

## **What is Man that You are Mindful of Him?**

Hebrews 2:5-9

Pastor Jeremy Cagle, May 8, 2022

I do want to say if you're joining us for the first time today, you've come at a good time because we are in the book of Hebrews. If you want to open your Bibles there, it's the ninth book in the New Testament. If you were to count them all up, it falls right in the middle of the list. And the reason it lands where it does is because it's anonymous, we don't know who wrote it. Because the New Testament is not divided up chronologically or on a timeline. It's divided up according to genre or the style of the book. So that the Gospels come first, you have Matthew, Mark, Luke, and John, then you have the history book or the book of Acts. Then it ends by giving you letters which are arranged according to author, that's how the New Testaments laid out. You have the letters of Paul all in one place, and then the letters of James and then the letters of Peter, John and Jude, and somewhere in the midst of all that, you find this book, the book of Hebrews, because we don't know where else to put it. The reason it falls there is that we don't really know where it should go. Because all these other letters begin with the author's name. They all start out with something like Peter, or Paul, or James or John, but this one doesn't. It just starts out with the word God, to highlight the fact that God is the one who wrote it. He is the only one who can take credit for this book, which is what makes it so special for us.

I had someone tell me recently that they were studying this book and in a Bible study with some friends. And they said, they were surprised because they realized that when you read it, you don't catch everything it says at first. When you first look at the book of Hebrews, some of this flies over your head. But when you take the time to dig into it, you find that it's really worth it because there's gold in its pages. And I think she's right, this book is a reminder that not everything in the Bible comes easy for us. Some of it takes time to understand, but it's worth putting in the effort. And that's what this series is about. We're trying to dig out the things in this book that God wants to say to us. And with that said, if you would read Hebrews chapter two, it says,

For this reason, we must pay much closer attention to what we've heard, so that we do not drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit, according to His own will.

For He did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere saying, "What is man that You remember him? Or the son of man, that you are concerned about him? You have made him for a little while lower than the angels; you have crowned him with glory and honor, and have appointed him over the works of Your hands; You have put all things in subjection under his feet." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. But we do see Him who has made for a little while longer than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor so that by the grace of God He might taste death for everyone.

For it was fitting, for whom for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father, for which reason He is not ashamed to call

them brethren, saying, "I will proclaim Your name to My brethren, In the midst of the congregation, I will sing your praise." And again, "I will put my trust in Him."

We'll stop the reading there. But as you read that, you can tell that the author is writing about some complex things in here that takes some time to understand. You don't really catch what he's after at first glance, which is why some of you are still reading the passage I just read to you. But a key word in verse five is the word *for*, or *therefore*. The reason it's important is because it takes us back to the original argument the author was making in chapter one, verse 13, when he said that Jesus will make his enemies a footstool for his feet. Because the author now says that, yes, Jesus will do that one day, and yes, He will put His enemies under His feet, *for* or *therefore* He did not subject angels to the world to come. In other words, He won't do it for angels, but He'll do it for us. Jesus will make His enemies a footstool under His feet, for our sake and our good and our benefit. He came to this earth to do one thing and one thing only, and that is to save ordinary people like you and me which is amazing.

You would think of all the things He would come to the earth for, it would be the angels. They're better than you are. You would think it might be the Heavenly Creatures that surround the throne of God, but the author says that He came to die for people like you.

And just to say a few words about this, we don't often talk about the glory of mankind today, partially because the human race doesn't look so glorious anymore. It's become very wicked. But we also don't do that because we forget what the Bible says about this subject. When you open the pages of Scripture, you find the Bible paints a very high picture of mankind. It speaks about us in glowing terms, because it said God made man in His image, He created us in His likeness. Man is unique, because we're the only creature on the planet that has that distinction. The animals don't have that, and neither do the plants. The angels don't have that, and neither do the stars. The planets don't have it. And neither does the sun or the moon, or the sea or dry land. That glory belongs to human beings alone. Scientists don't talk about this because they say there is no God. So he couldn't have made us like that. Instead, we were formed like every other creature with a big bang and a big accident. We're on the same level as a monkey or a squid or the algae you scraped from the bottom of your pool in the summer, because we evolved like they did. The Bible disagrees with that. It says in Genesis one, verse 26, that after God created everything else, He made man in His image. And when He did that, He told us to rule over the fish of the sea rule over the birds of the sky, and everything on dry land. Why? Because that's what God does. He told us to rule over it because He rules over it. We were made in His image, we do the same things that He does. We are not usurping our place in the universe when we do that. We're not overstepping our bounds, like the environmentalists say, we're fulfilling them. That's our place in the order of things. It is: God, man, then the rest of creation.

