

Hebrews 2:5-18

A. "The community's present suffering"

- A. Last week we saw Jesus and the angels.
 - A. We ended in vs2:1-4 with the importance of paying attention to God's word.
 - A. The danger in not paying attention was that of "drifting" away.
 - B. The author told us about the validity of the Old Word and the consequences of not heeding.
 - C. He posed a rhetorical question to us saying "How shall we escape if we neglect such a great salvation".
 - D. He then went on to show the greatness of our salvation, giving us God's own testimony of validation at the end.
- B. Now here in 5-18, the author continues the thought of 2:1-4.
 - A. The fact that God has subjected the world to come to his Son and not to angels shows us the greater importance of heeding this word. We see this in 2:5-8a.
 - B. But appealing to God's subjection of the world to come to his Son opens up a can of worms.
 - A. This is because the people don't see this subjection. They don't see all things under Jesus' feet.
 - B. They see the opposite. They see suffering.
 - C. The author acknowledges this, but doesn't back down.
 - A. He declares that Jesus has been crowned, has been brought to perfection/glory, and says that it was His suffering that brought Him there!
 - D. The author then goes on to show why he suffered as a man.
 - A. Because they were of a common unity and He is not ashamed to call them His brothers.
 - B. Because He was concerned for them and wanted to rescue them.
 - C. Because He wanted to help them and bring them forgiveness.

B. He subjected all things (2:5-8a)

- A. When I taught this class the first time I said that the author started a new idea here, and broke from 2:1-4.
- B. Now I understand that He is continuing the thought of 2:1-4 while at the same time making a transition.
 - A. In 2:1-4, he asked us "how shall we escape if we neglect such a great salvation".
 - B. He made a contrast with the previous message and the final message.
 - C. At the end he gave us God's testimony of the final message. Look at what he does now.

C. Vs5

- A. "Now" = for/because/since.
 - A. It is a marker of cause or reason between events.
 - B. He is giving us another reason why escaping is *impossible* if we neglect such a great salvation.
- B. "it was not to angels that God subjected the world to come" =
 - A. Subject means to "bring something under the firm control of someone".
 - B. God has not subjected, put the world to come under the firm control of angels.
- C. "of which we are speaking" =
 - A. Did you notice the link back to 1:5-14? If you don't see it now, you'll see it in vs8.
 - B. The world to come, is the world of Christ's exaltation. The world of His glory. His kingdom. In Hebrews it is the "coming age"(6:5), the "good things to come"(9:11) and the "city to come"(13:14) (which we don't see yet).
- D. The author is giving us one last reason why we can't escape if we neglect such a great salvation. And it has to do with the fact that the world to come has not been subjected to angels but to the Son, vs6-8.

D. Vs6-8a

- A. The author here quotes Psalm 8:4-6.
 - A. It is his answer to the what he said in vs5.
 - B. The author is going to springboard off this psalm to addresses their crisis and bring them to reflect on Jesus humanity, suffering and death which lead to his "perfection" and theirs.
- B. "It has been testified" = You could translate it "someone testified" or "he bore witness".

- A. It is indicating that God speaks in scripture.
 - B. *Testified* continues the legal language of 2:1-4.
 - A. It suggests that the Psalm is actually God's oath.
 - C. God not only speaks in *signs and wonders* but in the *scriptures*.
 - C. **“somewhere”** = the author didn't forget this psalm.
 - A. This was a common way of introducing scripture references.
 - D. Psalm 8 is a hymn praising God for the glory and power that God granted to humankind.
 - A. After praising God for the wonder of creation (8:1-2), the psalmist expresses awe at the place of humankind above the creation.
 - B. Here though the author is showing us the celebration, not of the place of humankind over creation, but of the “Son” over the “coming world”.
 - E. **“What is man, that you are mindful of him, or the son of man, that you care for him?”** =
 - A. Parallel thoughts. He is expressing awe at God's ways toward man.
 - B. Here the man/son of man is referring to Jesus, the son.
 - F. **“You made him for a little while lower than the angels”** =
 - A. The key here is the word “a little while”.
 - B. It is pointing to a period of time. Here it is a reference to Jesus earthly life.
 - C. The interim time between his pre-existence and the “glory and honour” of the exaltation.
 - G. **“you have crowned him with glory and honour”** =
 - A. A reference to his exaltation. The coronation we saw back in vs5-13.
 - H. **“putting everything in subjection under his feet”** =
 - A. here we have a “verbal link” between Psalm 8:6 and Psalm 110:1 "You have placed all things under his feet."
 - B. Just like in vs5-13, the psalms were interpreted in light of Jesus exaltation, so now in Psalm8, it is also interpreted in light of Jesus exaltation.
 - A. 1 Cor15:25-27, Eph1:21-22 also seem to connect Psalm 8 and Psalm 110 in reference to Jesus exaltation.
 - B. So now the author has shown through Psalm 8 that it is to Jesus whom God subjected the world to come.
 - I. Therefore how could we escape if we neglect this great salvation?
 - A. Indeed we would have no place in the world to come.
 - B. The author has given us another reason to pay attention to God's word.
 - C. But he is also making a transition.
- C. Crowned because of the suffering of death (2:8b-9)**
- A. Hebrews was written for a Christian community that had gone through several phases of development.
 - A. First, the community had been established through the proclamation of the gospel by some Christian evangelists. Their message had been confirmed by miracles and a vivid sense of God's Spirit working (2:3-4).
 - B. Second, the community had experienced conflict with others, who verbally abused them, took property, and placed some Christians in prison.
 - A. Despite the challenges, the members of the community supported each other well (10:32-34).
 - C. Third, time passed and members of the community seemed dispirited.
 - A. The intensity of persecution and resistance gave way to a sense of dullness and malaise, and some were drifting away from the community.
 - B. I said earlier that in saying the world has been “subjected” under Jesus' feet **opens up a can of worms**.
 - A. Why?
 - A. Because they don't see it.
 - B. They see the opposite, they see the world in charge and them getting the rough end of the stick.
 - B. The question facing this people is “Where is it? Where is Jesus? Where is this future glory? Where is this

