

Hebrews 2:8 - 18

New American Standard Bible 1995

1 ⁸“**You have put all things in subjection under**
2 **his feet**” [Psalm 8:6].”

3 **For** in subjecting all things to him, He left nothing
4 that is not subject to him. But now we do not yet see
5 all things subjected to him.

6 ⁹ But we do see Him who was made for a little while
7 lower than the angels, *namely*, Jesus, because of the
8 suffering of death crowned with glory and honor, so
9 that by the grace of God He might taste death for
10 everyone.

11 ¹⁰ For it was fitting for Him, for whom are all things,
12 and through whom are all things, in bringing many
13 sons to glory, to perfect the author of their salvation
14 through sufferings. ¹¹ For both He who sanctifies and
15 those who are sanctified are all from one *Father*; for
16 which reason He is not ashamed to call them brethren,
17 ¹² saying,

18 “**I will proclaim Your name to My brethren,**
19 **In the midst of the congregation I will sing**
20 **Your praise.**” [Psalm 22:22]

21 ¹³ And again,

22 “**I will put My trust in Him.**” [Isaiah 8:17]

23 And again,

24 “**Behold, I and the children whom God has**
25 **given Me.**” [Isaiah 8:18]

26 ¹⁴ Therefore, since the children share in flesh and
27 blood, He Himself likewise also partook of the same,
28 that through death He might render powerless him
29 who had the power of death, that is, the devil, ¹⁵ and
30 might free those who through fear of death were
31 subject to slavery all their lives. ¹⁶ For assuredly He
32 does not give help to angels, but He gives help to the
33 descendant of Abraham. ¹⁷ Therefore, He had to be
34 made like His brethren in all things, so that He might
35 become a merciful and faithful high priest in things
36 pertaining to God, to make propitiation for the sins of
37 the people. ¹⁸ For since He Himself was tempted in
38 that which He has suffered, He is able to come to the
39 aid of those who are tempted.

**Read the passage through completely before
looking at these questions.**

Observation (What does it say?):

Consider the observation questions on the back of this page.
What do you notice in this passage?

- **Circle** words that indicate flow or logic.
 - Comparisons or contrasts?
 - Purpose or explanation?
- What else do you observe in this passage?

Interpretation (What does it mean?):

- What do these words or phrases express (in this passage or in any communication)? How might you paraphrase the meanings?
 - And _____
 - Because _____
 - But _____
 - For _____
 - So that _____
 - Therefore _____
- How does (if at all) thinking about the logical meanings of those words help understanding the passage?
- How are suffering and temptation related in this passage? Do we suffer because we are tempted, or are we tempted when we suffer? What is the writer’s main concern for his audience?
- How does the passage explain that “it was fitting” for Jesus to suffer?
- From this passage, how did Jesus react to His suffering?
- Think back to your English classes – What would you say is the “topic sentence” of this passage?

Application (What does it mean for me?):

- What does it mean for Jesus to call us His siblings (v. 12)?
- How might this passage affect the way you deal with suffering and fear? Examples?
- What would be different (attitudes, behavior) if God used this passage to change you?
- How did the writer intend this passage to help us “pay much closer attention” (v. 1)?

For additional thought and discussion:

- Consider verse 16 in light of the fact that Greek is an inflected language, so that the subject of a verb is indicated by the form of the verb. As an example from Spanish, Hablo means “I speak” even if the pronoun for “I” (Yo) is not present. Habla means he, she, or it speaks. If the pronoun is not explicitly stated, it is determined from the context.

In the Hebrews passage v. 16 would literally read “[he/she/it] does not take hold of angels, but [he/she/it] takes hold of the seed of Abraham.” Most English translations take the subject as “He” meaning Jesus. Looking at the context, are there other possible subjects that would fit? What might “take hold of” mean in addition to (or instead of), “to help”? How might the different options affect the meaning of the passage (if at all)?

For more suggested methods of study: <http://www.goodnotsafe.com/methodical-bible-study/>

For examples of inductive studies: <http://www.goodnotsafe.com/inductive-bible-study-examples-2/>

Inductive Bible Study

(A few general ideas)

Observation (What does it say?)

What facts do you **observe** about the passage that help bring out the writer’s thought process?

- Who are the people involved?
- What action takes place?
- What type of literature is it (poetry, history, didactic, etc.)?
- What details are included or left out?
- Are any unusual words used?
- Is there symbolic language?
- What is the grammar of the passage (pronouns, prepositions, verb tenses)?
- Are words or ideas repeated?
- Any comparisons or contrasts?
- Any cause and effect?
- Are there indications of purpose (“in order that...”)?
- Are there conclusions (“Therefore...”)?
- Are there explanations?
- Does the passage logically break into sections?
- How would you summarize the passage?
- What would be a good “headline” for the passage?

Interpretation (What does it mean?)

What questions come to mind about the facts that would help you **interpret** the meaning?

- How would the original readers have understood the passage?
- What is the main emphasis?
- Why does the writer use repetition, or contrast, or unusual words?
- What does the grammar or structure of the passage reveal about the writer’s thought pattern?
- Is there a logical sequence in the passage?
- How are different ideas in the passage connected?
- Are there any new ideas or concepts presented?
- Are there difficulties in the passage?

Application (What does it mean for me?)

What is the impact on your life? What **application** does the Holy Spirit want to show you?

- Is there a command to obey?
- Is there a promise to be thankful for?
- Is there an attribute of God to worship?
- Is there an example to follow?

**Read nothing into the Scriptures,
but draw everything from them,
and suffer nothing to remain
hidden that is really in them.
J.A. Bengel (1687-1752)**

For a much more detailed description of the methodology, see

Robert A. Traina, *Methodical Bible Study*. Wilmore, Kentucky: Asbury Theological Seminary, 1952.

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