Have you ever thought about this? There is a reason why you never see a horse riding a man. And that's because horses are not told to do that. Wouldn't that be awful? It's also the reason you never see monkeys tearing down the forest and building condos. That's because God created us to govern nature, that's your job, not the job of monkeys.

Genesis one verse 31, also says that after He created the world, He saw that it was good. But after He created man, He saw it was very good. And that means God saw a distinction there. There's a difference between mankind and everything else. They're good. We're very good. That's all nice. We're very nice. Because the Lord looked at us and said, "Wow" because He saw His reflection in it. We can do things no other creature can do. We have

faculties no other creature has, we can think and muse and speak, we can sing and pray and reason, we can walk with God and talk with God and interact with Him in the cool of the garden.

And we can also sin which is where it all falls apart for us. Unfortunately, mankind can also disobey God. And it might help to say a little bit about this by way of introduction because it helps explain this passage. Because there's several passages in Scripture to tell us what happened as a result of sin, and how it changed our relationship to God. You don't have to turn to these for the sake of time, but one of them is found in Genesis six. If you want to write that down, you can look at it later. But Genesis chapter six, just a few chapters after God made man says this, it says, "The Lord saw the wickedness of man was great on the earth and the intent of the thoughts of his heart was evil continually." And the Lord was sorry He made man on the earth. And He was grieved in His heart, so He said that He will blot out man whom He created with a worldwide flood. Now, the interesting thing about that passage is that it's one of the only places in the Bible where God actually says He is sorry for something. The word is translated *repent* in the King James Version, because the idea is not that the Lord repented because He did something wrong because God doesn't do that. The idea is that He repented because it broke His heart. He looked at man and saw what had happened to him with his sin and it tore him up inside. Because remember, this is a few chapters after creation. It wasn't that long ago when Adam and Eve were made. And in that brief amount of time, things have gotten so bad that the thoughts of man's hearts were evil continually. And that means evil was his passion, morning, noon and night; he woke up, thought about evil, went to bed, thought about evil, went to work, thought about evil, went to his family thought about evil, it was evil 24/7. And not just one man, but all mankind. And not just a few people, but everybody, because sin had permeated the human race. So it grieved the heart of God.

That passage actually says that the Lord decided to blot man out over this. And just like you would take a smudge on a dry erase board and blot it out, or take a mistake on a computer and hit delete. That's what the flood did. Because God was so upset over our sin. And it brings us to another passage that tells us what sin did in our relationship with God. And this one is found in Genesis eight, just a few chapters after that, because now it tells us that God started establishing covenants with us. As a result of our sin, he started giving us promises of His grace and love and mercy and compassion. Because the idea is that God could no longer look to mankind and say, "I love you because you deserve it" because you didn't. And He could no longer look to you and say, "I care about you because you're worthy." So God started giving mankind promises, which said, "I love you because I love you. And I care just because I care. I'm that kind of God."

