Hebrews 2

1 Because of this, it is necessary to more abundantly give heed to the things we have heard, lest we should ever drift away (flow by, slip away, taken away from close beside by the current).

2 For if the word having been spoken through angels was fully secure (firm, solid, sure, unshakable), and every deliberate deviation (contrary overstepping, going aside, transgression, latin-praevaricatio-transgression like prevaricate- root is trespass) and non-compliance (contrary-hearing, inattentiveness, hearing that will not comply, refusal to listen properly, attitude that chooses to be inattentive and disobedient because of disinterest, latin-inoboedientia-disobedience) received a just retribution (due payment, latin-retributionem-retribution),

3 How will we escape having neglected (to have no concern) such a great salvation?- which having received an origin (beginning, starting point, latin-initium-beginning like initiation) to be spoken through the Lord, it was confirmed unto us by (under) those having heard;

4 God bearing witness with them by signs together with wonders (portents from heaven to earth, marvels, latin-portentis-wonders root is carry) and various (of many/different colors, varied, manifold, diversified, latin-variis-various) miracles and distributions (apportionments, separations, dividings, note-merismos not charismas- word only used in Hebrews twice- the other time it is in relation to the dividing of the soul and spirit in Heb 4:12, latin-distributionibus-distributions root is distinctions) of the Holy Spirit according to His will (wish, desire).

5 For He did not subject to angels the world (oikoumenen- inhabited earth) that is about to happen, about which we are speaking;

6 However someone somewhere has thoroughly testified saying, “What is man that you are mindful (remembering) of him or the son of man that you look upon (scope upon) him?”

7 For a little while You made Him One lower (made less, inferior) than the angels; You crowned Him with glory and value (honor), and have appointed (set in order over) Him upon the works of Your hands;

8 You have put all in subjection/arrangement under His feet. For in that all things are subject to Him, He left (permitted) nothing unsubject (unruly, not subject to rule) to Him. However, at present we perceive that all is not yet subjected (arranged under) to Him.

9 However, we see Jesus having been made lower (inferior) for a little while than the angels, because of the suffering of death, having been crowned with glory and with value (honor); so that by the grace of God, He might taste (experience, eat) death for everyone.

10 For it was fitting to Him for whom are all things and through whom are all things, having brought many sons unto glory, to make perfect (consummated, complete, latin-consummare-finish) the originator (founder) of their salvation through sufferings.

11 For both the One sanctifying and those being sanctified are all from out of One; because of which reason, He is not ashamed to call them brothers,

12 Saying, “I will declare (announce, report) Your [the Father’s] name to My brothers; in the midst (middle) of the church I will sing Your [the Father’s] praises [or I will laud You- I will sing hymns to You].”

13 And again, “I will be trusting upon Him.” And again, “Behold, I, and the children (paidia-young children under training) whom God has given Me.”

14 Therefore, since the children (paidia, latin-pueri-boys) have partaken (have shared of) of blood and of flesh and He likewise took part in the same things, so that through His death, He might render inoperative (sever, bring to naught, annul) the one holding the dominion (kratos-exerted power, might, latin-imperium-government root is empire) of death, that is the devil;

15 And He might set free, those who by fear of death were subject to slavery all their life.

16 For surely it is not the angels that He lays hold upon, but rather the seed of Abraham that He lays hold upon.

17 For which reason He was obligated in all to be made like His brothers, so that He might become a merciful and faithful high priest (chief/pre-eminent priest) in things relating to God, to make propitiation (appeasement of divine wrath for sin, latin-repropitiaret-reconciliation roots are expiate/ pardons) for the sins of the people;

18 For in that He Himself has suffered, having been tempted (tested), He is able (powerful) to quickly supply urgently needed help (run to a distress-call for help) to those being tempted (tested).