

Part2 Heb — The Son - Superior to Angels

The Son - Superior to Angels, Hebrews 1:5-2:18

NOTE

For reference use:

[Hebrews My Outline-html](#) — [Outline-pdf](#)

Summary of Hebrews 1:1-4 — *Argument Premise*

- The Son is now God's spokesman to man
- The Son was appointed heir of all things
- The Father made all the worlds through the Son
- The Son is the perfect radiant representation of the Father
- The Son upholds all things today through his powerful word
- The Son made purification for our sins
- The Son sat down at the right hand of the Father on high
 - The Son **having become** much better than the angels
 - The Son **inherited** a more excellent name than they

Hebrews 1:4

Hebrews 1:4 (WEB)

4 having become so much better than the angels, as he has inherited a more excellent name than they have.

Verse 4 is a continuation of verse 3, looking at the whole sentence:

Hebrews 1:3-4 (WEB)

3 His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, **when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high; 4 having become so much better than the angels, as he has inherited a more excellent name than they have.**

We have already discussed the Son being the perfect radiant reflection of the Father, and his upholding all things with his powerful word, so continuing:

"*When*" tells us that at a certain time under the specified circumstances something happened...

- The specific circumstance is "... he... *by himself* made purification for our sins," and he made purification for our sins at his crucifixion

1 Corinthians 15:3 (WEB)

3 For I delivered to you first of all that which I also received: that **Christ died for our sins** according to the Scriptures,

Galatians 1:4 (WEB)

4 **who gave himself for our sins**, that he might deliver us out of this present evil age, according to the will of our God and Father--

1 Peter 2:24 (WEB)

24 **who his own self bore our sins in his body on the tree**, that we, having died to sins, might live to righteousness; by whose stripes you were healed.

- So, *when* the Son purified our sins through his crucifixion & resurrection:
 - He sat down on the right hand of the Majesty on high, and as a result
 - He gained a much higher rank than the angels
 - And he **inherited** a much higher name

Let's consider his inherited name first

Hebrews 1:4 (WEB)

4 having become so much better than the angels, **as he has inherited a more excellent name than they have.**

- First, *when* did the Son get his inherited name? When does one inherit?
 - A will goes into effect when the testator dies

Hebrews 9:16-17 (WEB)

16 For where a last will and testament is, **there must of necessity be the death of him who made it.** 17 For **a will is in force where there has been death, for it is never in force while he who made it lives.**

- But as we will see he receives his inherited name when he is resurrected

- What name did he inherit?
 - Verses 5 supplies the answer, I believe, and we will consider our study of this verse now as an answer to the question

Hebrews 1:5-14 - The Son Compared to Angels - *Argument Proofs*

Hebrews 1:5

Hebrews 1:5 (WEB)

5 For to which of the angels did he say at any time,
*"You are my Son,
 Today have I become your father?"* (cited from Psalm 2:7)

and again,

*"I will be to him a Father,
 And he will be to me a Son?"* (cited from 2 Samuel 7:14)

- What name does he inherit *continued*
 - The name from the beginning of this letter through verse 6 and following is: *The Son*, that is, *The Son of God*
 - As Paul tells us in Romans...

Romans 1:3-4 (WEB)

3 concerning his Son, who was born of the seed of David according to the flesh, 4 who **was declared to be the Son of God** with power, according to the Spirit of holiness, **by the resurrection from the dead**, Jesus Christ our Lord,

- The Son's name is superior to Angels
 - Angels like Adam (though Adam was called "the son of God") are **created** beings
 - The Son is
 - The "only begotten" of God, (*John 1:14,18;3:16,18*)
 - However, as noted in the opening verses and will be established further shortly, the Son existed before the creation since he is the one who made all things. And therefore, **CANNOT BE A CREATED BEING**

- Some other times Jesus is declared the Son of God
 - His birth - The angel to Mary about her soon to be pregnancy.

Luke 1:32-33 (WEB)

32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, 33 and he will reign over the house of Jacob forever. There will be no end to his kingdom."

- His baptism

Matthew 3:16-17 (WEB)

16 Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. 17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

- His transfiguration

Mark 9:5-7 (WEB)

5 Peter answered Jesus, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah." 6 For he didn't know what to say, for they were very afraid. 7 A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

Reference point: the death and resurrection of the Son

From our study into the inherited name we can see that the author is fixing a point of reference for our consideration in comparing The Son to angels to the time of the death & resurrection of Jesus and following

So, **NOW** (ie *after* his resurrection) the Son is God's spokesman
 When he had by himself made purification for our sins,
 Sat down on the right hand of the Majesty on high;
 Having become so much better than the angels,
 As he has inherited a more excellent name than they have.

Now Let's consider the Son's rank compared to angels

Hebrews 1:4 (WEB)

4 **having become so much better than the angels**, as he has inherited a more excellent name than they have.