11:44

Genesis eight, verse 20, tells us after the flood, "Noah built an altar to the Lord, and the Lord smelled the soothing aroma. And the Lord said to Himself, I will never again curse the ground on account of man. And I will never again destroy every living thing as I've done. Because with this rainbow as a sign of my covenant, I assure you that night and day shall never cease so long as the earth remains." That's helpful as well, because the Lord had just said, I flooded the earth because of man. Now He says, I won't flood the earth because of because of man either because I love man. So I won't put him through that again. We often think of the flood as some kind of fun thing, because we do drawings and paintings and sketches of it on the nursery wall. But we do that because we conveniently leave out all the dead bodies that would have been lying on the ground. And we forget about all the corpses that would have been everywhere because the flood was awful. It was a horrific event. And so the Lord promises that He will never do that again for us. And when I read that passage, it kind of struck me as strange that the Lord said that while He was watching, Noah give a sacrifice. And it doesn't seem like a big deal for a man to

give a sacrifice. But the reason he did that is because that's what man was supposed to be doing all along. He's supposed to be worshiping God. And as God saw Noah do that, He was pleased and He gave him a covenant.

Now, second Peter three tells us that there will come a time when God will have enough of our sin, and He will destroy the earth. Because Second Peter three verse 10, says, "But the day of the Lord will come like a thief in which the heavens will pass away with a roar, and the elements will be destroyed with intense heat, and the earth and its works will be burned up." And they'll be burned up because of our sin.

But it all goes back to the fact that God has a very high view of mankind. He puts us on a pedestal. So when we fail him, God does not just punish sin, but he gives us a Saviour. And when we mess up, He doesn't just destroy the Earth, but He also gives us a way out, which is what the author of the book of Hebrews is talking about. When he says this in chapter two, verse eight. It says, "For in subjecting all things to Him, He left nothing that is not subject to Him. But now we do not yet see all things subject to Him. But we do see Him who was made for a little while lower than the angels, namely Jesus." Now I'll say a few words about this in a moment, but a key word here is the word *subject*. In verse eight, you see it repeated twice. The Greek word is *hupotasso*. It's a compound word from "under," *Hupo* and *tasso*, "to put". It means to put something under someone because the author says this is what the world was supposed to be for us. It was supposed to be under our leadership. And now it's not anymore because of sin. Now the earth has rebelled against our control, which is why verse nine says God made you a little lower than the angels because He came to fix all that. Jesus Christ came to suffer and die and taste death for everyone. So He could put mankind back on a pedestal where He belongs. Because God did create us to be like Him, and we failed. And He did make us in His image, but we sinned. And as a result, the whole world's gone haywire. Everybody's lost their mind. And we did it. It's our fault. It went insane because we went insane. It dropped the ball because we dropped the ball and fell and took everything with us. And that's what Jesus has come to fix.

The word *fall* is a good term for this because when mankind sinned, this is what he did: he didn't rise, he fell. And he didn't go up, he went down, way down. The way some people talk today, you would think it's the opposite because they think sin is the best thing that ever happened to us. You hear some people talk, like sin has improved our nature by letting us embrace things like homosexuality and transgenderism, and the whole LGBTQ movement, but they forget that people were practicing all that stuff back in the book of Genesis. They were doing it all before the flood. So if anything, sin has only opened our eyes to old things, not new things. It's taken us backwards, not forwards. But this passage says that Christ has come to help us with that. The cross was not just punitive, it was also restorative. And it didn't just kill sin, it also healed it. Because it breaks down the barrier that stood between God and man.

This is important, because I know a lot of people feel like God has given up on them today. They feel like He doesn't care about the things that are happening in this world. You talk to them about the Coronavirus, and they say, "Why would God allow that?" Or you're talking to them about the war in the Ukraine and they say, "Why doesn't He stop it? Why doesn't He do anything?" Well, He did do something, He sent Jesus to the cross. He did try to help this crazy world, He put His Son to death. And if people would believe in that, they would stop fighting.

And I also mentioned this, because people look at the sin in this world, and they try to fix it on their own without Jesus. They see all the problems that are going on, the wars and the fighting, and they try to fix it with politics and

social activism and things like that. But the problem is, it doesn't work. The only one who can fix this crazy world is Jesus Christ. You know, one scholar said it this way said if God was going to save ants, He would become an ant. And if He was going to save dogs, He would become a dog; He would take on a canine nature in order to go out and bark the gospel. But He didn't do that. Instead, He became a human being to save humans. And that brings us to our passage for today. Because if you're taking notes, in Hebrews two and verses five through nine, we're going to see four things Jesus did in order to restore mankind back to his original glory. It's kind of a revolutionary thing to think about the glory of man, and anybody who's studied that before. We often look at men as evolved chimpanzees, or something like that. But we're so much more and the cross has come to help us see that.

