

## HEBREWS CHAPTER 2

### **[I] THE FINALITY OF CHRISTIANITY (1:1 - 2:18)**

#### **3. Warning (1<sup>st</sup>) against paying the message about Christ (gospel) less attention (2:1-4).**

In Hebrews 2:1-4 we read that the superiority of Jesus Christ to angels is based on the fact that, while the Old Testament ceremonial law was communicated by angelic intermediaries, the New Testament gospel was mediated by Jesus Christ. It contains *the first exhortation*. The gospel demands more attention than the law!

##### a. Christians must pay serious attention to the New Testament message (2:1).

While the Old Testament message (the Law) was communicated by angels as intermediaries, God's New Testament message (the gospel) was given to God's Son. This was also God's final revelation (Heb 1:1-2). This is the reason why it demands corresponding serious attention. Otherwise Christians will drift away from the bible and from Christ.

##### b. The Old Testament message was spoken by angels (2:2a).

This is not recorded in the Old Testament. Deuteronomy 33:2, "God came from the ten thousand of holy ones" is the closest to the appearance of God on Mt Sinai (Ex 19).

This truth was known in the inter-testamental period (Jubilees 1:29) and in the early Christian period (Gal 3:19; Act 7:53).

In Galatians 3:19, "The Law ...given by directions of angels by the hand of a mediator". That is "by God directing (διατασσω) angels (to transmit it)." This fact is used to prove the inferiority of the Law to the covenant promise, because the Law was mediated by angels, but God's promise was not mediated by anyone.

In Acts 7:53, "... received the Law by directions (διαταγη) of angels", it has the same meaning. Although God had directed angels to transmit the Law to the Jews, the Jews had rejected it.

The 'Law' in Hebrews is not so much the moral Law (the Ten Commandments as a way of life as the people of God). It is rather the ritual Law (the ceremonial laws as a way to approach God in the religious cultus). In the letter to the Hebrews, the Law is not contrasted with grace as manifested in Christ's saving work (as with Paul). The Law is rather regarded as *an anticipatory picture (a preparation)* of that grace.

##### c. Rejecting the Law and ignoring the Gospel brings punishment (2:2b-3a).

The Law was binding and every violation and disobedience received its just punishment. The penalties of transgressing the Old Testament Law were severe. Every commandment had the appropriate penalty prescribed for its infringement.

First warning in the book of Hebrews: How shall anyone escape if he ignores such a great salvation?

##### d. The superiority of the New Testament message (2:3b-4).

The message of the Old Testament was brought to earth by an angel (cf. the Qur'an brought to earth by the angel Jibril). The New Testament message was not brought by any angel, but by Jesus Christ!

The gospel message of salvation was promised during the Old Testament period (Rom 3:21; Gal 3:8), but only fulfilled in the New Testament period (Mk 1:14-15; Lk 4:18-19).

The New Testament message was first announced by Jesus Christ.

Then it was confirmed "to us" by the eye-witness (Lk 1:1-4). The author makes no claim to be an apostle, but puts himself on the same level as his fellow-Christians.

God gave testimony that the New Testament message is the truth by his signs, wonders and mighty works (σημειον, τερας, ποικιλος δυναμις). These marked the ministry of Jesus Christ (Acts 2:22) and of the apostles (Act 2:43; Gal 3:5; 1 Pet 1:12). And "distributions (μερισμοις) of the Holy Spirit according to his will" (cf. 1 Cor 12:11).

The author can use this argument, because these miracles and work of the Spirit was widely experienced by Christians and widely known by non-Christians.

#### **4. Christ is Man. He is exalted only through humiliation (2:5-9)(cf. Isa 52:13-15) .**

##### a. The old world order was administrated by angels.

Deuteronomy 32:8-9 says, "When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel (M) or angels of God (LXX, Dead Sea Scrolls). For the Lord's portion is his people, Jacob his allotted inheritance".

While in verse 9 God keeps the administration of Israel to himself, in verse 8 he had parcelled out the administration of all the other nations to a corresponding number of angelic powers.

At a later time this becomes clearer. In Daniel 10:20-21 and 12:1 speaks of “the prince of Persia” and “the prince of Greece”, while the archangel Michael champions the cause of Israel.