kingdom? Where is this subjection?"

C. The author sees their hearts and no begins to deal with their crisis specifically.

A. He doesn't run away from it but charges right ahead.

D. **Vs8b**

A. **"Now in putting everything in subjection to him, he left nothing outside his control."**

A. I wonder if he felt scared saying this.

B. He is affirming to the people that Jesus does reign! That nothing has been left outside of His control!

B. **"At present, we do not yet see everything in subjection to him."**

A. He also affirms their problem. He doesn't deny it.

B. Though all things are in subjection to Jesus and nothing is outside of his control, we don't see it yet.

C. Isn't that a problem? How do you deal with that?

A. In Hebrews chapter 11, the author gives them one answer to their dilemma posed by their struggle to "see" the world in subjection. That is, when faithful people place their trust in "things not seen 11:1" and "see the invisible one 11:27", they are able to endure suffering.

B. Here he responds to their dilemma by contrasting what we do not (2:8b) see with what we see.

A. Vs9 is the thesis statement for this whole unit.

B. Here he reorients the perspective of the listeners by offering them a new perspective.

A. *Jesus triumph came only after a period of testing.*

E. **Vs9**

A. **But** – marker of contrast.

B. **we see him who for a little while was made lower than the angels, namely Jesus.**

A. For a little while points to the time of Jesus earthly life, suffering and death. (incarnation?)

B. This is the first time the author mentions "Jesus" in Hebrews.

C. In saying "we see Jesus" he is anticipating his exhortation "looking to Jesus" (12:2).

D. In saying "Jesus", the author is emphasising the humanity of the Son.

C. **crowned with glory and honour because of the suffering of death.**

A. Being crowned is a reference to his coronation at his exaltation.

B. The reason for his exaltation is *his suffering of death*. (humiliation?)

D. **so that by the grace of God he might taste death for everyone.**

A. This is the purpose. (exaltation?)

B. **Taste** doesn't mean simply to "try a little of it" like we use it.

A. **Illustration:** you can drink water all day and never grow tired of it. It has no taste, it is neutral.

You could drink it slow or fast. But you couldn't drink raw eggs all day without throwing up. When you have to drink it, you drink it fast! Not slow!

C. **"Taste"** alludes to the harsh reality of the violent death on the cross that Jesus endured for the benefit of others.

A. In other words, he didn't simply throw it down his throat quickly before the taste could set in, He *experienced* it, tasted every bitter flavour in it's full force and drank the cup. He drank it for you!

E. This part emphasises Jesus work on your behalf, taking the punishment you deserve.

A. It is his high priestly role.

B. How could Jesus taste death for everyone after being crowned with glory and honour?

A. Jesus died as the sacrifice on the cross.

B. When He was exalted as high priest He went into that holy of holies with his blood presenting it before God for your forgiveness. Perhaps this is what is meant Romans 4:25

F. Like other ancient writers the author knows the power of examples.

A. Here he has invited the suffering community to "see" the earthly Jesus as the ultimate example of faithfulness in His suffering that led to death.

B. In speaking not only of Jesus death but also of His suffering the author connects the experience of Jesus with that of the community.