The first thing Jesus did in order to restore man to his glory, is that He reversed the curse for us. The first thing Jesus did in order to restore mankind to his original glory, is that he reversed the curse of sin, which means He died in order to remove the power that it held over us so we could resist it. And if you look in chapter two, verse five, the author says, "For he did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere saying, 'What is man that You remember him, or the son of man that You are concerned about him? You have made him for a little while lower than the angels. You have crowned him with glory and honor and have appointed him over the works of your hands. You have put all things in subjection under his feet.'" We will stop the reading at that point.

As you read this, you can see that the author is quoting from the Old Testament here; you see the quotation marks in your passage. This is actually the eighth time that he does that in the book. There's going to be 38 quotations from the Old Testament in the book of Hebrews, which means that about a fifth of them are found in the opening verses. The reason he does this is because the Jews had a great reverence for the Old Testament. They held it in high esteem, so in order to reach them, he takes them back to it. And he says, okay, if you think so highly of this book, let's open it up and see what it says about Jesus. Let's just do a Bible study. Because when you do that, verse five says that God did not subject angels to the world to come. In other words, he did not put all things under their feet, or their authority. He did that for mankind. And to explain that, he gives you a quotation from Psalm eight. And it might be good to look at what he says about this so we can get some background for it.

So if you would, keep your finger in the book of Hebrews, and turn back with me to Psalm chapter eight. This is a beautiful portion of Scripture and you might have read it before. Psalm eight has been called the psalm of man's ascent because it shows you where God put man in the order of the universe, He put him in a place of ascension. He seated him in a seat of honour, like we've been talking about today. Psalm eight, in its entirety, says,

O LORD, our Lord, how majestic is your name in all the earth, who have displayed Your splendor above the heavens! From the mouth of infants and nursing babes You have established strength because of your adversaries, to make the enemy and the revengeful cease.

When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained; what is man that You take thought of him, and the son of man that You care for him? You have made him a little lower than God, and You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas.

O LORD, our Lord, how majestic is Your name in all the earth!

That's a wonderful psalm and one of my favorites. It might help to point out that we don't really know the setting of this psalm, because David doesn't say, but he does start and stop with the same phrase, "O LORD, our Lord, how majestic is Your name in all the earth!" You see it in verse one and again in verse nine at the end of the chapter, because this is what it's about. The chapter tells us how God displays His Majesty through the creation of man. The way the psalm is laid out, David begins by scrolling through all the different aspects of creation, and looking for the one thing that stands out above all the others, and he doesn't stop until he rests on human beings. Because he says in verse three, that when he considers the heavens, the works of God's fingers, he means that when he looks at the sky, and the objects above, it makes him want to praise God. He just wants to look at them and shout, "Hallelujah!" We've all experienced that before, haven't we? Looking at the Northern Lights or the beautiful moon and the stars that God planned and made, it makes you want to praise God. You get the sense of David might have been outside as he wrote this psalm, watching some sheep. And as he was, his eyes were going from one corner of the galaxy to the other, they just scan the horizon, from one point to the next until he said, "Wow!" It took his breath away.

Then in verse seven, it says that he has the same experience when he goes down to the earth, he has the same feeling of awe and wonder. Because in verse seven, he mentions the sheep and oxen, and also the beasts of the field and the birds of the heavens. And the reason he mentioned that, because now he's looking at the horizontal level. If he was out in a field, he could have been staring eyeball to eyeball with the sheep. And David says, that makes me want to praise God, too. I see God's handiwork displayed in that. Which is something to say because sheep don't look that impressive. But the scientists tell us that you could write a 1000-page book on a sheep. They're very complex animals. God made them beautifully. But even so, David says, mankind is better than all of that. In the midst of this, he says these words in verse four, "What is man that You take thought of him and the son of man that you care for him?" That question doesn't really have an answer to it because it's rhetorical. In other words, the answer is nothing. What is man that You take thought of him? He's nobody. And the son of man that you care for him? He doesn't count. He's just a pile of skin and bones. He's just dust and air physically speaking. And yet verse five says, yet you made him a little lower than God. That could be translated, you made him a little lower than the angels, as the author of Hebrews renders it, because the idea is that God put the Angels up here, and he put us right here. And he put them this far up in the universe. And he only put us a few inches away.