In some parts of the Bible (not in Hebrews) at least a part of these angelic governors are portrayed as “the world-rulers of this darkness” (Eph 6:12).

Angels executed the administration of the old world-order, that is, the universe before the incarnation of Jesus Christ. The old world-order is *the world of shadows* (cf. 2 Cor 3:7-18; Col 2:17).

#### b. The new world-order is subjected to Jesus Christ.

“The world to come (την οικουμενην την μελλουσαν) about which we are speaking” is the new world-order, which Jesus Christ inaugurated at his exaltation and enthronement. The new world-order is *the world of realities* (Hebrews 8:5-8,13; 10:1). At his second coming Christ will complete this new world-order perfectly. He will complete and perfect “salvation” (Heb 9:28; cf. Acts 3:21). Cf. “the powers of the coming age” (Heb 6:5), which refer to the various miracles and greater works that accompany genuine believers living in the new world-order.

The quotation from Psalm 8:4-6 makes it clear that Jesus Christ administrates the new world-order in the role as “the Son of Man” and not in the role as “the Son of God”. While the original is written in the Hebrew, our author uses the Greek LXX. The first line in Ps 8:5 is different. The Hebrew thinks of Genesis 1:26-27 (created in the likeness of God) and says, “You made him a little lower than God”, but our author thinks of Daniel 7:13-14 (“one like a son of man receives from God everlasting dominion that will not pass away”) and *applies* it not to man (the first Adam), but to Christ (the second Adam). Since the time Jesus spoke of himself as “the Son of Man”, Daniel 7:13-14 has been *applied* to Jesus Christ. The author of Hebrews does the same. When the first Adam failed in the accomplishment of Gods purpose, God raises up the second Adam to take his place. Who can take the place of the first Adam? Only One who is able to undo the effects of the first Adam’s fall and thus usher in a new world-order. Psalm 8:6, “God has put everything under his feet” echoes Hebrews 1:13, “Until I make your enemies a footstool for your feet”. It is as the true representative of humanity that Jesus Christ is viewed as fulfilling the language of Psalm 8 and thus as fulfilling God’s purpose when he created man.

Hebrews 2:8 says, “In putting everything under him, God left nothing that is not subject to him”. Our author does not add (as Paul does in 1 Cor 15:27), “It is clear that this does not include God himself, who put everything under Christ”. Nevertheless, Hebrews 2:8 implies this too.

Hebrews 2:8 continues, “Yet at present we do not see everything subject to him”. Who is meant by the words “to him”? In the context of Psalm 8 it refers to man. We do not see man exercising his God-given right as lord of the creation (cf. Gen 1:28), but we do see God’s Man invested with universal sovereignty (cf. Mt 28:18). Our author confesses that it is not easy to recognize in man the being whom the Psalmist describes as “crowned with glory and honour” and enjoying dominion over all the works of the Creator’s hands. However, he sees man’s unfulfilled promise fulfilled in Christ and fulfilled through Christ for mankind.

But in the context of Hebrews 2 we cannot exclude that it also refers to Christ. Jesus Christ is still far from having been accepted and acclaimed as king by everyone in the universe. Unbelieving sinners and demons are not yet subject to him. Our author expresses the discouragement of despised and persecuted Christians, who wait in vain for Gods kingdom to appear on earth (cf. 2 Pet 3:4). But the militant kingdom of Jesus Christ is progressive. Jesus Christ must put down his enemies (1:13), before its full and triumphant realisation. Our author recognises that even in exaltation and enthronement Jesus Christ is waiting “for his enemies to be made his footstool” (10:13). This implies that while Jesus Christ is the rightful ruler of everyone and everything in the universe, not all people and other powers acknowledge his sovereignty yet. He does not yet command the willing allegiance of all.

The sovereignty, which man has proved unable to exercise thus far is already wielded on man’s behalf by the Son of Man! The suffering and triumph of Christ constitute the pledge of his eternal kingdom.

#### c. This sovereignty of man is realised in Christ, but only through death and resurrection.

“God put everything under his feet” (2:8) and yet he first “has to be made a little lower than the angels” (2:7).

Jesus Christ fulfilled the words of Psalm 8, by becoming the true representative of the human race. He humbled himself to a state lower than that of the angels and took on the state of sinful and lost man.