In 1:4, "Having become" so much higher than the angels..." implies that at some point the Son was lower than the angels. In fact, the Hebrews writer makes this very point in chapter 2

Hebrews 2:6-8 (WEB)

6 But one has somewhere testified, saying,
"What is man, that you think of him? Or the son of man, that you care for him? 7 **You made him a little lower than the angels**; You crowned him with glory and honor. {TR adds "and set him over the works of your hands"} 8 You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

Using for his proof Psalm 8:4-6, see below

Psalms 8:4-6 (ESV)

4 what is man that you are mindful of him, and the son of man that you care for him? 5 Yet **you have made him a little lower than the heavenly beings** and crowned him with glory and honor. 6 You have given him dominion over the works of your hands; you have put all things under his feet,

This agrees with what the Apostle Paul also tells us about Jesus lowering himself.

Philippians 2:5-11 (WEB)

5 **Have this in your mind**, which was also in Christ Jesus, 6 who, **existing in the form of God**, didn't consider it robbery to be equal with God, 7 but **emptied himself, taking the form of a servant**, being made in the likeness of men. 8 And being found in human form, **he humbled himself, becoming obedient to death**, yes, the death of the cross. 9 Therefore God also highly exalted him, and gave to him the name which is above every name; 10 that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

- did not count equality with God a thing to be grasped (*ASV, ESV, NASB*)
- didn't consider it robbery to be equal with God, (*KJV, NKJV, WEB*)

The writer is applying messianic scripture to the Son implying that he IS the messiah. We are also learning that even if the Old Testament scripture had an original context to when it was written there is also a double reference to the Messiah (*2 Samuel 7:1-14*).

Philippians 2:5-11, notes

grasped, robbery

ἡρπαγμός

STRONG'S NUMBER: g0725

Dictionary Definition

g0725. ἡρπαγμός harpagmos; from 726; plunder (properly concrete): — robbery.

AV (1) - robbery 1;

1. the act of seizing, robbery
2. a thing seized or to be seized
 - A. booty to deem anything a prize
 - B. a thing to be seized upon or **to be held fast, retained**

While the Son took on flesh he was a little lower than the angels...

NOW, the writer tells us the Son has surpassed the angels in rank, just like his name is more excellent than theirs.

Hebrews 1:4 (WEB)

4 **having become so much better than the angels**, as he has inherited a more excellent name than they have.

The writer continues this thought of comparison in rank in verse 6

Hebrews 1:6

Hebrews 1:6 (WEB) *(Cited from Deut. 32:43 (Gk.); [Ps. 97:7])*

6 Again, when he brings in the firstborn into the world he says, "Let all the angels of God worship him."

A new idea (in this letter) is introduced, the Son is now referenced as the "firstborn."

Mentions of the *firstborn*

Romans 8:29 (WEB)

29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that **he might be the firstborn among many brothers**. {The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."}

Mentions of the *firstborn*, continued

Colossians 1:15-20 (WEB)

15 who is the image of the invisible God, **the firstborn of all creation**. 16 For **by him were all things created**, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him. 17 He is before all things, and in him all things are held together. 18 **He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence**. 19 For all the fullness was pleased to dwell in him; 20 and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.

Hebrews 12:22-24 (WEB)

22 But you have come to Mount Zion, and to the city of the living God, **the heavenly Jerusalem**, and to innumerable hosts of angels, 23 to the general-[festal] assembly and **assembly of the firstborn** who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

Remembering the reference point set by the writer,

Hebrews 1:3 (WEB)

when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:6 (WEB)

6 Again, when he **brings in the firstborn into the world** he says, "Let all the angels of God worship him."

Therefore, in verse 6, "*when he brings in the firstborn into the world...*" is referenced to after his death & resurrection. (i.e. the firstborn of the dead). (*Colossians 1:18, Romans 8:29, & Hebrews 12:23*) fit well here:

It's part of the Gospel mentioned in 1 Corinthians 15

1 Corinthians 15:3-8 (WEB)

3 For I delivered to you first of all that which I also received: that **Christ died for our sins** according to the Scriptures, 4 that he was buried, **that he was raised on the third day according to the Scriptures**,

5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. 7 Then he appeared to James, then to all the apostles, 8 and last of all, as to the child born at the wrong time, he appeared to me [*Paul*] also.

The Son is:

- Firstborn from the dead; (*Colossians 1:18*)
 - the head of the body
 - who is the beginning
 - that in all things he might have the preeminence,
- Firstborn among many brothers, (*Romans 8:29*)
- We have come... to the assembly (church) of the firstborn..., (*Hebrews 12:23*)

There is a reference to *before* creation also...

Colossians 1:15-16 (WEB)

15 who is the image of the invisible God, the firstborn of all creation. 16 For **by him were all things created**, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him.

May I suggest that the 2nd person of the Godhead humbles himself and puts himself in subjection to the Father and becomes the Son of God before the creation of the world

This makes sense of John 17:5, just prior to Jesus imprisonment, trial, and crucifixion, in his prayer to the Father when he is with the eleven he prays...

