

Hebrews 1 – The deity of Christ; the essential and intrinsic glories of the eternal Son of God.

Hebrews 2 – The humanity of Christ; the acquired glories of the Son of man linked with His glorious and perfect Manhood, the glory of His **incarnation** (vs9,14,17).

- v5-8: The **dominion of His Manhood**; the future glory of His **administration** of the habitable world to come.
- v6: The **title of His Manhood**, “son of man” (v6), His preeminent position in relation to humanity, man’s perfect representative & Saviour (Matt 18v11), and ultimately man’s Judge (John 5v27).
- v9: The **necessity of His Manhood**; the Son of man submitted to “**the suffering of death**”, He would “**taste death for ever man**”. Also the glory of His **exaltation** now as a risen Man, “**crowned with glory and honour**”.
- v10: The **mission of His Manhood**; the glory of His **direction** as the Captain or Chief Leader of our salvation, directing many spiritual sons of God to glory.
- v11-13: The **relationships of His Manhood**; the glory of His **identification** with us, calling us His brethren, and delighting in those children that have been given to Him by God.
- v14-15: The **mighty victory of His Manhood**; the glory of His **subjugation** of the evil one, He took part of flesh and blood to “**destroy him that had the power of death**”, and to effect a mighty deliverance for believers.
- v16-17: The **redemptive work of His Manhood**; the glory of His **redemption**, He became a Man to take up the cause of “**the seed of Abraham**” (v16), “**to make propitiation for the sins of the people**” (v17), to deliver the seed of promise & objects of divine grace.
- v17-18: The **sympathy of His Manhood**; the glory of His **representation** in heaven as our “**merciful and faithful high priest**”, providing succour to meet our need in every trial.

The **Son of man** became:

- the **Sufferer of death** (v9)
- the **Saviour of sinners** (v10)
- the **Sanctifier of His brethren** (v11)
- the **Singer of God’s praise** (v12)
- the **Subduer of satan** (v14)
- the **Satisfier of God’s holy throne** (v17)
- the **Succourer of the tempted** (v18).

## **The Supremacy of the Risen & Glorified Christ over Angels:**

Ch1v4-14: **Greater than the angels officially**; as the eternal Son who is the **Revealer of God**.

Ch2: Supreme over angels as the Son of man; the rightful **Ruler of the universe** & **Redeemer of man**.

v2-3: **Greater than the angels evangelically**; His spoken word of grace & salvation takes priority now over the word of the law.

v5-8: **Greater than the angels administratively**; the habitable “**world to come**” (v5) will, in divine sovereign purpose, be put entirely in subjection not to angels, but under the Son of man, when He will be brought in as the **Ruler of the universe**.

v9-15: **Greater than the angels sacrificially**; angels cannot die, but the incarnate Son of man submitted to “**the suffering of death**”, by God’s grace “**taste death for every man**” (v9), and through His sacrifice He has annulled the power of the evil one (v14) and He delivers believers from the fear of death (v15).

v16-18: **Greater than the angels mediatorially**; having taken up the cause, not of the angels, but of “**the seed of Abraham**” (v16), making “**propitiation for the sins of the people**” (v17), and as our “**merciful and faithful High Priest**” providing succour that far exceeds any angelic ministry on our behalf (v17-18).

## **The Supremacy of Christ as the Son of Man; Greater than Adam.**

The **incarnate Man** (vs 9,14.17), gave Himself in sacrificial death as the **representative Man**, submitted to “**the suffering of death**”, tasting death for every man (v9), defeats the devil as the **victorious Man** (v14), goes back into the presence of God as the **priestly Man** (v18), giving succour to His own when they are tempted, and He will come back again as the **sovereign Man** (v5) to rule over the universe.

Ch3v1 “**consider the Apostle and High Priest of our profession, Christ Jesus**”.

Ch1: As “**the Apostle ... of our profession**”, He has come out from heaven, sent forth from God, to stand before men on God’s behalf, to represent God, and to express the Person of God.

Ch2: As “**High Priest of our profession**”, He has gone back into heaven, to stand before God on our behalf, and to represent His own before God.

Ch1: As Son of God “**Thou art worthy to take the book, and to open the seals thereof ...**”.

Ch2: As Son of man “**... for Thou wast slain, and hast redeemed [us] to God by Thy blood out of every kindred, and tongue, and people, and nation**” (Rev 5v9).

### **The Recurring Parenthetical Warning Passages of Hebrews:**

Not all of the Hebrews were fully convinced of the once-for-all character of the sacrifice of Christ at Calvary, thus doing away entirely with all the OT animal sacrifices.