In contrast to Hebrews 2:8, “At present we do not see everything subject to him”, Hebrews 2:9 says, “At present we see Jesus crowned with glory and honour”! As in Isaiah 52:13 - 53:12 and Philippians 2:5-9, *Jesus Christ is exalted only through humiliation.*

First, the eternal Son of God took on the human nature and became a man. As such “he was made a little lower than the angels”. Then “he suffered death so that he might taste death for everyone”. Finally, “he is crowned with glory and honour” - and sits at the right hand of God until all opposition to his sovereignty comes to an end. Then only we will see in full degree “everything subject to him” (2:8). Our author is referring to all people and powers in the universe. He does not add (as Paul does), that also the whole groaning universe would “be liberated from its bondage to decay and brought into the glorious freedom of the children of God” (Rom 8:19-21). The cosmic aspect of the redemptive work of Christ falls outside his theme.

Literally verse 9 says, “We see Jesus, because of the suffering of death, having been crowned with glory and honour” (βλεπομεν Ιησουν δια το παθημα του θανατου δοξη και τιμη αστεφανωμενον). Because δια + the accusative always expresses ‘the ground’ (because of) and not ‘the object’ (in order to), this sentence can never be translated as, “He is crowned with glory and honour *in order to* suffer death”, but must be translated, “He is crowned with glory and honour, *because* he suffered death”

Some (Chrysostom) have interpreted Christ’s “tasting death” as Christ giving people an example of experiencing death, even though Christ did not really need to die. But the Bible (and our author) understands “tasting death” as a divine necessity, a divine “must” (Lk 24:44), in order to accomplish atonement for sins! He must experience suffering that consists in death (cf. Mk 9:1).

## **5. Christ as Man is the author of salvation and the merciful and faithful high priest (2:10-18).**

### **a. Jesus Christ is the Author of our salvation (2:10a).**

Translation. “For it was fitting for him (God), for whom are all things and through him are all things, in (because of) bringing (to him/God) many sons to glory, to make the Author/Pathfinder of their salvation perfect through sufferings”.

“It was fitting” (πρεπω). The people who say, “I could not have a high opinion of a God who would (or would not) do this or that”, are not adding anything to our knowledge of God; they are simply telling us something about themselves! The only way to discover what is a worthy thing for God to do is consider what God has actually done! We may be sure that all that God does is worthy of God!

Here our author singles out one of God’s actions and tells us that “it became him”, “it adorns him”, “it looks well on him”, “it suits/fits him” - namely, ‘God’s making Jesus, through his sufferings, perfectly qualified to be the Saviour of his people’. It is in the death of Jesus that we can see the very heart of God (Jn 3:16; cf. 15:13; 1 Jn 4:10)! No where is God more fully and more worthily revealed as God than when we see him “in Christ reconciling the world unto himself” (2 Cor 5:19).

“For who and through whom are all things” is here God the Father, the Author of everything (cf. Rom 11:36), and in another context Jesus Christ, the Mediator of creation (Col 1:15-16).

“The Author of our salvation” (τον αρχηον της σωτηριας). The message of salvation (the gospel) was not simply spoken/communicated to us by Jesus Christ (as by a prophet)! Salvation was first of all procured through his death as atonement for our sins! Jesus Christ is first of all “the Pioneer” or “the Pathfinder” or “the Trailblazer” of our salvation by actually procuring our salvation through his death and resurrection. He not only proclaimed the necessity of an atonement sacrifice for sins, but actually was the only One who walked the path of becoming the only sufficient atonement sacrifice! The same word: “the Author of our faith” (Heb 12:2), “the Author of life” (Act 3:15), “whom God exalted to his right hand as Prince (Author/Pathfinder/Trailblazer) and Saviour (the Trailblazer of our salvation)(Act 5:31).

God had created man for his glory (Isa 43:7). But sin prevented man to reach the goal for which he was made, that is, to attain that glory. Jesus Christ blazed the trail of salvation along which God’s many sons could be brought to glory. Only in this way can man reach the goal for which he was created.

### **b. Jesus Christ is made perfect through suffering (2:10b)**

14x ‘perfect’ in the sense of ‘unimpeded access to God’ and ‘unbroken communion with God’.