John 17:5 (WEB)

5 Now, Father, glorify me with your own self with the glory which I had with you before the world existed.

Again let me suggest that: He's asking to be returned to the glory he had before the world existed, but in order that he may be our brother at the resurrection, the glory he's asking to return to is not the glory he had when equality with God was not robbery, but to the glory he had when he emptied himself to become the Son before the world existed. And because of his acts of purification of our sins and his resurrection from the dead he is higher than the angels. As the saved will become, just like him, at the resurrection.

Hebrews 1:6 (WEB)

6 Again, when he brings in the firstborn into the world he says,
"Let all the angels of God worship him."

God now commands:

"Let all the angels of God worship him."

The Son is deity to be worshipped. The angels are to worship the Son.

Now that the writer has proven from the old testament scriptures that the Son is God and that the angels are his worshippers, the comparison continues to establish that angels are his servants and the Son more God than we may have expected.

Hebrews 1:7

Hebrews 1:7 (WEB) *(Cited from Ps. 104:4)*

7 Of the angels he says, "Who makes his angels winds, And his servants a flame of fire."

The angels are the servants of the Son, they are his messengers...

We are not going to take the time to study angels. Our interest is discovering the "solid food" of the scriptures and currently the writer's attention is on The Son.

And clearly here the message is that angels are messengers & servants of the Son

Hebrews 1:8

Hebrews 1:8 (WEB) *(Cited from Ps. 45:6)*

8 but of the Son he says, "Your throne, O God, is forever and ever; The scepter of uprightness is the scepter of your kingdom.

The writer makes clear the Old Testament scripture explicitly has God the Father declare:

- That his Son IS GOD, the Father references his son AS GOD.
- That he intends his Son will be a King
- Who has a throne and scepter

Hebrews 1:9

Hebrews 1:9 (WEB) *(Cited from Ps. 45:7)*

9 You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you with the oil of gladness above your fellows."

Here the Father references **both** himself and his son AS GOD.

There can be NO DOUBT that the messiah IS GOD

He will be a King of Righteousness

A King of Righteousness. This is the first mention of righteousness in Hebrews. You may remember from our study of Hebrews 5:11-14 that one of the faults of the writer's audience is that because they were only feeding on the milk (elementary teaching) of the scriptures, "being [still] an infant," that they were unacquainted with, unskilled in, the word of righteousness. The writer is establishing that the scriptures tell us that the Son is a King of Righteousness and his kingdom will be about Righteousness.

Hebrews 1:10-12

Here the writer is using a Psalm that if we hadn't been told here that it applies to *the Son* we would have thought it applied to God the Father. This means that the other references to God in this Psalm are also speaking of the Son.

In his premise the writer stated that God, through his Son, created the worlds. Here is his proof again from the Psalms, (*Psalm 102:25-27*).

Hebrews 1:10-12 (WEB) (Cited from Ps. 102:25-27)

10 And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

11 They will perish, but you continue. They all will grow old like a garment does.

12 As a mantle you will roll them up, And they will be changed; But you are the same. Your years will not fail."

The Son being exalted to the right hand of God, his King, quoted from Psalm 110:1

Hebrews 1:13

Hebrews 1:13 (WEB) (cited from Psa 110:1)

13 But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"

see also, Matt 22:41-46; Mark 12:35-37; Luke 20:41-44; also Josh 10:22-24-27

In the entire 110th Psalm notice what else is mentioned that the Hebrew writer will soon bring to our attention.

Psalms 110 (WEB) A Psalm by David.

1 Yahweh says to my Lord,

"Sit at my right hand, Until I make your enemies your footstool for your feet."

2 Yahweh will send forth the rod of your strength out of Zion. Rule in the midst of your enemies. 3 Your people offer themselves willingly in the day of your power, in holy array. Out of the womb of the morning, you have the dew of your youth.

4 Yahweh has sworn, and will not change his mind:

"You are a priest forever in the order of Melchizedek."

5 The Lord is at your right hand. He will crush kings in the day of his wrath. 6 He will judge among the nations. He will heap up dead bodies. He will crush the ruler of the whole earth. 7 He will drink of the brook in the way; Therefore he will lift up his head.

It can't be any clearer, the Son is God, Creator, King with a kingdom

Hebrews 1:14

Hebrews 1:14 (WEB)

14 Aren't they all ministering spirits, sent out to do service for the sake of those who will inherit salvation?

The angels are His servants to serve him and his sibling who will *inherit salvation*

Hebrews 2:1-4 - First Interruption, A Warning

Hebrews 2:1

Hebrews 2:1 (WEB)

1 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.

Therefore... *based on the preceding discussion...*

Verse 13, 14 summary: The Son is sitting at the right hand of God in heaven

- On a throne with a scepter of righteousness ruling His kingdom
 - Angels are ministering to Him and waiting to serve those who will inherit salvation.

Therefore, PAY ATTENTION to the things which were heard

What was heard? The answer follows in 2:2-4

Lest perhaps we drift away.

