

1. In the immediate context of Hebrews 2:1–4 and the context of Hebrews as a whole, the writer applied the word to believers so that the thought is not that the readers might fail to listen to the message when first given, but rather to cherish and heed it after having first known it.
2. Two characteristics of this “great salvation” are seen in the last part of v. 3. First, it was first announced by the Lord and it was confirmed “to us” by those who heard him.
3. What makes the neglect of this salvation such an awful act is that its greatness is measured by who first gave it—none other than the Son, the Lord Jesus Christ.
4. Second, this salvation was “confirmed to us by those who heard him.” By speaking of “hearers,” the focus is on the message, not an office or position.
5. The concern in Hebrews 2:3–4 is to connect the message the listeners had received with Jesus himself. Though others brought the message of salvation, the true mediator of the message is the Son himself, which is the whole point of 1:1-2 and this paragraph.
6. Hebrews 2:5–18 contains two main paragraphs: vv. 5–9 and vv. 10–18.
7. Verses 5–18 have several things in common with 1:4–14. It is based on Old Testament texts. It also consists of doctrinal teaching.
8. It continues to develop the contrast between the angels and Jesus Christ. It shows the same tendency as 1:4–14 to speak in greater detail about the person and work of Christ than about the angels.
9. The key word in verses 5–9, and in the quotation from Psalm 8:4–6 is the word “subjection.”
10. The writer in verse 5 reminds his readers that, in spite of the position of angels, it is not to them that the coming world is to be subjected.
11. There are 3 thoughts concerning the meaning of “*the world to come.*”
12. The Greek expression can be understood in possible ways - for instance:
  - a. Speaks to the afterlife.
  - b. Speaks to the new order inaugurated by Jesus Christ - the fulfillment of the looked for ‘age to come’ which was now come in the present kingdom of God.
  - c. Speaks to the end of the present age.
13. There may be truth in all three, but the second seems to be brought most clearly into focus by the context. It is worth noting that the word used here for ‘world’ is not *kosmos* (the world as a system), but the world of inhabitants (*oikoumenē*).
14. Verse 6-7 contains the quotation from Psalm 8. It is only perfectly fulfilled in the ideal Man, Jesus Christ, who alone has that authority.

15. The writer shows the fulfillment of this psalm in a way that the Jews never foresaw. The same psalm is cited by Jesus in Matthew 21:16 and Paul in 1 Corinthians 15:27 - both in a way which points to its fulfillment in Jesus Himself.
16. When God created the first man and woman - He gave them dominion over His Creation. (Genesis 1:26-31)
17. David stood in amazement that God would share His power and glory with man. Man was created “a little lower than the angels” (or “for a little while lower” - inferior to them) - but man was given privileges far higher than the angels.
18. God never promised the angels that they would reign in “the world to come.” (Hebrews 2:5)
19. But here was the problem. Man today cannot control the fish, fowl, animals or other aspects of creation. In fact, man has a hard time controlling himself! “But now we see not yet all things put under him.” (Hebrews 2:8)
20. “But we see Jesus” - verse 9. He is God’s answer to man’s dilemma. Jesus Christ became man that He might suffer and die for man’s sin and restore the dominion that was lost because of sin.
21. When Jesus Christ was here on earth - He exercised that lost dominion. He had dominion over the fish (Matt. 17:24-27; Luke 5:1-11; John 21:1-11), over the fowl (Luke 22:34, 60), and over the wild beasts (Mark 1:12-13), and the domesticated beasts (Mark 11:1-7).
22. As the last Adam (1 Cor. 15:45) - Jesus Christ regained man’s lost dominion. Today, everything is under His feet (Eph. 1:20-23).
23. Man was “crowned ... with glory and honor” but he lost his crown and became the slave of sin.
24. Jesus Christ has regained that “glory and honor” (Heb. 2:9) - and believers today share His kingly dominion (Rev. 1:5-6).
25. When He establishes His millennial kingdom, we will reign with Him in glory and honor. Jesus Christ did all of this for us—for lost sinners—because of “the grace of God.”
26. If He had not become man, He could not have died and “tasted death [experienced death] for every man.”
27. It is true that angels cannot die - it is also true that angels cannot save lost sinners and restore man’s lost dominion. Thus verse 10.