Heb 2:10 (made Christ perfect through his sufferings), cf. Heb 5:9 (Christ made perfect through obedience), Heb 5:14 (solid food is for the perfect/mature), Heb 6:1 (let us move on to perfection/maturity), Heb 7:11 (if perfection could have been attained through the Levitical priesthood), Heb 7:19 (the Law made nothing perfect), Heb 7:28 (God’s oath appointed the Son who has been made perfect forever), Heb 9:9 (the gifts and sacrifices being offered were not able to make the consciences of worshippers perfect), Heb 9:11 (Jesus went through the greater, more perfect, not man-made tabernacle), Heb 10:1 (repeated sacrifices can never make worshippers perfect), Heb 10:14 (by the one sacrifice Jesus made perfect forever those who are being made holy), Heb 11:40 (only together with us they could be made perfect), Heb 12:2 (the Perfecter of our faith), Heb 12:23 (the spirits of righteous men made perfect).

Jesus Christ should not be thought of as falling short of perfection. He was originally not imperfect and afterwards made perfect. *Jesus Christ is the perfect Son of God who has also become the perfect Saviour of his people*, by opening the way for them to God. In order to do that he had to endure suffering and death. The pathway of perfection that his people must tread must first be trodden by the Pathfinder. Only in this way can Jesus Christ be their adequate representative and high priest in God's presence.

Heb 2:10. "To make Jesus Christ perfect through his sufferings" (δια παθημάτων τελειώσει).

In order to be a perfect high priest, a man must sympathise with those on whose behalf he acts. And he cannot sympathise with them unless he can *enter into their experiences and share their experiences for himself*.

Every high priest had to present an atonement sacrifice for men to God.

An atonement efficacious in itself could be presented only when the following conditions are fully met:

- i) The high priest had to share the experiences of the human nature, identify completely with humans
- ii) The high priest had to be without sin, unmarred by any reluctance to obey
- iii) The high priest had to be completely willing to die, whose sympathetic self-identification with his people was unreserved.
- iv) The high priest had to be chosen by God

c. The solidarity of Jesus Christ with his people (2:11-13).

i) Christ and Christians are of the same family/stock (2:11).

Christ is the Sanctifier (αγιαζων) and Christians are the sanctified (αγιαζομενοι).

Sanctification means to be set apart from sin and to be dedicated to God, to worship and serve God with a holy life-style with a view to be glorified, that is, destined to enter into God's glory.

"Are out of one" (εξ ενος)(NIV: Are of the same family). This "one" from whom Christ and Christians alike have their being, is God. *Christ is ontologically the Son of God (in the essence of his being he is God), but took of the human nature as well. Christians are created human beings who have also received the position of sons of God or children of God.*

"Brothers" (αδελφους). Christ not only took the human nature of Christians on himself, but also endured their trials and temptations and made atonement for their sins, so that they might follow him to glory on the path of salvation, which he himself cut. That is why Christ calls Christians "his brothers"

ii) Christ identifies himself with the experiences of his brothers (2:12-13).

Three quotations from the Old Testament.

Psalm 22:22. The Psalmist's lament about the suffering king (Ps 22:1-21) gives way to his public thanksgiving and the confidence that "all the ends of the earth will turn to the Lord. All the families of the nations will bow down before him. Future generations will proclaim the righteousness of the Lord" (Ps 22:22-31).

This is a Messianic Psalm, used by the Early Church a testimony to the crucifixion of Christ. Christ as the Speaker within this Psalm. The once crucified Christ is now the Exalted Christ.

Now Christ proclaims the name of God to his brothers (the Christians) in the congregation (the Church)

(εκκλησια)(LXX). The people whom the Son of God is pleased to call his brothers are the members of the Christian Church. By virtue of his suffering Jesus Christ has become the Representative Head of the new mankind. The new mankind (the Church) is "his brothers".

Isaiah 8:17b. The prophet Isaiah, finding that his proclamation of salvation and judgement meet with no response from either the king or the people, seals them up and hands them over to his disciples for safe keeping, in order that, when their fulfilment comes, it may be made apparent that what he had spoken was the true word of God. Meanwhile he puts his trust in God.

The link between the first and second quotation is the fact that God turned his face from the Representative of God's righteous people because of their sins (Ps 22:1), but then turns his face to him and listens to his cry (Ps 22:24).

Likewise, God hid his face from the house of Jacob (Isa 8:17a), but nevertheless Isaiah puts his trust in God (Isa 7:18b).

