

FROM BROOKE

Structure

1:5–14 Comparison of the Son to angels to demonstrate the Son's superiority

- 1:5–6 What is spoken of the Son: divine Son of God, deserving of worship
- 1:7 What is spoken of angels: servants sent out to do God's work
- 1:8–13 What is spoken of the Son: eternal, unchanging, all-powerful, righteous, victorious, king
- 1:14 What is spoken of angels: servants sent out to do God's work for the sake of salvation

2:1–4 Warning not to drift away from salvation

- 1 Instruction: Pay attention to what you heard about salvation through Christ so that you don't drift away from it
- 2 Old covenant: God's salvation (through the law of Moses) was announced by the angels, and there was judgment for disobedience.
- 3–4 New covenant: God's better salvation (through Jesus Christ) was announced by the Lord, attested by apostles, evidenced by signs, wonders, and miracles, and there shall be judgment for neglecting so great a salvation.

2:5–18 All things are subjected to Jesus, the founder of salvation and faithful high priest

- 5–8a Jesus' power: God has ultimately put everything in subjection to Christ (not to angels).
- 8b–9 Jesus' humility: Jesus willingly humbled himself (becoming lower than the angels) so that he might suffer and experience death and judgment on our behalf.
- 10 Jesus's perfection: Jesus, the founder of salvation, was made perfect through suffering.
- 11–13 Through salvation, many are brought into the family of God as Jesus' brothers/sisters.
- 14–15 Because Jesus was human, by his death, he was able to destroy death/ power of death.
- 16–18 Jesus is able to help humans because he has become like us in every respect (except without sin) that he might be the merciful and faithful high priest to make propitiation for our sins.

Unifying Theme

The Lord Jesus Christ, who is eternally superior to angels and all of creation, became human that he might be the founder of our salvation and our faithful and merciful high priest; therefore, we ought not neglect so great a salvation.

Author's Aim

The author aims to (1) demonstrate how the OT scriptures attest to the Lord Jesus Christ's superiority above angels, (2) based on this truth, he appeals to them to stay focused on what they've heard about salvation in Christ so that they don't drift away from it, and (3) finally, he explains that Jesus, to whom all things are in subjection, became the founder of salvation through whom believers are brought into the family of God.

FROM MARY

Structure

1:5–14 Position: According to Scripture, the Father enthrones the Son at his right hand in heaven, *not angelic beings*, and will subject all the Son's enemies to him.

The Son's exalted **position** in heaven *vs. the angels'*

1:5 Status: The Son has a unique relationship with God that angels do not

1:6–7 Vocation: The Son has a unique role in God's kingdom as firstborn, whom angels worship

1:8–12 Eternal Reign: The Son reigns forever over the created order, which is his handiwork

1:13–14 Climactic Exaltation: The Son is installed at God's right hand (*after making purification for sin*), while angels are merely ministering spirits sent to serve those whom God saves

2:1–4 Proclamation: The Son's *unique* exaltation in heaven means we must now heed God's speaking by the Son and not drift away from what we have heard.

The entailments of the Son's **proclamation** of salvation *vs. the angels'*

2:5–18 Path: The Son's heavenly exaltation to whom, *unlike angels*, God has subjected the world to come results from the Son's fitting humiliation on earth—that is, *his being temporarily made lower than the angels* like his brothers and sisters, according to Scripture, and his suffering unto death—**by which he defeated the devil (*the lead enemy angel*) and helps his brothers and sisters, *not angels*.**

The exalted Son's **path** to having the world to come put in subjection to him, *not to angels*, as the founder of salvation

2:5–9 What we see now and what will be: Though we do not yet see the full outcome of the Son's exaltation, God has subjected the world to come, not to angels, but to the Son, who is crowned because of his humiliation to become temporarily lower than angels (incarnation), *according to Scripture*, and his suffering of death (crucifixion)

2:10–18 What was fitting to accomplish salvation: Through suffering, God makes perfect the Son as the founder of salvation for Abraham's offspring, not for angels

2:10–13 God brings many adopted sons to glory by perfecting the Son through suffering, *according to Scripture*

2:14–18 The reigning Son has defeated the devil: Jesus partook of humanity so that through his death he might destroy the devil and deliver Abraham's offspring as their high priest who atones for sins

Unifying Theme

Because God has subjected all things—*not to angels*, but—to the exalted Son, who is enthroned at God's right hand (**position**), we must pay much closer attention to God's speech by the Son lest we drift away from the message of salvation (**proclamation**), which reveals that God has subjected the world to come to the Son because of his being humbled unto death to defeat the devil and make propitiation for his brothers and sisters (**path**).

Author's Aim

The pastor aims to establish and apply Scripture's witness to the Son's superiority over angels, especially regarding the Son's unique position in heaven, uniquely binding proclamation, and unique path as the founder of salvation.