** [neglected] **so mighty a salvation, which** [inheritance-salvation], **having been received in the beginning through the spoken words of the Lord** [during the dispensation of the Hypostatic Union], **has been confirmed to us** [during the Church Age dispensation] **by those** [disciples] **who heard** [eye witnesses],...

How do we escape this divine discipline if we neglect the salvation offered by the Lord? Jesus offered us salvation and His disciples confirmed this salvation in their teaching and writing. These disciples were eyewitnesses to the Lord.

Hebrews 2:4 **Testifying at the same time about God, by both signs** [warning a nation about its spiritual need] **and wonders** [attract attention to Christ], **and by various powers** [supernatural resources used by the disciples and apostles], **and by distributions** [spiritual gifts] **from the Holy Spirit according to His sovereign will?**

These disciples had a message which were further backed up by signs and wonders and various powers; along with the sovereignly bestowed spiritual gifts.

Hebrews 2:5 **For He did not place the inhabited earth which will come** [during the millennium] **under the authority of angels, concerning those** [ministering spirits for those who inherit salvation] **we have been discussing.**

In viewing all of this as a whole, there seems to be some fascination of the Hebrews with angels—although the exact nature of this fascination is not clear. Possibly they were teaching that Jesus was not God but an angel? There is a contemporary cult which teaches that.

During our dispensation, the earth is not under the authority of the angels. Ultimately, man will rule over the earth under Jesus.

Hebrews 2:6 **Moreover, someone** [David], **somewhere** [in Psalm 8:4-6], **testified, saying: “What is man that You Yourself** [God the Father] **are constantly concerned for him, or the Son of man** [Jesus Christ] **that You Yourself constantly oversee Him?”**

David asked the logical question, *who or what is man that You [God] give him any thought?* Let me offer the parallel of an anthill. How many of us see an anthill and give any thought to the individual ants at our feet? That would be analogous to God giving us any thought. That is how far He is above us.

Even though *Son of Man* is a title for Jesus in the New Testament, I would see this use here as a reference to mankind.

Yet God has provided for us the Mosaic Law, His Word, His Son; and He has made many promises to man (and especially to those who are from the seed of Abraham).

Hebrews 2:7 “You made him [mankind] for a brief time inferior to angels. You crowned him [Adam as 1<sup>st</sup> ruler of the earth] with glory and honor.

On the other hand, I see this as a reference to Jesus (along with v. 8 which follows). Now, we are in Christ, so these things are true for us (as believers) as well. However, at this time, these things are specifically true of Jesus the Messiah.

Hebrews 2:8a You [the Father] have subordinated all things under his [man’s] feet.”

Now, I see things differently from Brodie here as well. I believe that David was speaking of all things being subordinated to the Messiah, to David’s Greater Son. We being in Christ will also rule, so the distance between how Brodie sees this passage and how I see it is not too far apart.

These are the changes which I would make in Brodie’s translation:

Hebrews 2:6 Moreover, someone [David], somewhere [in Psalm 8:4-6], testified, saying: “What is man that You Yourself [God the Father] are constantly concerned for him, or the son of man [that is, mankind] that You Yourself constantly oversee him [man]?”

Hebrews 2:7 “You made Him [Jesus] for a brief time inferior to angels [in His humanity, Jesus was inferior to the angels]. You crowned Him [Jesus] with glory and honor [following the crucifixion, resurrection and ascension].

Hebrews 2:8a You [the Father] have subordinated all things under His [Jesus’] feet.”

Hebrews 2:8b So, due to the fact that He [the Father] has subordinated all things, He [the Father] left nothing [in eternity future] that will not be subordinated to Him [Jesus Christ]. But now [during the Church Age], we do not see all things subordinated to him [man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him during the Millennium]....

Again, all things are not yet subordinated to Jesus (rather than to man). In the future, everything will be put under the control of Jesus the Christ.

Brodie brings up an interesting point of view here, one which I have not thought about. What about the new heavens and the new earth? Will the authority be vested in man or in Jesus? Recall that we will rule with Jesus in the Millennium. But does the Millennium actually represent a return of man’s dominion which he had in the Garden? I am not sure that Adam had dominion over much other than the Garden of Eden (there was no human procreation taking place in the Garden).