Not all recognized that everything needed in Christianity is to be found in a spiritual relationship with the risen & exalted Man who is set down at the right hand of God.

Would they go on with Christ alone, or would they renounce Christ, and go back to Judaism, thus denying the cessation of Judaism once Calvary's sacrifice had been accomplished?

The recurring warning passages (2v1-4, 3v7 - 4v11, 5v11 - 6v8, 10v26-31, 12v13-17, 12v25) call upon the Hebrews to serious self-examination, to test whether or not they had true faith.

Two words predominate; "if" 6x (2v3, 3v14; 6v6, 10v26, 12v25 2x), conveying doubt about some of the Hebrews, and the warning word "lest" 9x (2v1, 3v12,13, 4v1,11, 12v13,15,15,16).

Their true condition of heart before God must be considered. Were they like some in the wilderness journey who had hardened hearts (3v8), erring hearts (3v10), and evil hearts of unbelief (3v12)?

Abandonment of Christ now would exhibit a state of unbelief, an absence of indwelling divine life, like the spiritually dead ones of the wilderness company whose "carcasses fell in the wilderness" (3v17), who never entered into the rest of Canaan; "they could not enter in because of unbelief" (3v19).

By going back to Judaism, they were irreversibly renouncing Christ and His accomplished sacrifice, i.e. the sin of apostasy, denying what they had once previously professed to believe.

### **v1-4: Contrast of Law and Grace**

### **v5-18: Glorious Manhood of our Lord Jesus Christ**

v1: "Therefore (*For this reason*, JND) ..."; the appeal in ch2v1-4 is based on the truth of ch1.

In the light of the supremacy & official greatness of Christ in all His deity as the Son of God, there is warning of their responsibility to hear, receive & obey the truth concerning the exalted & glorified Son of God, or there will be tremendously serious & eternal consequences.

The warning of Moses in Deuteronomy 4 (vs 9,15,23) was to give earnest heed to the law, and their condition & relationship before God.

Now that Christ has come, how much more important "to give the more earnest heed" to what they had heard concerning the divine Son of God, "lest ...".

The negligent hearer was in danger of missing the eternal blessing in Christ; "lest at any time we should let **[them] slip**", like a ship drifting from its moorings, in danger of shipwreck.

Some of these Hebrews who had once professed Christ as the Messiah & Saviour, and had apparently acknowledged the glory & greatness of His Person, were beginning to drift back to Judaism, because they had no genuine vital link to Christ by true saving faith.

Those who were dangerously adrift here in ch2, were in danger of being among the apostate ones of ch6v6, ch10v29 and ch12v25 who refuse to hear the God who speaks from heaven.

v2: The “**word spoken by angels**” refers to the giving of the OT law at Sinai, when apparently thousands of angelic ministers were in attendance (see Deut 33v2, Ps 68v17, Acts 7v38,53, Gal 3v19).

That law “**was steadfast**”, firm & inflexible, and it was just, consistent & proportionate in its demands, for “**every transgression and disobedience received a just recompense of reward**” without exception, without respect of persons, providing inescapable recompense of judgment.

v3: The superior word of grace; “**so great salvation; which at the first began to be spoken by the Lord**”.

It is “**so great salvation**” because of the greatness & glory of the Person of God’s Son, and because of the scope of provision and blessing, for He came to make it known to all of sinful humanity (see Eph 2v17).

The writer argues from the lesser to the greater; “**how shall we escape ...**”.

If there was no escaping the righteous & just demands of the law of God (v2), how then can there be any way of escape from the judgment of a holy & righteous God, for those who are negligent to listen to the message of God’s grace, concerning One so glorious as God’s own beloved Son brought into this world?

If it was a most serious thing to transgress that law spoken authoritatively by angels, how much more serious by far it must be to dismiss the word of grace, first “**spoken by the Lord**”.

There is no greater sin than to despise God’s grace, and to reject His Son.

The writer is asking this company of professing Hebrews ‘**how shall we escape, having been negligent, after having professed to receive so great salvation**’.

A warning particularly relevant to those who were taking the first step in a spiritual apostasy, by a deliberate act of turning away from Christ, and back to Judaism, having previously professed to receive Him.

The message of salvation & grace only in Christ Jesus “**was confirmed unto us by them that heard Him**”; i.e. the apostolic witness after the Lord had ascended back to heaven.

v4: “**God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts (distributions) of the Holy Ghost, according to His own will?**” (See Acts 2v22, Rom 15v19, 2<sup>nd</sup> Cor 12v12).