Evidently, the risk of our drifting away increases as our attention to the message decreases

Hebrews 2:2

Hebrews 2:2 (WEB)

2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;

What word did the angels speak? Stephen identifies that message in Acts 7

Acts 7:52-53 (WEB)

52 Which of the prophets didn't your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. 53 **You received the law as it was ordained by angels, and didn't keep it!**"

See also

Deuteronomy 33:1-2 (WEB)

1 This is the blessing, with which Moses the man of God blessed the children of Israel before his death. 2 He said, Yahweh came from Sinai, Rose from Seir to them; He shined forth from Mount Paran, **He came from the ten thousands of holy ones:** At his right hand was a fiery law for them.

NOTE

It is interesting that the Hebrew Christians in wanting to go back to Moses, that they were going back to one whom their ancestors didn't respect. Again, from Stephen's speech in Acts 7.

Acts 7:37-40 (WEB)

37 This is that Moses, who said to the children of Israel, 'The Lord our God will raise up a prophet for you from among your brothers, like me.{TR adds "You shall listen to him."}' 38 This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living oracles to give to us, 39 **to whom our fathers wouldn't be obedient, but rejected him, and turned back in their hearts to Egypt,** 40 saying to Aaron, 'Make us gods that will go before us, for as for this Moses, who led us out of the land of Egypt, we don't know what has become of him.'

Hebrews 2:3

Hebrews 2:3 (WEB)

3 how will we escape if we neglect so great a salvation—which at the first having been spoken through the Lord, was confirmed to us by those who heard;

What was the message 1st spoken by the Son? *Salvation*

Notice that the messages of angels and the Son are mentioned here, that they both had messages. The implication is that the consequences of transgressing the word of inferior messengers, while just, pale in comparison to neglecting "so great a salvation."

This idea of contrasting the words delivered by angels to the word brought by Son of God is developed further in chapter eight as the contrast between the "old" and "new" covenants.

Hebrews 2:4

Hebrews 2:4 (WEB)

4 God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?

The message brought by the Son confirmed by those who heard it AND by God "bearing witness" with signs, wonders, works of power, and gifts of the Holy Spirit.

The point: one needs to seriously consider what they are doing by giving up their faith to Christ

Hebrews 2:5-13, Jesus, the Founder of our salvation

Hebrews 2:5

Hebrews 2:5-8

5 For he didn't subject the world to come, whereof we speak, to angels.

Vs 5, ... did not subject the world to come,... to angels.

"the world to come," since the time of this writing is after Jesus resurrection and He is sitting at the right hand of God, the world to come must be after the destruction of the current world and a new world, i.e. earth, will be brought into being. The new earth will be subjected to those who inherit salvation, the many brothers of Christ. These will have the new immortal body spoken of in 1 Corinthians 15. It will be a world built to accommodate the immortal spiritual body, **a spiritual earth**

The point: That this new world will not be subjected to angels

Hebrews 2:6-8

Hebrews 2:6-8

6 But one has somewhere {Psalm 8:4-6} testified, saying,

"What is man, that you think of him?
Or the son of man, that you care for him?
7 You made him a little lower than the angels;
You crowned him with glory and honor
{TR adds "and set him over the works of your hands"}
8 You have put all things in subjection under his feet."

For in that **he subjected all things to him**, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

Psalm 8

Psalms 8 (WEB)

For the Chief Musician; on an instrument of Gath. A Psalm by David.

1 Yahweh, our Lord, how majestic is your name in all the earth, Who has set your glory above the heavens! 2 From the lips of babes and infants you have established strength, Because of your adversaries, that you might silence the enemy and the avenger.

3 **When I consider your heavens, the work of your fingers,** The moon and the stars, which you have ordained;

4 What is man, that you think of him?

The son of man, that you care for him?

5 For you have made him a little **lower than God,**

{Hebrew: Elohim, Septuagint: angels}

And crowned him with glory and honor.

6 You make him ruler over the works of your hands.

You have put all things under his feet:

7 All sheep and oxen, Yes, and the animals of the field, 8 The birds of the sky, the fish of the sea, And *whatever passes through the paths of the seas.*

9 Yahweh, our Lord, How majestic is your name in all the earth!

Vs 6-8, The writer citing Psalm 8:4-6 shows the importance of man to God

The psalm mentions man and the son of man. The son of man is a reference to the human heritage of the Messiah. The Messiah will be human. We have already seen the Messiah will also be God.

- The Messiah/Son will be *made* a little lower than the angels.
- The Messiah/Son will be crowned (i.e. made a king)
- The Messiah/Son will be a king of absolute authority, "all things in subjection..."

Then the writer makes mention of *things in subjection to him **under his feet***:

"For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet."

Does "put all things under his feet" sound familiar? (*Compare Hebrews 1:13*)

Hebrews 1:13 (WEB) (*cited from Psa 110:1*)

13 But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"

see also, Matt 22:41-46; Mark 12:35-37; Luke 20:41-44; also Josh 10:22-24-27

The writer cites **the two times** in the Psalms that mention that God will put all things, including his enemies, in subjection to him under his feet, as a footstool of his feet, (*Psa 110:1 & Psa 8:6*). This idea of things being subjected.

Then he says: "But now we don't see all things subjected to him, **yet**."

So at this time, "now," not everything is in subjection... **yet**
Sometime in the future all things will be, but not yet

What is not in subjection to him yet?