Both the Son of God and the prophet Isaiah were rejected by those to whom they came. Both put their trust in God - Christ identified himself with the experiences of the people he came to save - they are his "brothers".

Isaiah's disciples are the beginning of "God's remnant" - the beginning of 'faithful Israel' within the 'empirical Israel' (cf. Rom 9:6). God's remnant is 'the ekklesia' of the Messiah! In Isaiah's view, the coming King and his people are closely associated with the Son of God and his brothers.

Isaiah 8: 18a. "Here am I, and the children the Lord has given me". (We are signs and symbols in Israel from the Lord Almighty, who dwells on Mount Zion.) In the LXX these words form a separate sentence from verse 17.

The king and people of Israel may pay no heed to the proclamation of Isaiah, but as long as Isaiah and his disciples (the congregation of the coming Messiah) went about in Jerusalem, they were an abiding witness to the message of God which had been proclaimed to them. (They were living bibles witnessing to the truth in the written bible). Isaiah's name means 'JaHWeH is salvation. The names of his children mean 'the remnant will return' (Shear jashub) and 'Hasten booty, speed spoil' (Maher shalal hash baz) and sums up the dominant themes of the book Isaiah. Their names also express their confidence that what God had said would surely come to pass.

That Christ's confidence in God had been vindicated by his exaltation was not yet a matter of public manifestation; it had been revealed to believers and was proclaimed by believers as part of their witness. The witness and life of Christians is a sign to all people that they had not seen or heard the last from Jesus Christ. *If Jesus Christ represented his people at the right hand of God, they represented Christ on earth!* Isaiah's words may therefore be understood in an extended sense (as an application) as the words of Christ to Christians. Christ's solidarity with his people is affirmed by the word 'children' instead of 'brothers'.

d. Jesus Christ shared our humanity (2:14a).

"Since then the children are sharers (κεκοινωνεκεν) in blood and flesh, he also himself in like manner partook (μετεσχεν) of the same." We, the children, "have blood and flesh". In order for Christ's solidarity to be genuine, Christ must be a true human being with flesh and blood. Human beings are created as creatures of flesh and blood, but flesh and blood form no essential part of Christ's eternal being - it became part of his being at a fixed point in history, when he chose to take on the human nature as well - thus participating or partaking of the human nature (Phil 2:5-8). Then he began to share fully the human nature of the people he came to redeem.

Jesus Christ must partake of the human nature "in like manner", thus, by the gateway of birth. He was really born of the virgin Mary. He did not merely 'appear' to have a human nature, as the Docetists and Apollinaris taught.

Docetism (δοκειν<appearance) taught that Christ (the Word) at his revelation took on 'a spiritual body' and not 'a physical body'. He only appeared to have a human body. The suffering, death and resurrection have no reality or they happened to another human, called Jesus. The historical Christ was not the ideal or real Christ.

Apollinaris taught that a human being has three parts: a body, a soul and a spirit. Jesus had a body and a soul, but no spirit. The divine Word took the place of his spirit. He agreed with the Arians that two natures could not be united in one being. The divine nature of Jesus was the Logos Thus he denied the real humanity of Jesus and sidewise also his divinity. He left the church in 375 A.D., was declared to be a false teacher at the Synod of Constantinople in 381 A.D. and became the forerunner of the Monophysites (They influenced Muhammad).

e. Jesus Christ shared our death (2:14b).

"That through death ...".

Jesus Christ must partake of the human nature "in like manner", thus, also by death.

Jesus was not like Judas Maccabaeus a political and military freedom fighter engaged in 'a holy war' against the Greek or Roman oppressor, dying for a political cause. The death of Jesus Christ was not expected by his people and it made them feel completely hopeless. It seemed that they had joined a lost cause.

The purpose of his incarnation was to die and by dying he drew the sting of death. But the frightened community of Christians turned overnight into a fearless community of witnesses to his resurrection.

f. Jesus Christ reduced the devil to nought (2:14c).

"That through death he might bring to nought (κατηργηση) him that had the power of death, that is, the devil."

The word 'bring to nought' (καταργεω) means 'to nullify, to make invalid', 'to make ineffective' the law (Eph 2:15) or 'to abolish', 'to wipe out', 'to destroy' the devil who wielded the power over death (Heb 2:14). Jesus Christ had reduced the lord of death to impotence. He had bound him (Mt 12:28-29) and made him powerless against the spread of the message of salvation (Col 2:15; 1:13).