Because verse six says, "You made him to rule over the works of Your hands, and put all things under his feet." And that means that this is how you can tell that we're just a little lower than the angels, because God made this whole big world for us. He created the heavens, and the earth, the moon and the stars, the sheep and the oxen, the fish and the birds to serve at our bidding. That's what they are there for. Why? Verse nine says, "O LORD, our Lord, how majestic is Your name in all the earth!" That's the only conclusion David could come to in this passage. The only reason why God would put mankind in such a high honour, is that He did it for His glory. And that's it. Because the idea here is that you didn't choose all this for yourself, God did. And you didn't decide to put yourself up on such a high pedestal, because you couldn't, you didn't have the power. So the Lord did it for you.

It's a wonderful thing to live on this earth as a human being. It's a privilege. And the author of Hebrews, if you want to turn back to the book of Hebrews, uses that to say that, yes, you had this privilege. And yes, you had that honour, but you blew it. God did all this for you, He put you in such a high position, and you fell, like we've been



talking about, because after quoting Psalm eight, Hebrews says this, “For in subjecting all things to Him, He left nothing that's not subject to him. But now we do not yet see all things subject to him.” Now, that's a little repetitive there. But I wanted to read it to you again, because this is the author's interpretation of Psalm eight. This is how he explains it. And that is that God put all things under man, but you don't see that anymore. And the Lord made us to rule over all of it. But now you can't tell because the world has come unglued. It's out of control. And so the Lord sent Jesus to this earth to fix the mess that we created. Which is what we're going to talk about in a moment. But I'm going to stop there and just say, I don't want to tell you why the author puts us in here. You don't need anybody to explain why he says that this world is a mess. You can just look around and see it. It's a complete disaster. There's evidence on all sides. I mean, just take the war that's going on in the Ukraine, you can ask yourself, What's it for? Why are people doing that to each other and blowing each other up and firing missiles and shooting guns and demolishing whole neighborhoods? The answer is sin. They're doing it because of greed. No other reason than that one man looks at something another man has and says, “I want that. I need that.” He glances at another man's fence and he says, “The grass looks greener over there, I'm going to take it.” And they fight. They start punching each other in the face like school kids on a playground.

The same thing happens when a man commits adultery and sleeps with another man's wife. He looks at something that that guy has and says, “I want that too.” He looks at another man's beloved and he says she looks prettier than mine. So he breaks his commitment, he trashes his marriage vows. And he tears his family apart all because of his flesh. All because of his own evil desires. And the saddest thing about that is that it's not the animals that are doing that to each other, it's men. And it's not the sheep and the goats and the oxen that are fighting over stuff like that. It's the work of human beings. We were created to be so much better, and you look at what we've done. It's impossible to estimate the damage that sin has brought upon the human race. You can't even calculate it. I read somewhere recently that in the last 4000 years of history, there have only been about 268 years, where men were not fighting over something. And in the 20th century alone, the age of science and progress, about 100 million people died from war. That's about three times the population of Canada right now. They didn't die from starvation. They didn't die from disease. They didn't die from old age or nature or the passing of time. They died simply because people couldn't get along. No other reason.

And let me just tell you what this has to do for our lives. And that is it before you get too discouraged by that. Let me just remind you what this passage says. And that is that you don't have to give up hope in the midst of all this. If you're tempted to look at this world and look at it sin and look at the fighting and give up and throw in the towel and be discouraged and depressed, you don't have to do that because God has not forgotten you, He sent you a Saviour. And not only did he send you a Saviour, He sent you a human savior. He sent you a deliverer. But not only did He send you a deliverer, He sent you a mortal one just like you and me. He didn't send you a sheep or a goat. He didn't send you a fish or a bird, He sent you a man. Which means that you have no reason to fear all these things.