1 Corinthians 15:20-28 (WEB)

20 But now Christ has been raised from the dead. He became the first fruits of those who are asleep.

21 For since death came by man, the resurrection of the dead also came by man. 22 For as in Adam all die, so also in Christ all will be made alive.

23 But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. 24

Then the end comes,

- when he will deliver up the Kingdom to God, even the Father;
- when he will have abolished all rule and all authority and power.
- 25 For he must reign until **he has put all his enemies under his feet**.
- 26 **The last enemy** that will be abolished is **death**.
- 27 For, "He put all things in subjection under his feet."

But when he says, "All things are put in subjection," it is evident that he [*the Father*] is excepted who subjected all things to him.

28 When all things have been subjected to him [*the Son*], then the Son will also himself be subjected to him [*the Father*] who subjected all things to him, that God may be all in all.

"All thing in subjection to him" is evidently a *process*. The Son is given a crown, throne, scepter, & kingdom and also *the task* of putting all thing in subjection to himself.

It reminds me of the *Conquest* under *Joshua* (Josh 10:22-24-27). As an aside, *Jesus* is the greek name, that's his name in greek. His name in hebrew is:... *Joshua*

From the time of the Son's resurrection when he is exalted until the time of **THE** resurrection he is in the process of subjecting everything to himself. Once complete, he will turn everything over to God, including himself, and everything will be in subjection to the Father.

By the way, **THE** resurrection IS when *physical* death is abolished. No physical being will be physically dead, everyone who has ever lived will be alive and then changed, evidently, immediately into immortal spiritual bodies.

Hebrews 2:9

Hebrews 2:9 (WEB)

9 But we see him who has been made a little lower than the angels, **Jesus**, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

Jesus is finally named as the Messiah, the Son of God

- The writer identifies the one made a little lower than the angels as "Jesus"
- Crowned (ie made King) with glory & honor because of His death & suffering
- That He should "taste" death for everyone by God's gift-giving-ness (grace).

Over and over again we are told that it is Jesus' physical, bodily death that solves the problem and enables God to save us. What is it about his death that IS the solution?

Hebrews 2:10

Hebrews 2:10 (WEB)

10 For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, **to make** the author of their salvation **perfect** through sufferings.

...for whom [all things exist], and through whom [all things exist]

What was Jesus' purpose? Why did he come to earth? To seek and save the lost (*Luke 19:10*).

So, if everything exists for Jesus (ie the Savior) and everything was brought into being by Jesus (ie the Savior)...

Why are we here? So Jesus can fulfill his purpose:

"in bringing many children to glory (ie in saving many children)"

Therefore,

It was fitting... to make the author of their salvation perfect

Jesus **made perfect** (ie suitable-, able- to save) through sufferings.

That is, Jesus had no transgressions of the law.

- He suffered in death, he suffered in temptation, rather than sin. (ie "made perfect")
- Therefore,
 - He is sin-less. Another way of saying that is:
 - He is **Righteous**, (that is He is right with the law.)
- His "justification" is: He did NOT sin/transgress), so He is NOT lost.

We are lost because we sin, we transgress the law. To be saved, we need our sins forgiven AND removed. If our sins are removed then, we have no transgressions of the law then we are "right" with the law, or **righteous**.

Therefore, **Righteousness** equals **Salvation**. God giving us His (Jesus') righteousness saves us.

Hebrews 2:11

Hebrews 2:11 (WEB)

11 For both he who sanctifies and those who are sanctified are all from one, for which cause **he is not ashamed to call them brothers** {The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."},

Jesus sanctifies, those He sanctifies are all from one *Father, family*
Jesus calls them: "brothers, brothers & sisters, siblings"

- Jesus sanctifies, sets us apart (makes us holy) for a purpose
- God, the Father, justifies (gives us Jesus' righteousness) as a gift, Romans 3:21-26.

Hebrews 2:12

Hebrews 2:12 (WEB)

12 saying, "I will declare your name to my brothers. In the midst of the congregation I will sing your praise." *cited from Psalm 22:22*

We are told *where this takes place*, (i.e. Jesus sanctifying, setting us apart and God justifying,) **in** the midst of the congregation, assembly, **church**... greek: g1577, ἐκκλησία ekklesia;

Remember what the writer is addressing... "**lest we fall away**," he is reminding his audience that sanctification (& justification) occurs in church.

He continues this thought...

Hebrews 2:13

Hebrews 2:13 (WEB)

13 Again,
"I will put my trust in him." *cited from Psa 18:2; Isa 8:17; 12:2*

Again,
"**Behold, here am I and the children whom God has given me.**" *cited from Isa 8:18*

"*I will put my trust in him*," This is Jesus telling us that He trusts-, has faith in- Him (God the Father).

Now one would think that Jesus knowing that He, himself, is the Son of God would have no need to "believe" or "trust" God the Father, since He knows God.

Faith & Sight You don't need to have faith or believe in something you can see for yourself. For example, I don't need to believe there is a Sun in the sky when all I have to do is look up and see it!