There has been a 3-fold comprehensive divine witness & attestation by the three Persons of the Godhead to validate the message of grace & salvation in Christ.

“**Of how much sorer punishment, suppose ye, shall he be thought worthy ...**” (10v29), for those who neglect to hear when God so evidently speaks (12v25).

Hebrews 2v1-4 is a solemn word of warning primarily to the Hebrews, and by application to all humanity, as to the consequences of neglecting to hear the word of God’s grace that is found in the glorious Person of Christ alone, and rejecting the message of salvation in Christ that has had such comprehensive divine attestation & validation.

### **v5-18: Glorious Manhood of our Lord Jesus Christ**

- **v5-9: The Son of man in relation to His creation;** His redemptive work will touch the “**all things**” (v8) of creation, and will be seen in His dominion over the habitable “**world to come**” (v5).
- **v10-18: The Son of man in relation to His own;** His redemptive work will bring eternal blessing to those who are God’s “**sons**” (v10), the Lord’s “**brethren**” (v11-12,v17), the “**children**” given to Him (v13-14), the spiritual “**seed of Abraham**” (v16), and “**the people**” of God (v17).

### **Three-fold Reference to our Saviour’s Glorious Incarnation:**

- v9: “**who was made a little lower than the angels**”.
- v14: “**He also Himself likewise took part of the same**” (i.e. “**flesh and blood**”).
- v17: “**in all things it behoved Him to be made like unto His brethren**”.

### **Three-fold Reference to the Death of the Saviour at Calvary:**

- v9: Made a little lower than the angels “**for the suffering of death**”, and in order “**that He by the grace of God should taste death for every man**”.
- v14: It was “**through death He might destroy him that had the power of death, that is, the devil**”.
- v17: Connected with His sacrifice & death, He made “**propitiation for the sins of the people**”.

### **Profound Reasons Why God became Man:**

- v5-9: In the realm of **creation**, Christ’s incarnation & death is needed for the **restoration** of the dominion that Adam lost through sin.
- v10-17: In the realm of **salvation**, Christ’s incarnation & death is needed for the **redemption** of sinners, specifically the spiritual “**seed of Abraham**” (v16), by means of His definitive victory over the evil one (v14), and His accomplished work at Calvary where He made “**propitiation for the sins of the people**” (v17).
- v18: In the realm of **intercession**, Christ’s incarnation, His life & death is needed for our **representation** in heaven, connected with Christ’s present priesthood, and how he represents us before God.

Christ’s incarnation was necessary to deal with satan, our sins & our need as saints.

### **Three-fold Reference to the Sufferings of Christ as a Man:**

- v9: He submitted to “**the suffering of death**”; necessary to provide for our eternal **salvation**.
- v10: As the Captain or File Leader of our salvation, He has been made “**perfect through sufferings** (plural)”, in both His life and His death; in view of our ultimate **glorification**.
- v18: His present high priestly ministry, “**For in that He Himself hath suffered being tempted, He is able to succour them that are tempted**”; necessary to provide for our daily **preservation**.

### **The Sufferings of Christ & the Five Principal Levitical Offerings:**

v9: The **burnt offering** aspect of His “**suffering of death**”, to glorify His Father; in response the Father has glorified Him, He is now “**crowned with glory and honour**”.

v9: The **sin & trespass offering** aspects of His death, in that “**He by the grace of God should taste death for (huper, on behalf of) every man**”, a sacrifice that dealt with man’s sin & trespasses.

v10: The **peace offering** aspect of His death; made “**perfect through sufferings**”, He will bring “**many sons**” to glory, and there is a portion for God, in having these “**many sons**” conformed to His own beloved Son.

v18: The **meal offering** aspect of His life, “**For in that He Himself hath suffered being tempted**”, equipping Him for His present high priestly office & sympathetic ministry.

### **v5-9: The Son of man in relation to His creation**

The future glory of the Lord Jesus, **greater than Adam** in His sovereignty, when “**the (habitable) world to come**” (v5), will be put in subjection to the Son of man, in His millennial kingdom rule.

v5: This present habitable world is in measure under the control of angelic beings, with unseen invisible principalities & powers behind the visible powers of this world (see Eph 6v12, Col 1v16).

But God’s sovereign purpose, which cannot be thwarted, is not for the angels, but for a Man to have universal dominion, with all things in subjection to the Lord Jesus as Son of man.