So many people get this backwards today because they say, “If God really loved us, He wouldn't let all these bad things happen.” But they say that because they don't realize the fact that all this stuff happened because of us, not God. All these evil things that happened in the world today are because of our sin, not His sin. He doesn't have any sin. They also say that if God loved us, He would do something to help, but He did do something to help.

I don't know about you, but I don't think I could make it if I didn't believe in all this. I don't think I could survive if I didn't have someone like Jesus to turn to Amen. What else is there to look forward to? Retirement?

31:13

Look, I've met a lot of retired people who are miserable. I want to go give them a job. Can put your hope in that? What about your health? Same thing goes for that. There's no guarantee your health is going last forever. No promises you won't get sick and end up in the hospital or die tomorrow. What about your money? Same thing goes for money. What about your family? Same thing goes for that. What about your marriage? Married people die, spouses pass away. The only thing you can put your trust in is the Lord Jesus Christ, everything else will fail you one day. You can't trust in peace, peace doesn't last. You can't trust in stability. This world's not very stable anymore, is it? Acts four, verse 12 says there is salvation and no one else. For there is no other name under heaven given among men by which we must be saved. And that means there's no other person that can save you with this one and only man, the Lord Jesus Christ. Your retirement can't save you, neither can your savings, nor your health. All those things come and go. He's the only one. First Peter verse 24 says, "He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness, for by His wounds, we are healed." And that means if you want healing, you've come to the right place. And if you want someone to soothe your troubled soul, then you have the right Saviour. He's in the healing business. You owe a debt to God, Jesus was wounded in order to pay it. Your sins have a cost; He bore your sins in His body on the tree to pay that cost. But that can only apply to you if you trust in Him.

That brings us to a second thing Jesus did in order to restore mankind to his original glory. And that is that He suffered for us. The first one is that He reversed the curse of sin. He took mankind from the horrible place where sin had put him and raised him into something higher, which needed to be done because the world couldn't go on like this. But it brings us to another thing Jesus did in order to restore man to his glory. And that is that he suffered for us, which means that salvation came at a cost. And the cost was His death. If you look in verse eight, it says, "For in subjecting all things to him, He left nothing that's not subject to him. But now we do not yet see all things subjected to him. But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death..." And if you notice, you can tell that the author is talking about the Lord here because he quotes from Psalm eight again when he says, but we do see him who was made for a little while lower than the angels. And then he says, namely Jesus. In other words, he calls Him out by name here to say that Jesus is the One who fulfills all the things that psalm eight was talking about. When you read Psalm eight, you can tell that we failed at this. We blew it in regards to our calling as men. But Jesus did the opposite.

You can take this little phrase, "You made him a little lower than the angels" and if you think about it, this is what Jesus looked like. He looked just like an angel. At the time he was upon the earth He appeared like something that came straight down from heaven because He never sinned. He never did anything wrong. So whenever someone turned to him, He seemed to come straight out of the presence of God. Jesus even said to his enemies, "Which one of you can accuse me of sin?" And it silenced them because they didn't know what to say. They had spent years trying to provoke Him to sin and they failed. They had hours of conversation, trying to get Him worked up into a making a mistake, but He never did.

At another time, He told the disciples, "The devil has no claim on me" because He was born with a sinless nature; He was formed in a perfect state. And He remained that way all throughout His life, even though the devil tempted Him at every turn.



You can also take the phrase, “You made him to rule over the works of Your hands” and see that Jesus did this as well. He ruled over everything. For example, He walked on water, and when He was in the midst of a storm, He stopped it with the words of His mouth. Which freaked the disciples out because they had spent their entire lives on water, and they had never seen anybody do anything like that. They were fishermen who spent years on the lake, but they had never seen someone command it just like that. But Jesus did. He also banished all manner of death and disease. He cured all types of leprosy and palsy. He brought people the ability to walk because He ruled over at all. I've heard it said that Jesus was like a walking Hospital in Israel dispensing one miracle after another.