Consequently, if Jesus knows He is the Son of God, which He does, why then is it significant for Him to say: "I will put my trust in Him?" Remember, Jesus, being made like us, has to go through a learning process to become an adult (Isa 7:15,16), like we do. But, by the time of His baptism when He receives the Holy Spirit He now has divine knowledge. So again, why does He make this statement?

He continues further...

"Behold, here am I and the children whom God has given me"

The writer is pointing out [Jesus] and his brothers [siblings] are together...

The point: Where does Jesus declare God's name to his brothers, sing His praise and sanctify those who are sanctified?... where they are together?... "...in the midst of the congregation," In church, worshiping God!.

Let's Recap

The Son is God's spokesman to man today

The Son is the creator

He is the Son of God and he is God

The Son upholds all things today through his powerful word

The Son, for a little while, lowered himself a little lower than angels

The Son was perfected through suffering

The Son made purification for our sins

The Son was exalted above the angels

He sat down at the right hand of God

He was crowned (He's a king)

He has a throne, scepter, and a kingdom

He sanctifies those who are sanctified

He teaches the children about God

They sing praise to God

In church (his kingdom), worshiping God together!

NOTE

In his letter so far the writer has emphasized that the Son IS God, that he, being perfected through suffering and as a result of his atoning death, was exalted to God's right hand, so that He was crowned a king with a kingdom, his church, where he and the children worship God.

How's this for a theme of the letter so far: "Upon this Rock, I will build My church"

The writer is: *Establishing the King and the King building his kingdom*, to reach those who are thinking about turning away. Perhaps with the thought: *Where can you go that is better than what you have?*

Hebrews 2:14-2:18, Jesus Obligated To Be Made Just Like Us

How Was the Son "Perfected?"

Hebrews 2:14

Hebrews 2:14 (WEB)

14 Since then **the children have** shared in **flesh and blood**, **he also** himself in like manner **partook of the same**, that **through death** he might **bring to nothing him** who had the power of death, that is, **the devil**,

- *Since we are flesh & blood, he also... partook of the same,*
 - which means he wasn't flesh & blood before he partook
 - Jesus, is a spiritual being
 - He puts on flesh (physical body) for a while,
 - Then as a result of His atoning death is transformed into a spiritual being with an immortal spiritual body. (1 Cor 15:42,44,47,49; Phil 3:20,21)
- *"that through DEATH he MIGHT bring to nothing"*
 - This is another objective that Jesus' death achieved
 - Notice the word "MIGHT"
- *"him who had POWER OF DEATH... the devil," (i.e. the vanquishing of Satan)*
 - In some way the devil had/has the power of death

1 Corinthians 15:54-57 (WEB)

54 But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen:

"Death is swallowed up in victory." Isa 25:8
55 "Death, where is your sting? Hos 13:14
Hades, where is your victory?" Hos 13:14

56 **The sting of death is sin, and the power of sin is the law.** 57 But thanks be to **God, who gives us the victory through our Lord Jesus Christ.**

Revelation 1:17-18 (WEB)

17 When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. **I am the first and the last**, 18 and the Living one. **I was dead, and behold, I am alive forevermore.** Amen. **I have the keys of Death and of Hades.**

Hebrews 2:15

Hebrews 2:15 (WEB)

15 and **might deliver** all of them who through fear of death were all their lifetime subject to bondage.

- "he **MIGHT** deliver all"
- "fear of death" ("the wages of sin")
- "all their lifetime subject to bondage" ("you gotta serve somebody")

Hebrews 2:16

Hebrews 2:16 (WEB)

16 For most assuredly, not to angels does he give help, but **he gives help to the seed of Abraham.**

- Not angels he helps — See "Other Ideas" at the end of this document
- But Abraham's descendants
 - Helping Abraham's descendants, the heirs according to the promise, fulfill Jesus' purpose as a savior.

Hebrews 2:17

Hebrews 2:17 (WEB)

17 Therefore he was **obligated in all things to be made like** his brothers, that he **might** become a merciful and faithful **high priest** in things pertaining to God, to make **atonement** for the sins of the people.

- He was **OBLIGATED**... to be made like his brothers — see: [\[Inferior Sacrifices-html\] \[-pdf\]](#)
 - What's the problem with an animal sacrifice?
 - Why is it impossible for the blood of bulls & goats to take away sin? (*Heb 10:4*)
 - They are not made like us in every way
 - They are not under law
 - They are not tempted, nor can they sin
 - How do we know they couldn't take away sin? They had to be offered over and over. (*Heb 10:1-4*)
 - Does that mean the worshiper's sins weren't forgiven? NO! Though the sacrifices were incapable of taking away sin, God still forgave their sins and credited them with righteousness.

Their faith was that God was able to take away their sins though their sacrifices were worthless.

