

Hebrews: The Superior Nature and Position of the Son (Hebrews 2:5–9)

By Pastor Jeff Alexander (9/25/2016)

Introduction

The richness and unfathomable depth of this epistle requires careful and prayerful meditation. Can there be any subject more necessary or desirable to the saint than to examine and reexamine the glorious truth of the incarnation and work of the God-man, Christ Jesus? He alone is the hope and joy of all who truly see themselves in their pitiful condition of helplessness.

Today we look at Jesus in His person and qualifications for the fulfilling of the Father's purpose Him. In fulfilling that purpose, He must save the posterity of fallen Adam, and in so doing, He will restore God's creation (Romans 8).

I. The Son in His Supremacy

1. The Son's supremacy as the incarnate God

We have been emphasizing that these glorious truths about Jesus are to be understood in the context of His incarnation—in His being the *man* Christ Jesus. However, the glory of the incarnate Son is demonstrated by His doing *what only God can do* (John 1:14). In other words, Jesus is the only person who truly represents God, and He has done and continues to do what only God can do.

- a. The Father has appointed the Son *heir* of all things (visible and invisible)—the plea of Psa. 82:8.
- b. The Father made the Son *agent* in the creation of all things (John 1:1–3).
- c. As the Son, Jesus *administrates* the universe through His *own power* (providence; John 1:16, 17).

2. The Son's supremacy as the perfect man

The incarnate Son is what only the God-man *can be* (John 1:18).

- a. Being the Son, Christ is the *effulgence* (shining forth) of the Father's glory—the manifestation of all that constitutes the Father displayed in human form.

This shining forth is accomplished when the man Jesus *does* the will of His father (John 17:4; 21:19; 1 Pet. 2:12).

- b. Being the Son, Jesus is the *facsimile* (impress; Gk., *karaktare*, from which we get the word, *character*) of the Father's person (nature; Col. 2:9).

Jesus in the flesh personalized all that God is (love, grace, patience, etc.) which a perfect human can reveal (1 Cor. 6:20).

- c. Being the Son, Jesus began the process of *restoring* the sin-corrupted world (John 1:11–13).

Jesus came to earth to make purification for sin, being both priest and offering, satisfying the wrath of God against sin and providing cleansing and forgiveness for sins. Having completed the His priestly work, He ascended to the Father's right hand to continue the work of *intercession* and to begin the work of *conquest* (Acts 2:23, 24, 32–36). But notice that the King and Conqueror is now *seated* at the Father's right hand. The actual work of conquest is carried out through the agency of the Holy Spirit who is working through His people on earth, the church.

II. The Son in His Seating

The purpose of citing the seven texts from the Psalms is to show how the *man* Jesus is greater than angels.

So, why are *angels* brought into the discussion? While the 82nd Psalm is not quoted, this Psalm provides the background for understanding this comparison. Through Psalm 82, we understand that, like fallen humans, there are angels who are disobedient and rebellious against the Lord and His purpose.

In Hebrews 2 we find the 8th Psalm quoted. While Christ is the subject of this psalm, the application applies to Christ as *the last Adam*. The psalm addresses God's purpose for *mankind* as Adam's progeny and created in His image. Psalm 110:1 addresses the purpose of God in the Messianic mission (1:13).

1. The Lord (Jesus Christ) is told by Yahweh (God Most High) to *sit* at His right hand.

This statement is used here to support Hebrews 1:3b and 4. Three assumptions are involved:

- a. There are *enemies* since the seating is to continue until they are made Christ's footstool.
- b. The enemies are identified as *angelic* since this quote is made in the context of comparing Christ to the angels.

We know that Satan and a host of angels rebelled and that "*the reason the Son of Man appeared was to destroy the works of the devil*" (1 John 3:8). We also know that a spiritual war continues to rage and that those whom Christ is saving are to be soldiers in that war (Eph. 6:10–18; 1 Pet. 3:22).

- c. The seating of the Lord at Yahweh's right hand (Ex. 15:6) assures all that victory is certain (Psa. 21:8; 45:4; 98:1; 110:5).

2. The "*world to come*" (2:5) will not be subjected to angels, particularly to angels that sinned, but to redeemed humans because Christ won the victory (Psa. 110:1).

3. The 8th Psalm describes the purpose for which God created mankind—to have dominion over the works of His hands.

Was it out of jealousy that Satan sought to spoil this purpose and usurp the created order for himself?

- a. The purpose of God stated: "*For You have made him [Adam] a little lower than the angels. . . . You have made him to have dominion over the works of Your hands*" (Psa. 8:5, 6, NKJV).
- b. It is this purpose of God that Satan resisted and, out of jealousy and prideful ambition, usurped for his own ends.
- c. Hebrews applies this to Jesus because He, as the last Adam, did not fail God, falling for Lucifer's lie. Thus, He is now seated at the Father's right hand until God's purpose is fulfilled and redeemed mankind is restored to dominion over the works of God's hands.

4. Finally, Paul states that we do not yet see all things put under Him, but we do see Jesus (2:8, 9).

Do you *see* Jesus?

Do you see God's purpose for Him?

How do you see your redeemed life joined and serving that purpose?