Hebrews 2:9 But we see Jesus, Who was made a little inferior to angels for a brief time, Who, because of His suffering unto death [both spiritual & physical], was crowned [Cross before the Crown] with glory and honor [celebrityship], for the purpose of tasting death [both spiritual & physical] on behalf of every kind of person without distinction [Jews-Gentiles, male-female, slave-free, rich-poor] by the grace of God.

I believe that Hebrews 2:9 confirms my understanding of the context. It is Jesus Who was made a little lower than the angels, and it is Jesus Who has been received with honor and glory in the third heaven.

Jesus tasted death is a reference to the three hours on the cross where He was judged for our sins. The cross itself, although very real, is illustrative of an unjust judgment (which describes exactly Jesus taking on Himself our sins and taking the punishment for them).

Jesus provides for man—all men (and women)—the potential of salvation, regardless of any external distinction, which Brodie then inserts: *Jews-Gentiles, male-female, slave-free, rich-poor*. Brodie expanded *everyone* to *every*

*kind of person without distinction.* This is certainly true. However, this might have been better placed into brackets as added material to the passage.

Hebrews 2:10 **Moreover** [in addition to the positional aspect of Christ's ministry], **it was fitting for Him** [God the Father], **for Whom all things and by Whom all things exist** [as Creator], **for the purpose of guiding many sons** [believers who have cracked the maturity barrier] **unto glory** [super-abounding grace life], **to bring the Prototype** [Originator] **of their salvation** [sanctification-salvation] **to maturity through sufferings** [testing for blessing].

Now, I understood the end of v. 10 to simply refer to the completion of salvation, but Brodie here interprets this to refer to the completion of the entire salvation experience, which includes spiritual maturity, which we are brought to by personal sufferings.

In any case, it is right for God to use this opportunity to bring many sons into glory, which logically would indicate spiritual maturity while here on earth (I may need to go back and rethink my own translation here).

Hebrews 2:11 **Moreover, both He** [Jesus Christ] **who is sanctified** [has already attained maturity in the past] **and those** [growing believers] **who are continually being sanctified** [are on the road to maturity] **are all of one accord** [united in purpose], **for which reason** [the maturing believer is striving for that same glory that Jesus already possesses], **He** [Jesus Christ] **is not ashamed to call them** [believers on the road to maturity] **brethren** [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such],...

Furthermore, Jesus, who is the One sanctifying (active voice) and those who have been sanctified (believers who have attained to spiritual maturity) are united in purpose; we are of one accord. For this reason, Jesus is not ashamed to refer to some believers (those who crack the maturity barrier) as brothers (which is quite amazing to be thought of in that way and classified in that way, given who we are and where we started).

Hebrews 2:12 **Who said** [in Psalm 22]: **"I will introduce your name** [the believer who reaches spiritual maturity] **to My brethren** [inner circle of winner believers]; **I will sing a song of praise about you** [the believer who reaches spiritual maturity] **in the midst of the assembly** [an awards presentation featuring His inner circle of friends]."

It appears that believers will have interactions with other believers. There will be brothers introduced to other brothers; and there will be some praise as well (which I would understand to refer to eternal rewards).

This assembly appears to be the evaluation assembly which takes place after the rapture.

Hebrews 2:13 **And furthermore** [in Isaiah 8:17-18]: **"I Myself** [Jesus Christ] **will place My confidence** [conferring a position of leadership and responsibility] **upon him** [the winner believer who has just received a song of praise from the Lord], **and again, "Behold, I Myself** [Jesus Christ] **and the children** [spiritually immature believers] **whom God** [the Father] **has given to Me** [in eternity past]."

I find being surprised as to how often I disagree with Brodie's interpretation. I believe that the faith and confidence is from the believer directed toward Jesus Christ (rather than vice versa). You may recall that I understood this to be a change of subjects (the believer is the subject in v. 13a and the Messiah is the subject of v. 13b<sup>24</sup>).