- To be **perfected** "*Jesus HAD to- was OBLIGATED to- be made like us*"
 - To be tempted like us
 - To have a choice like us to obey or disobey
 - To suffer like us
- "*That he **MIGHT** become a merciful & faithful **high priest***"
 - Another reason He was made like us was to become our **high priest**
- "*To make **atonement** for [our] sins*" (the reason WHY he HAD to be perfected)
 - He is our high priest that offers the atoning sacrifice for us
 - A perfect or perfected sacrifice
 - One that ACTUALLY can take away sin
 - How do we know Jesus' sacrifice ACTUALLY worked?
 - He rose from the dead! Death could not keep him! (*Acts 2:24; Rom 1:4*)
 - How do we know His sacrifice works for us?
 - He only had to be offered ONCE! (*Heb 10:11-18*)

Hebrews 2:18

Hebrews 2:18 (WEB)

18 For in that he himself has suffered being tempted, he is able to help those who are tempted.

- "*For... he suffered being tempted,*" this is a part of being perfected
 - Jesus being tempted, that is, offered the choice to sin, he suffered being tempted. His choosing to do right is what perfects him and makes him a suitable sacrifice for us.
- "*He is able to help those who are tempted*", another objective (benefit) of Jesus being perfected
 - The empathy he learns in the perfection process allows/enables him to help us when we are tempted.

One would think that as God, Jesus would, know what man is going through when he is tempted. And God does know. Still Jesus as man, made just like us, must go through a learning process, an experience learning process like we do.

Thoughts on the writer's first argument

Have you a better feel for what teachings in the scripture are "solid food"?

Look at our study so far. Look at how many other related ideas present themselves as we attempt to understand what the writer has made known to us. The writer has stretched our thinking. He has given us many things to contemplate, meditate, ruminate (chew) on. Solid food is for chewing! Solid food requires thinking.

Milk you drink, it's quick, right to the point, no chewing. Milk is obvious. Repentance, an elementary teaching is obvious, "unless you repent you will perish." (*Luke 13:3,5*) Faith, too can be obvious, "unless you believe that I am he you will die in your sins." (*John 8:24*) So is baptism, "repent and be baptized... for the forgiveness of sin." The only ones who don't accept that baptism isn't necessary for salvation are those who deny the plain truth. It's milk, it's elementary, it's obvious.

In this study, from the **old testament**, we learned that the Son of God IS God, the Creator, sometimes called Jehovah or Elohim, that the Son lowered himself a little lower than the angels, that he was made just like us and he was perfected by suffering when tempted so that he might become our high priest to make atonement for our sins and be exalted above the angels to become King with a throne and a kingdom with brothers He will bring along. We learned it was Jesus who lowered himself a little lower than the angels, that he IS God's son. And that means that everything the OT says about the Son, it says about Jesus who IS that Son! Jesus is Elohim in Genesis 1 who "said, 'Let there be light' and there was light." The writer is showing us Jesus in the Old Testament!

Why Did the Writer Begin by Comparing The Son, Jesus to Angels?

Let's close out this first argument (chapters 1 & 2) from the writer of Hebrews by thinking about why he chose to begin by comparing Jesus to angels. In his next argument he will compare Jesus to Moses.

- Israel at the time of Jesus was certainly convinced that angels had something to do with the giving of the Law of Moses and rightly so. (*Acts 7:53; Gal 3:19; Heb 2:2; Deut 33:2*)
- Angels ARE a little higher than man, since the Son was made a little lower than the angels when he came into the world. Jesus' ranking in comparison to angels is used by scripture both when he puts on flesh and after his atoning death where he is exalted above [all things]
- But in investigating this question: Why was Jesus compared to angels, you come across a very special angel in scripture: "**the** angel of the Lord."

So let's look at the angel of the Lord, Jim Lokenbauer gave a sermon on this topic and I'm very grateful for his notes that I used to prepare for our study.

IMPORTANT, Firstly Notice That

Jesus tells us --No one has **at any time** ever seen nor **heard** God, only the son-- Jesus is referencing God in the third person while he references himself as the son. (*see: John 1:18; Matt 11:27; John 5:37; 1 John 4:12*)

John 1:18 (WEB)

18 **No one has seen God at any time. The one and only Son, who is in the bosom of the Father, he has declared him.**

Matthew 11:27 (WEB)

27 All things have been delivered to me by my Father. **No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.**

It is Jesus who reveals God to man.

John 5:37 (WEB)

37 The Father himself, who sent me, has testified about me. **You have neither heard his voice at any time, nor seen his form.**

1 John 4:12 (WEB)

12 **No one has seen God at any time.** If we love one another, God remains in us, and his love has been perfected in us.

We may ask

- What about Adam & Eve? God came to them in the Garden and would walk and talk with them.
 - I had a Bible study recently where the student brought up this subject and said,
 - "since no one has ever seen God and lived," (*Ex 33:20*)
 - that could not have been God, the Father, it must have been Jesus!
 - Is that not the logical conclusion one must make?
 - We know that the creator of everything is Jesus. The writer of Hebrews, John the Apostle, and the apostle Paul all make this point: Jesus is the Creator. (*Heb 1:2; John 1:3; Col 1:16*)
 - So the one who spoke things into being (*Psa 33:6,9*), he who said, "Let there be light" must be Jesus, the Word (*Gen 1; John 1*). Therefore, Jesus is present at the creation, He DID make man in the image of the Godhead. Would he not have been the person of the Godhead, then, that made Eve from Adam's rib? Is He not, therefore, the one speaking to Adam? It all fits!

