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Hebrews, Chapter Two Lower than Mighty Ones

The study of chapter one in Hebrews discussed the use of the Greek word *angelos*^{g32} as meaning “messenger, one who is sent” and referred to the prophets. There is an exception in Hebrews 1:6, and which also applies to the use of the word ‘angels’ in chapter 2 verses 5, 7, 9 & 16. The last part of Hebrews 1:6 reads:

From the KJ: *And let all the angels*^{g32} *of God worship Him.* (Quoting the last part of Ps 97:7 from the LXX)
Ps 97:7 from the Hebrew O.T., KJ: *worship him, all ye gods*^{h430}. (Correctly quoted in most Bibles)
Ps 97:7 from the LXX: *worship him, all ye his angels*^{g32}. (Also DRB, ABP, Latin Vulgate - all Roman Catholic)

The KJ, DRB, etc. quote the Greek OT, not the Hebrew text. Many interpret Hebrews 1:6 to be speaking of heavenly angels. However, the context of the Hebrew and the Greek Septuagint (LXX) dictate that it is people, *mighty ones*^{h430} (KJ *gods*^{h430}) worshiping idols that should instead worship the Lord who reigns, Ps 97:7-8. But, in the context of Hebrews chapter one, the writer applied the phrase to the *prophets*, who are ‘mighty ones’ of God, because they do God’s will. Continuing with Hebrews 2, the second use of the Greek word *angelos*^{g32} is not for the Hebrew words *malak*^{h4397}, but for the word *elohiyim*^{h430}, with a proper meaning of *strength, might*, Adj. - *mighty (ones)*: applies to God, gods, kings, rulers, idols & mankind, cf Gen 1:1; Ps 82:6, Ex 7:1.

Read Hebrews 2:5-9:

1. In verse 7, to whom does the Greek word *angels*^{g32} refer as man being made lower than? Ps 8:4-6
{In Hebrews 2, Ps 8:4-6 is quoted & the comment added, *he left nothing that is not put under him*. At first glance, it might appear that the writer is still referring to the prophets (Heb 1:1). But note Psalms 8 quoted in part: *For thou hast made him a little lower than the angels*^{h430}... The LXX used *angelos*^{g32} for *elohiyim*^{h430}, and which translators of the Hebrew put the transliteration of a Greek word (*angelos*) in the English scriptures. So, verses 5, 7 & 9 in the book of Hebrews should be mighty ones^{h430} & not messengers^{h4397; g32}.}

2. In Hebrews 2:8, where does Paul get the statement that all things are in subjection to man? Ps 8:6-8
{Psalms says that the Lord made man *to have dominion over the works of thy hands; thou hast put all things under his feet*; then he refers to animals that dwell on the earth, in the heavens & in the sea, as part of all things under his feet. But does man, for instance, have dominion over a lion? Paul continues, *But now we see not yet all things put under him* - i.e. man does not yet have dominion over the works of the Lord’s hands.}

3. From where did David get the idea that man was made to have dominion over the works of Lord’s hands?
Gen 1:26-28

{In Ps 8, David referred to Genesis 1:26-28, verse 28 stating: *Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth*. From the parable of the Sower, Mk 4:14-20, *earth* is the mind of mankind.}

4. Hebrews 2:8 states, *But now we see not yet all things put under him*. What conclusion can we draw from this about Genesis 1:26-28? Gen 3:1-5

{In Gen 3, the serpent lies to Eve, saying, *you will not die... in the day you eat from it (forbidden tree) ... you will be as gods*^{h430}, or *mighty ones*. Therefore, a *mighty one* in this context is a person who chooses their own way over God's ways, making self a god^{h430} or self ruled. From past studies, animals were shown to be thoughts that manifested man's character traits, cf Ps 73:22; Rv 5:5. Because Adam & Eve chose to be self-ruled, all men have inherited a sin-nature that cannot be put in subjection by his own power, & therefore do not have dominion over their own thoughts. Therefore, Gen 1:26-28 is a prophecy of things not yet fulfilled. Additionally, it is proof that the sabbath rest is also in our future. (More on *the rest* in Hebrews 3 & 4.) }

5. What is meant in Hebrew 2:9 by Jesus being made *a little lower* than mighty ones? Jn 12:49-50; 7:16; 5:30 {Doing his Father's will is what is meant by Jesus *emptying himself*, Php 2:7, & what Paul meant by God being the head of Christ, 1Cor 11:3. WE must totally empty self to allow God to put all things in subjection under our feet. To be empty of self is to be lower than mighty ones, who are self ruled or ruled by the thinking of others. }

Read Hebrews 2:10-13:

6. In verse 11, who is the one 'sanctifying' (purifying) and to whom does 'brethren' refer? Eph 5:25-26 {The captain of our salvation was made perfect (complete) through suffering, Heb 5:8-9. It was through him all things were created physically. Now in the end of the ages, all things through him will be created spiritually, so fulfilling the prophecy in Gen 1:26-28, & the reason he is not ashamed to call us brethren, Jn 17:20-21. }

Read Hebrews 2:14-18:

7. What does it mean to be a 'partaker of flesh and blood?' 1Cor 15:50; Rom 8:5-8 {In the context, flesh & blood refers to the natural man's thinking, who does not think like God, Isa 55:7-9. Paul says that the mind of the flesh is death, it is enmity towards God. Jesus took the physical form, Php 2:6-7, as well as the same nature as fallen man, but without sinning, Heb 4:15. He was a little lower than 'mighty ones' or the self ruled, because he only did as his heavenly Father directed, Jn 12:49-50. }

8. Re-read verse 16 and describe the difference between *mighty ones* (angels) and the seed of Abraham. Cp Gen 26:4-5; Jn 8:39-44

{As defined, a 'mighty one' rejects truth, & has an adversarial spirit toward God; Abraham obeyed God. As a type, those that are seed of Abraham, Rom 9:6-8, are spiritual children who hear and do as the Lord leads. }

Note: In Hebrews 2, the nature Jesus took as the Son of man is noted in several ways:

1. He was made less than mighty ones - not self-ruled, but daily obeyed his heavenly Father's instructions, Heb 5:8-9; Jn 12:49-50.
2. Partook of flesh & blood - took the nature of fallen man, but without sinning, 1Cor 15:50; Heb 4:15.
3. Took the nature of the seed of Abraham, who is a type of the faithful because he obeyed the Lord, Gen 26:5.
4. He was tempted in all points as are we, but without sin, Heb 4:15.
5. Scripture refers to him as *Son of man* over 80 times, indicating that he came to be the man God intended from the beginning, 1Cor 15:45-49. Jesus, the anointed One (Christ) is our example to follow, 1Jn 2:24, 27.