And the reason He did that is because He was showing the people the way mankind was supposed to be, we were supposed to be ruling nature not being ruled by it. We were supposed to be dominating it, not letting it dominate us. And here is the point the author is driving at here. He says that with His perfect life, this is what Jesus did. He died. With His amazing powers and omnipotent strength and control over everything this world has to offer, this is what the Son of God did, he suffered for us. That's why the disciples couldn't understand what He was doing. After all the build-up of all those miracles, He hung on a cross. The significance to this is that this is the first time the author ever mentions Jesus suffering in the whole book. He spends the entire first chapter telling you how Jesus is God. This is the first time he talks about him dying. And the word for suffering, it's significant because it's a Greek word *pathema*, from which we get the word pathos or passion. Many of us have heard of the passion of the cross, or the Passion of the Christ, that's where the word comes from. And it doesn't just refer to suffering, but it refers to passionate, intimate suffering, not just pain, but it's violent pain. That kind of makes you shake in your boots, because that's what Christ went through on the cross. He calls it the suffering of death to highlight the intensity of it, because this is not like a paper cut or stubbing your toe, it was so much more than that. It was the suffering of the grave. And the author uses it here to kind of drop this in the middle of the verse and say, this is why Jesus became one of us. This is the whole purpose of Him coming to the earth, He did it to die. If He stayed in heaven, He couldn't do that. If He remained by the Father's side, He couldn't suffer because God can't suffer. The Son of God cannot die, but the Son of Man can. So that's what He became. That's why Jesus kept using the phrase, Son of man, Son of man, Son of man in the Gospels, to remind you that this is what He is. He has been the Son of God for all of eternity. Now He's the son of man.

One commentator said it like this, he said, “The humblest thing about Jesus is not that He was born in a manger, but that He was born at all. It was not that He started life in a stable next to the animals, but that He chose to start it anywhere, because anything would have seemed muddy to Him. After walking streets of gold, Caesar's Palace would have looked like a roach motel. But He gave it up, because He loved us. He did it because He cared. Which means none of you should ever question whether God loves you or not. If you're a Christian, you should never say I don't think He cares, because that's a blasphemous thing to do. It's the height of insanity. And you shouldn't wonder if you're going to be saved either. If you've trusted in Jesus Christ, you should never worry about whether you're going to heaven or not. Of course, you're going there. After He went through all this, how could you not go there? We need to have a higher view of our Lord Jesus Christ today.

And that brings us to another thing Jesus did in order to restore man to his glory, and that is that he was crowned. He suffered, but then a third thing He did is that He was crowned, which talks about this from the other direction, because it means that His death did not just allow Him to pay the price of our sin, it also allowed Him to be rewarded for it. And that's what verse nine says, when it tells us this, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor.” And that last phrase, “crowned with glory”, is another quotation from Psalm eight in here, because this is how the

author lays out verse nine, he quotes a little bit from Psalm eight, and then he explains it. And then he quotes a little more, and he explains it again, like we would do in an expository sermon, little scripture, then interpretation. And here he mentions Jesus' exultation next to His suffering, in order to make a connection between the two. Because crucifixion was a horrible thing in the first century, it was a very brutal way to die. And so the author places all of this here to show that Jesus' crucifixion was actually different from that. It was brutal and horrific. But at the same time, it was also glorious as well. Because it allowed Him to be crowned.