But, Man HAS seen God, the Son... and lived! All the multitudes who saw and interacted and KILLED him can testify that they saw him and lived. **Isn't it reasonable to conclude** then that ANY interaction between God and Man in the scriptures where man saw and spoke directly to God and lived, that that person of the Godhead whom they interacted with **MUST have been the Son, Jesus!**

There is no question that the Son IS IN the Old Testament.

- Jesus **IS** the Son.
- Therefore, Jesus **IS IN** the Old Testament!

Secondly Notice

The special angel: the angel of the Lord

A search of the Bible shows there are 56 references to "the angel of the Lord" found in the Old Testament. All references to "the" angel of the Lord are found in the Old Testament except one in Matt 1:24.

Matthew 1:18-24 (WEB)

18 Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. 19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. 20 But when he thought about these things, behold, **an angel of the Lord** appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. 21 She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

22 Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 "Behold, the virgin shall be with child,
And shall bring forth a son.
They shall call his name Immanuel;"

Which is, being interpreted, "God with us."

24 Joseph arose from his sleep, and did as **the angel of the Lord** commanded him, and took his wife to himself;

This angel comes to Joseph to tell him that Mary is pregnant with Jesus. However, he is introduced to us as "an" angel of the Lord in Matt 1:20. The term "**the angel of the Lord**" is not referencing deity in verse 24, but "**an angel of the lord**" introduced in verse 20. He is NOT "**the angel of the Lord**" of the Old Testament.

There are also other references to "an" angel of the Lord. All references to "an" angel of the Lord are found in the New Testament

But "**the**" angel of the Lord is very much different, as we will see, from an angel of the Lord.

Once Jesus, takes on flesh and becomes human there are no more references to "the" angel of the Lord.

The very first reference to **the angel of the Lord** is found in Genesis where the angel is counseling Hagar:

Genesis 16:6-13 (ESV)

6 But Abram said to Sarai, "Behold, your servant [Hagar] is in your power; do to her as you please." Then Sarai dealt harshly with her, and she fled from her.

7 **The angel of the LORD** found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said,

"Hagar, servant of Sarai, where have you come from and where are you going?"

She said,

"I am fleeing from my mistress Sarai."

9 The **angel of the LORD** said to her,

"Return to your mistress and submit to her."

10 **The angel of the LORD** also **said** to her,

"**I will** surely multiply your offspring so that they cannot be numbered for multitude."

11 And **the angel of the LORD** said to her,

"Behold, you are pregnant
and shall bear a son.

You shall call his name Ishmael,

because **the LORD has listened**
to your affliction.

12 He shall be a wild donkey of a man,

his hand against everyone
and everyone's hand against him,

and he shall dwell over against
all his kinsmen."

13 So she called the name of the LORD who spoke to her, "**You are a God** of seeing," for she said, "Truly here I have seen him who looks after me."

The angel is the angel of Jehovah, but he implies that he is God also because he says "**I will**" bring about the promises that **the angel** makes to her. The angel HAS AUTHORITY to make promises!

Hagar identifies the angel as God

We learn that the angel of the Lord IS God and He is different from God the Father.

But the angel is the person of the Godhead who is seen and heard by man and they do not die

POINT: In the Old Testament (and in this passage) we see there is some kink of plurality of God. In this 1st reference of the *angel of the Lord*, it is stressed that it is the angel that is speaking. He is identified four times in this passage. The angel references God, in the third person in verse 11. Therefore we know that in the Old Testament there is God and God the angel of the Lord, that is, two persons of the Godhead. In Genesis 1:2 we know there is God the Spirit. We know from the Psalms and Proverbs that God has a Son. Proverbs 30:4 tells there God and His Son. We can see the three persons of the Godhead in the Old Testament. If the Spirit is not an angel (messenger) and the Father is not His own angel/messenger, than the Son must be the angel of the Lord.

So why does the writer of Hebrews compare the Son to angels? Because the Son is also the *angel of the Lord* of the Old Testament, who is God and unlike any other angel.

Other Ideas

- He doesn't help angels, but Abraham's seed
 - The invisible vs the visible (to humans)
 - Spiritual vs Physical
 - Substance vs Shadow
 - Antitype vs Type
 - Sight vs Faith
- "Might" - The idea of possibility or permission

might | **mīt** |

modal verb (third singular present **might**)

1. past of may.
 - used in reported speech, to express possibility or permission: he said he might be late.
 - expressing a possibility based on an unfulfilled condition: we might have won if we'd played better.
 - expressing annoyance about something that someone has not done: you might have told me!
 - expressing purpose: he avoided social engagements so that he might work.
2. used tentatively to ask permission or to express a polite request: might I just ask one question? | you might just call me Jane, if you don't mind.
 - asking for information, especially condescendingly: and who might you be?
3. used to express possibility or make a suggestion: this might be true | you might try nonprescription pain relievers.