- A. His triumph with **glory and honour** came only **on account of the suffering of death**.
- B. Thus the death of Jesus precedes his triumph.
- C. To “see Jesus” is to discover that faith is manifest in suffering that leads to triumph.

D. Jesus the pioneer (2:10)

- A. Q. Why is Jesus' humanity important? Why does He have to be a man?
 - A. Vs10-18, The glory that emerged from His humiliation.
 - B. Jesus is our Pioneer, Brother, Liberator, and high Priest.
- B. **Vs10, Jesus is our pioneer.**
 - A. The author makes two statements in 10-11a before applying them to Christ in 11b-16.
 - B. These 2 statement serve as the foundation to what follows.
- C. **“For it was fitting that he”** – It was right.
- D. **“for whom and by whom all things exist”** – reference to God, indicating his role in creation.
 - A. We've seen this language before used to describe Jesus.
 - B. The inter-changeable language shows us the unity of the Father and the Son.
- E. **“in bringing many sons to glory should make the founder of their salvation perfect through suffering”** –
 - A. This is the focus of the verse.
 - B. God's ultimate purpose to lead many sons to glory is achieved when they share in the glory of the son (2:7) and reach the land of promise.
 - C. **In bringing** – led/guided.
 - A. The syntax is not clear. It could be either be God or Jesus leading.
 - B. Most translations assume that the subject is God.
 - A. We have been talking about God's testimony in 2:5-9.
 - B. It would be right to assume we are still talking about God here.
 - C. Israel was lead out of Egypt through the wilderness and into the promised land by God. Nevertheless, God's servants Moses and Joshua also lead the people towards the promised land.
 - A. In the same way as God is leading many sons to glory Jesus himself is the pioneer that opens up the way to the promised land, he is the heir who has made it possible for the listeners inherit eternal salvation.
 - D. **Glor**y – is the equivalent of the inheritance mention in 1:14 and the promise which the author consistency holds before the community.
 - E. **Founder** – Pioneer.
 - A. The same word is used in Numbers 13:2-3 to describe Joshua and the others who are sent into the promised land ahead of the people.
 - A. They were their representatives. Jesus is the representative, pioneer of the people.
 - B. The one who opens the way for others to follow.
 - B. Jesus opened the way into the “heavenly world” (2:5) for them to follow.
 - C. Pioneer is only mentioned 2 times in Hebrews but the idea is central.
 - A. It belongs to the same group of themes as Christ the “source” of eternal salvation (5:9) and the “forerunner” (6:20) who entered into the heavenly world and opened the way for others to follow (10:19-20).
 - D. This pioneer reached his ultimate goal through His suffering and death.
 - A. The author said earlier that Jesus was crowned *on account of his suffering of death*.
 - B. Here we seem to have the same thought again. Jesus was made perfect through suffering.
 - E. A pioneer often suffers along the journey through rugged terrain.
 - A. Jesus the pioneer indeed suffers on his journey.
 - B. Hebrews says that Jesus was made "perfect" through sufferings.
 - A. The word for "perfect" is based on the Greek word teleioo, which has to do with reaching a goal. The idea is that Jesus reaches the goal through suffering.
 - B. His suffering is not the end but is part of the way to God.

- F. He is encouraging them by indicating that their present suffering is not the end but a stage in their progress towards the promised land.
 - A. Those who are facing this crisis of faith can change their perspective knowing that follow the one who's suffering ended in glory.
- E. **Jesus and his brother's and sisters (2:11-13)**
 - A. This second statement builds off the first.
 - B. It was right for God to make the pioneer perfect through suffering because the one who sanctifies and those who are being sanctified are of one. This statement becomes the foundation for what comes after.
 - C. **Vs11**
 - A. **The one who sanctifies** – the work of Christ. He is anticipating the description of the sacrificial work of Christ, which he describes in the language of sanctification (9:13, 10:10, 29, 13:12).
 - B. **those being sanctified** – are the people, the sons being brought to glory. (that's right even though you are suffering now you are actually being brought to glory!).
 - A. **(Not clear)** It has been interpreted widely that God is the one who sanctifies in as much as he leads many sons to glory. Here God has commissioned Jesus who sanctifies the people by his blood (13:12).
 - C. **of one** – the idea is unity, or family a family relationship.
 - A. It has been interpreted as “God” the father, “Adam” the first man, and even “Abraham” the man of faith.
 - D. The point is to show that there is a unity or relationship here which is the basis for what happens next.
 - A. This is proved by the author saying “**that is why he is not ashamed to call them brothers**”.
 - F. **Vs12-13, Jesus is our brother. (incarnation?)**
 - A. Vs12-13, Jesus is our brother.
 - A. During times of great joy He celebrates with us and during times of great darkness, He trusts in the Lord and waits with us. We see this in the 3 quotes given.
 - B. The author gives us 3 quotes to establish the fact that Jesus has become our brother and is not ashamed to call us brothers. The 3 quotes come from Psalm 22, and Isaiah 8:17-18.
 - A. The first quote is from Psalm 22.
 - A. It is known as the psalm of the cross
 - B. The quote is taken from the place after the suffering.
 - C. Here the psalmist expresses praise for God's salvation.
 - A. In the affliction God did not hide His face when the psalmist called to him, now he praises God and speaks of His name to his brothers.
 - D. The author applies these words to Christ.
 - A. Jesus tells the congregation about God's name and sings the Lord's praises in the midst of them.
 - B. The congregation whom Jesus sings praises amongst is identified as His brothers.
 - E. Jesus shared the experience and joy of the Lord's salvation with His brothers.
 - A. He speaks god's name to them. Look at these verses in John 17.
 - A. **3** And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.
 - B. **6** “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.
 - C. **11** And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.
 - D. **12** While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.
 - E. **26** I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”
 - A. Because he has shared God's name to us, we know the father and have eternal life.
 - B. The 2nd and 3rd quotes are from Isaiah 8:17-18.
 - A. They come from a different time in the OT. It wasn't good.
 - A. It seemed that Israel had been attacking Judah, that the Assyrians would soon invade and conquer the land possibly leaving only Jerusalem left.
 - B. They are in dark times because God is hiding His face from them.