“**For He must reign, till He hath put all enemies under His feet**” (1<sup>st</sup> Cor 15v25); and the saints of God as “**joint-heirs with Christ**” (Rom 8v17) will reign with Him.

v6-8: Quotation from Psalm 8v4-6; “**But one in a certain place testified, saying ...**”.

When David wrote Psalm 8, he was likely thinking of the 1<sup>st</sup> man Adam in his innocence; the Spirit of God is applying Psalm 8 to Christ here in Hebrews 2, looking on to His future millennial kingdom reign, when all will acknowledge “**how excellent is Thy name in all the earth!**” (Ps 8v1,9).

There will then be the restoration of man’s lost dominion over creation in the Person of the Son of man.

“**What is man (enosh, frail mortal man), that thou art mindful of him? or the son of man (ahdam, man of the clay), that thou visitest him?**”; emphasizing man’s general weakness, frailty, insignificance & sinfulness (see also Job 7v17-18, 15v14; Ps 144v3).

Yet God intended for the man Adam in innocence, with his wife Eve by his side, to have dominion & authoritative rule over His creation (see Gen 1v26), and His delight was found in man in that role.

Adam was made “**a little lower (i.e. in rank or degree) than the angels**” (v7), restricted to a human body.

Adam was in Eden crowned “**with glory and honor**”, established as God’s ruler over the creation, and given a delegated sovereign dominion in the earth on behalf of God.

Adam was “**set over the works of (God’s creatorial) hands**” (see Gen 1v28), and given a glorious standing before the fall; but that vast dominion & sovereignty was forfeited when Adam sinned.

The fragility & chaos of the world today is a sad, yet profound, testimony to man’s lost dominion.

What was originally entrusted to Adam will be fully restored & ultimately accomplished in the Son of man, the 2<sup>nd</sup> Man, the last Adam, the Lord Jesus.

God's purpose for man is an unqualified & universal dominion, without restriction or limitation; "**all things in subjection under his feet**", and leaving "**nothing that is not put under him**" (v8).

That fulfillment for the Man Jesus as the recognized Ruler of the universe is yet future; "**But now we see not yet all things put under him**" (v8).

This will be fulfilled in the millennial kingdom reign of Christ, when all creation is restored, "**the times of restitution of all things**" (Acts 3v21), when the "**all things**" of creation will be reconciled to Him (Col 1v20), and under the headship of our glorious Saviour (Eph 1v10).

The millennium is needed for God to show on this earth that He has lost absolutely nothing because of the entrance of man's sin; man has filled this world with sin, but Christ is going to fill this universe with His glory.

v9: The **necessity of His Manhood**, to display God's rich grace, and by means of His sacrificial death, provide for man's salvation.

Today "**we see Jesus**" by the eye of faith, in all the glory of His Person as a risen and exalted Man.

We contemplate the Man Jesus, in relation to His voluntary **condescension** and His **incarnation**, "**who was made (became) a little (for a little time) lower than the angels**".

The reality of being for that little time lower than the angels in His position as a Man in this world was that angels would come alongside to minister to the Lord Jesus (see Mark 1v13, Luke 22v43).

It was a mighty stoop, ultimately in view of His **humiliation**, "**for (with a view to, Newberry) the suffering of death**", and thus as a representative Man take the place of sinful humanity at Calvary.

No angel could ever have taken our place in death (see Luke 20v36).

Now we see Him presently in relation to His **exaltation** as a Man in heaven at God's right hand, "**crowned (Gk stephanos, the victor's crown) with glory and honour**" (see 1<sup>st</sup> Peter 1v21, 3v22).

The Lord Jesus is presently "**crowned with glory and honour**" by God in heaven, as the pledge & guarantee of His coming universal dominion & kingdom rule, that He shall never forfeit.

The high priestly holy garments for Aaron were "**for glory and for beauty**" (Ex 28v2); same words as "**glory and honour**" relating to Christ in His present place of priestly exaltation in heaven.

We thank Him for His gracious **consideration** of fallen man, "**that He by the grace of God should taste death for every man (thing)**", and experience sufferings both internal & external to His Person (see Matt 20v22).

He has provided an unlimited provision of salvation for all of sinful humanity, allowing God to act in salvation in circumstances where the exercise of faith is not possible.

Christ's death will effect redemption for all aspects of fallen creation, and the ultimate deliverance of the physical creation from its present groaning and "**bondage of corruption**" (see Rom 8v19-21).

The risen Christ is the hope of the Church, Israel, the nations, and the created universe.

Our blessed Saviour uniquely came to death "**by the grace of God**", for which we give our adoration.