Jesus Christ was incarnated, not to help and deliver angels, but people who believe in him! Angels cannot save anyone. In Hebrews 2:14-16 we read that by his death and resurrection, Jesus Christ reduced the devil, who is a fallen angel, to impotence. The particular evil work of the devil is to instigate people to sin (cf. 1 Jn 3:8) and the wages of sin is death (Rom 6:23). Therefore the purpose of Christ's first coming was to destroy both sin and the instigator to sin, the devil. For a Christian, 'sin' has been forgiven, and 'the devil' is a bound or curtailed enemy.

g. Jesus Christ sets Christians free from the fear of death (2:15).

The resurrection from death was hoped for during the Old Testament period (Job 17:13-16; 19:25-27; Ps 16:10; 49:15; 6-8; 26:19; Dan 12:2,13; Hos 13:14), but was not yet a reality. Before the time Jesus Christ conquered death, death seemed to have the last word. Only at his first coming and resurrection from death Jesus brought life and immortality to light (2 Tim 1:10) and gave faith in the reality of the resurrection a firm basis. Christ and not the devil bears the keys to Hades and death (Rev 1:18). For Christians 'death' is still a reality and death will be the last enemy that Christ conquers (1 Cor 15:26).

For people who recognise death as the penalty of sin, death is the greatest terror. And the devil uses this fear of death as a means of intimidation, compelling people to do his will. However, for people who believe in Jesus Christ, *the meaning of death has been transformed from being a judgement for sin and a terrible bondage to being a blessing and the final liberation from the suffering in this world. When their death comes, it will take the character of the death and resurrection of Jesus Christ! Death can never separate them from the love of God (Rom 8:38-39)! This assurance caused martyrs to face death boldly. This was a proof that Christ had imparted the power of his risen life to them. Death can never separate Christians from God's love for them. Therefore the devil or any other evil power can no longer hold the threat of death over the heads of Christians as a means of intimidation.*

h. Jesus Christ takes an interest in and helps the children of Abraham (2:16).

Jesus Christ became a man in order to help men. When he took on the human nature, he passed by the state of angels and stooped lower still, becoming a man in order to save men. The word 'help' (επιλαμβανομαι) is used in Hebrews 8:9 of 'taking by the hand' and thus includes the ideas of 'taking an interest in', 'helping' and even 'saving'!

He did not do that with angels, but with people called "the sons of Abraham. This does not refer to the physical sons of Abraham, but to the spiritual sons of Abraham. The author is in full agreement with Paul in Galatians 3:7. It is these Christians whom he calls 'many sons' in Hebrews 2:10.

i. Jesus Christ is the merciful and faithful high priest (2:17-18).

This aspect of solidarity with his people is the author's special concern.

In order to serve his people in the capacity of a high priest, Jesus Christ must be a human being (cf. 2:9, made lower than angels), a sinless being (cf. 4:15, without sin), a being completely willing to sacrifice himself (cf. 1:14, shared death) and a being chosen and sent by God (cf. 1:2; 5:4-5, called and appointed by God).

He is a merciful high priest, because he sympathises with the sufferings of his people. He is a faithful high priest, because he persevered to the end.

"That he might make atonement for the sins (εις ιλασκεσθαι τας αμαρτιας) of the people (του λαου)"  
'Expiation' means 'taking away the sin', but 'propitiation' means 'turning aside God's wrath by taking away sin' (cf. Rom 3:25). The cultic use during the Old Testament period denoted the restoration of the broken relationship between God and man, which had been broken by man's sin. The propitiation work of Christ is far from resembling the placating of a vengeful or capricious power, because in both the Old and the New Testament, God himself takes the initiative to provide the means for restoring the broken relationship between himself and people (Lev 17:11; Rom 3:25).

Jesus Christ suffered and endured not only trials and temptations (πειραζομαι) that are common to man (1 Cor 10:13), but also those subtle which attended his messianic calling (Mt 4:1-11). He did not choose some less costly way of fulfilling that calling than the way of suffering and death. And he withstood them with endurance and victoriously. That is why he can and will help his 'brothers' to also endure and be victorious.