C. The prophet sets an example of the proper attitude for the believer in such a time.
A. He will “wait for Yahweh” and he will “hope for him,” expecting a day when his countenance will turn toward his people, when his spirit will once again move among them.

B. The author applies these words to Christ, saying that Christ trusted in the Lord during the dark days and declares people to look at Him and the children God has given Him.

A. Again the sense of unity or family is seen.

B. Christ trust's in the Lord and His children are with Him during the dark days.

C. Jesus is our example of trusting the Lord even during dark days, waiting for the good to come.

A. Even now when these people can't see God's face, but only suffering, they have a brother who trusts with them looking forward to the good to come.

C. Jesus calls us brothers.

A. We are not orphaned we have been given a family in Jesus.

B. As brothers we will experience in the joy of the Lord's salvation with Jesus.

C. As brother we are not abandoned during the dark days rather Jesus waits and trusts with us.

G. **Rescue from the fear of death (2:14-16)**

A. **Vs14-16, Jesus is our liberator. (death?)**

B. Vs14-16, since we had flesh and blood He too took it on so that He could destroy the devil and set us free from his power.

C. The picture is that of a battlefield. Here people are pictured as slaves needing to be set free.

D. Illustration: a story of slaves needing a liberator.

A. Jesus became like we are in order to liberate us from our oppressors.

E. It says the devil held us captive *through the fear of death*.

A. Jesus died for us, has brought the grace of God to us, has brought forgiveness of sins through His death and rose again.

B. Therefore death does not have to hold us in fear, and the devil's power over us does not have to hold us.

A. Jesus died for us, and because He lives we too shall live.

B. Through Jesus death and resurrection we have been set free.

F. Jesus as our liberator sets us free *from* things, and set us free *for things*.

A. *Sin death and the devil, the need to merit salvation through good works*

B. *for good works*.

A. As evil seems to triumph around them he reminds that Jesus has triumphed in his death!! and they have been rescued!! Jesus is the first fruits of this rescue, ours comes in the resurrection.

H. **A merciful and faithful high priest (2:17-18)**

A. **Vs17-18, Jesus is our high Priest. (exaltation?)**

A. Vs17-18, Jesus is our high Priest. This is the last picture given to us.

B. It says that Jesus had to be made like us so that He could

A. become our high priest,

B. make propitiation for our sins

C. and help us when we are tempted.

C. Here people are viewed as sinners needing atonement for their sins.

B. Propitiation = a sacrifice to take away the wrath of God and instead bring favour.

A. Through Jesus death our sins were atoned for and we are instead given the grave and favour of God.

B. Since He knows the temptations we face, He can help us when we go through them.

A. Jesus is a merciful and faithful high priest!

B. He is able to help them because he knows what it means to suffer under temptation!

A. They don't have a saviour who doesn't understand their situation.

B. They have one who fully knows and is able to help them completely!

I. So what benefit is it that Jesus became a man?

- A. If Jesus had not become man, He could not have fulfilled any of these roles.
 - A. But He did become man, and suffered and died for us.
 - B. We who were lost, orphaned, enslaved and condemned have received Jesus the Son of God who has become our pioneer, brother, liberator, and high priest.