As we saw elsewhere that the writer of Hebrews *re-purposed* a verse from the Old Testament (that is, he gave it a slight twist or change), that his intention might have been to send the skeptical reader running back to read this passages, and then to be convicted by them.

Hebrews 2:14 **Since, therefore, the children** [spiritually immature believers] **share the essence of** [their humanity] **blood** [spiritual death] **and flesh** [physical death], **He Himself** [Jesus Christ] **also, in the same manner, partook of the same** [deity took on humanity], **so that through spiritual death He might render powerless the one** [Satan] **who holds the ruling power of spiritual death, that is, the devil,...**

<sup>24</sup> The writer of Hebrews actually makes a change in v. 18. In the context of Isaiah 8, v. 18 is a reference to Isaiah himself and those whom God has placed in his care during this historical disaster. Check the **brief exegesis** of Isaiah 8.

In order for Jesus to die for our sins, He must take upon Himself the same flesh and blood bodies which we have.

Through His sacrifice, Jesus will render Satan powerless. Satan has led this world into a state of being anti-God, but Jesus the Son is changing that one person at a time. Satan’s ruling power will come to an end.

Hebrews 2:15 **And might release** [free from Satan’s kingdom] **those** [legalistic Christians], **who because of fear from the source of spiritual death** [separated from God], **were all continually living a life of subject to slavery** [living by the law instead of grace is bondage].

Webster translates v. 15: **And deliver them, who, through fear of** [physical] **death, were all their life-time subject to bondage** [bondage to the sin nature].

All men are born into this world fearing death and subject to the slavery of our own spiritual state (that is, subject to our sin natures).

Hebrews 2:16 **As a matter of fact, of course, He** [Jesus Christ] **did not assume the nature of angels, but rather He assumed the nature of the seed of Abraham** [humanity],...

Because Jesus was going to die for all mankind, it was necessary for Him to take the form of a man rather than the form of the angels. Specifically, Jesus would be a descendant of Abraham.

Hebrews 2:17 **From which fact** [that He was more interested in humanity than angels], **He** [Jesus Christ] **made it a preference to be made similar to the standards of His brethren** [humanity], **so that He might become the merciful and faithful High Priest with reference to things** [spiritual matters] **pertaining to God, so that He might be a propitiatory conciliation for the sins of His people** [humans as opposed to angels].

Jesus, as a man, was able to become our High Priest, and High Priest who is compassionate and faithful (which is much different from the human high priests who had this position).

*Compassionate* means that Jesus understood the nature of man and the heart of man (as He is a man); and *faithful* means that Jesus is dependable and trustworthy. We can trust Him for our salvation.

Hebrews 2:18 **Since He Himself suffered, having been tested in that sphere** [in His humanity], **He keeps on being able** [as our High Priest] **to assist those who are being tested** [restoring fellowship between the Father and the confessing believer].

We can depend upon Jesus for our salvation and, through testing, we can depend upon the fact that this will lead us into spiritual maturity.

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### Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Hebrews 2	
The Kukis Reasonably Literal Translation	Kukis Paraphrase







## Doctrinal Teachers Who Have Taught Hebrews 2

	Series	Lesson (s)	Passage
	1967 Satan and the Angelic Conflict (#748)	#10–15	Hebrews 2:1–17
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/hebrews-menuitem">https://deanbible.org/new-testament-menuitem/hebrews-menuitem</a>		Hebrews 1–13
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Hebrews/">http://www.amadorbiblestudies.org/Notes/Hebrews/</a>		Hebrews 1–13
Robert H. Kreger	<a href="https://www.angelfire.com/mt/tabor/bibledoctrine.html">https://www.angelfire.com/mt/tabor/bibledoctrine.html</a>		Hebrews 1–13
Benjamin Brodie	<a href="https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf">https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf</a>		Hebrews 1–13 (translation only)
Syndein	<a href="http://syndein.com/Hebrews.html">http://syndein.com/Hebrews.html</a>		Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

## Word Cloud from the Kukis Paraphrase of Hebrews 2

### Word Cloud from Exegesis of Hebrews 2<sup>25</sup>

These two graphics should be very similar; this means that the exegesis of Hebrews 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>25</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.