

## **A Study of the Book of Hebrews**

### **Jesus is Better**

#### **Sermon # 4**

### **"The Captain of Our Salvation!"**

#### **Hebrews 2:5-18**

*"For He has not put the world to come, of which we speak, in subjection to angels. (6) But one testified in a certain place, saying: "What is man that You are mindful of him, Or the son of man that You take care of him? (7) You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands."*

*Our world tells us that we are a creature of evolution, that over the course of billions of years we have evolved to our present state of existence. But we are after all not that much better than all the other members of the animal kingdom. But the writer of Hebrews in verse seven says that are created*

*"a little lower" than the angels which actually means "lower for a little while."*

*When God created man, he made him in one way lower than angels. It is not that man is lower than angels spiritually, or lower than angels in importance to God. Man is lower than angels only in that he is physical and they are spiritual. But only "little while" are men lower than angels.*

*Angels as great and glorious as they are, will not rule in the world to come. If God does not intend to use angels to rule in the world to come, who will he use? And the answer is, Man! Angels must one day*

*yield to man. God's ultimate plan is for His kingdom to be ruled by redeemed men and women.*

*The writer then quotes Psalm 8:4-6 to prove God's original intention for mankind. In Genesis 1:28 we are told that man was given rule over the world. "Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." But then Adam sinned and everything became twisted and distorted. Man lost his dominion over nature.*

*As a result Romans 8:19-22 creation groans "For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; (21) because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groans and labors with birth pangs together until now." Although sin has interrupted God's intentions for the human race it has by no means changed them.*

The writer of Hebrews now introduces us to four reasons that Jesus came.

First, He Came To Regain Our Lost Destiny. (vv. 8-9)

*"You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. (9) But we see Jesus, who was made a little lower than the angels, for the*

*suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone."*

*Verse eight reminds us that although the intention of God may have been to have all things in subjection to man, that is certainly not how things stand now. All things are not subject to man! William Barclay comments on this situation when he said, "Man was meant to have dominion over everything but he has not. He is a creature who is frustrated by his circumstances, defeated by his temptations, encircled by (girt about) with his own weakness. He who should free is bound; he who should be a king is a slave. As C.K Chesterton says, "Whatever is or is not true about men, this one thing is certain – man is not what he was meant to be." [William Barclay. The Letter to the Hebrews.*

*(Philadelphia: Westminster Press, 1976) p.24]*

*Man does not have dominion over any thing including him self. Man's efforts to master the earth are marred at best. Man is subject to the destructive forces of natural disasters such as hurricanes, floods and earthquakes. He is ravaged by disease and grows old and is conquered by death. Every thing is obviously not in subjection to man, that is not, yet!*

*But in the middle of verse nine we read the words, "But we see Jesus," Jesus is God's answer to mankind's dilemma. Jesus became a man so that he might suffer and die for man's sin and restore the dominion that was lost as a result of sin.*

*He Came Not Only To Regain Our Lost Destiny but...*

*Secondly, He Came To Relate To Our Difficulties. (vv. 10-13)*

*"For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their*

*salvation perfect through sufferings.” (11) For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, (12) saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” (13) And again: “I will put My trust in Him.” And again: Here am I and the children whom God has given Me.”*

*In verse ten we read, “It was fitting for him...to bring many sons to glory.” In some translations “fitting” is translated “becoming” which means “displaying or setting off to best advantage.” We all understand what it means to tell our wives, “That dress is very becoming to you.” We mean that dress draws on what we know to be their inner beauty. The text says “it was becoming to him” to bring man back to God’s original design. It is fitting, or becoming, and immensely logical that God who made everything for his glory, would through the suffering of His son on the cross lead man back to glory. This he does because he is our “Captain” means “pioneer – one who opens the way for others to follow.”*

He Not Only Came To Relate To Our Difficulties but...

Third, He Came To Release Us From Our Bondage to Death (vv. 14-15)

*“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, (15) and release those who through fear of death were all their lifetime subject to bondage.”*

*Man is not just in bondage of sin but the bondage of death. Verse fifteen identifies the problem as "the fear of death." Even for people who say they do not believe in the reality of God, death is terrifying. This does not mean that most unbelieving people lead lives of conscious terror. It means they are enslaved by the fear of death to find ways not to feel the intolerable fear that they have. For most people it is simply to live in denial. Most people simply do not let themselves think about what is absolutely inevitable, namely their own death. They are driven, consciously or unconsciously, to shut their eyes and ears and blank their minds to every thought that they are going to die and give an account to God.*

*This constitutes a form of slavery, slavery to the fear of death. They may even say that they are not afraid. But the fact is that the fear has gone underground and enslaves the subconscious. The fear of death enslaves everyone, either into a dream of denial or escapism or narcotic release – unless something happens that deals with the reality of death. Verse fourteen says something has happened, "that through death he might destroy him who had the power of death." The word translated "destroy" (v. 14) here does not mean annihilate but "render powerless." That word "render powerless" is in the original language Aorist tense, which means something done in the past with lingering results. It is over and done with. When Jesus died on the cross for our sins, arose on the third day, Satan lost his grip and his power of death and his threat and fear that he placed on mankind.*

*In 1 Corinthians Paul speaks of what Jesus has won for us (15:20-22, 26, 54-57) "But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep. (21) For since by man came death, by Man also came the resurrection of the dead. (22) For as in Adam all die, even so in Christ all shall be made alive..... (26) The last enemy that will be destroyed is death. .... (54) So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." (55) "O Death, where is your sting? O Hades, where is your victory?" (56) The sting of death is sin, and the strength of sin is the law. (57) But thanks be to God, who gives us the victory through our Lord Jesus Christ."*

- The sting of death, which is sin, has been removed,*
- The judgment beyond death does not have to be feared.*

*He Not Only Came To Release Us From Our Bondage to Death but...*

*Fourth, He Came To Restore Us From Defeat (vv 16-18)*

*"For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. (17) Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. (18) For in that He Himself has suffered, being tempted, He is able to aid those who are tempted."*

*According to verse seventeen in the death of Christ he was performing the work of the high priest, in making "propitiation for the sins of the people." To understand what that means we need to*

*remember what the high priest of Israel did. It was his job once each year to enter into the most holy place and there pour the blood of the sacrifice over the mercy seat. The mercy seat which contained the Ten Commandments, was representative of the presence of God among his people. Thus God would see his people through the blood of the sacrifice. Jesus became our propitiation (literally our "mercy seat") God sees us and our sin through the blood of his "once for all time" sacrifice for sin upon the Cross.*

*That big word "propitiation" simply means that Christ takes away God's anger at our sins. When Christ died because he was without sin, his death bore all our guilt and the punishment of our sins, not his own. And when our punishment falls on him, it is taken away from us. That is what "propitiation" means. God's justice is satisfied.*

*This does not mean Christian's don't die a physical death.*

*When the writer speaks of giving "aid" (v. 18) it is a word that literally speaks of mother caring for a baby, it means "to run to the cry of a child" (Wiersbe. p. 31). It means "to bring help when it is needed." Jesus runs to us when we cry out to him in times of temptation. Having lived in human form, Jesus had to endure similar trials and temptations. The believers who were the recipients of the letter to the Hebrews need to be reminded that Jesus understood their trials. And so do we!*