In the first century, you never talked about the cross and the crown, those two things just did not go together. And you didn't look at the cross as a piece of artwork that you would hang around your neck or put on a church building. It was like an electric chair or a gun or something. It was a horrible thing. The word crown here, it's the Greek word, *stephanoo*, from which we get the word Stephen, one who wears the crown. Before you get too excited about that if your middle name is Stephen, let me just remind you that it doesn't refer to any crown but one that you earn. It's not the crown of a king or a ruler. This is the crown of a champion who wins in a race. Because after the contestants in the Olympic Games ran against each other, history tells us that the top three finishers would approach the judges stand in order to receive a reward. And sometimes there will be money, and sometimes it would be treasure or gold. But the one who came in first would always receive a laurel crown made out of leaves to put on top of his head. It was their way of saying, "Well done, you deserve this, you put in the work." And that's what this word refers to. Because this is what Jesus will receive after he dies, the Lord gave him a crown of victory. Why? Because he just saved the human race. Because with his death on the cross, he just kept all of us from going straight to hell. Because if Jesus didn't die, this is what would happen to us, you, me and every single person on the planet would be doomed. Our generation, the next generation, the one that would come afterwards, would be condemned to undergo an eternity of darkness for our sins, and there would be nobody to stop it. We would show up on this earth, sin and be judged, show up on this earth, sin and be judged, show up on this earth, sin and be judged. It would be a never ending cycle. So Jesus came in order to change that for us.

The verse actually says that the Lord crowned Him with glory and honour for this and those words, they have a double meaning because on the one hand, it refers to the glory and honour that man was supposed to have in his original creation, because Jesus came to restore that. But it also refers to the glory and honour that Jesus has, sitting at the Father's right hand. Because after He was crucified, Philippians two says that "God exalted Him and bestowed on Him the name, which is above every name, so that the name of Jesus every knee will bow, of those who are on earth and on heaven and under the earth, in every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Let me give you an application for this as well. You shouldn't let the sins of this world bother you so much. I know we've been talking quite a bit about how the world is this morning; how messed up it is and all the fighting and wars and stuff. But I really want to emphasize that you shouldn't let it get you down because you have a Saviour, and the Saviour is in heaven. And underneath Him sits a throne, and on His head sits a crown. And right beside Him sits the Father to show you that if He made it there you can too. If your Saviour could go to heaven, after all He went through at the cross, surely you could do the same. So you can face this world with confidence. You don't have to be down all the time. I tell you that because it's so easy to meet people today who are down. You ask them how they're doing. They say bad, I'm doing so bad. You talk to them about how their job is going. They say terrible. It's so terrible. You talk to them about the news. They say the same thing. You talk about the weather, they say the same thing. You talk to them about their health, they say the same thing. You talk to them about Tim Hortons in the Canucks. And they say it's been terrible for them. But we do that, as Christians, when

we forget that there's an answer for all that. And that's Jesus. There's a solution to all these terrible problems. And that's Him. Now, I don't know if Jesus can fix the Canucks this year. And I don't want to get into the theology of all that. But you get my point. You have a Saviour, the world doesn't have that. The world keeps going lower and lower, lower, and they keep getting farther and farther and farther down the rabbit hole. But as believers, we can rise above it because we have someone to cure the problem of sin. The Bible says, "Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God for He is your help and salvation. In other words, your salvation is not found out there. It's found in Christ. And it's not found in the world getting better, and your job getting better and your health getting better. It's found in the Lord. That's all. That's all you need to know. It also says let us hold fast to confession of our hope without wavering, for He who promised is faithful. And that says the same thing another way because it tells you that this is why you can hold fast to Christ because He's faithful. Your politicians aren't faithful are they? Sometimes our leaders break their word to us. Christ never does that. Put your faith in Him. It says, "May the God of hope, fill you with joy and peace and believing so that you will abound and hope." But you get the point, you need to be positive as a believer because of what Christ has done.

And it brings us to one more thing that Jesus did in order to restore man to His glory. And just to review these other ones, the first one is that He reversed the curse. And secondly, He suffered. Thirdly, He was crowned, because His death had a two-fold purpose because His work on the cross punished Him and it rewarded Him all at the same time. Which is something to think about because when you get to heaven, there's only going to be one thing you're going to sing about. And that's Jesus. And when you get to glory, there's only going to be one thing on your mind. And that's the cross. Because that's what got you there. You won't get to heaven for any other reasons. So you should crown Him with many crowns.

And that brings us to a fourth thing He did in order to restore man to his glory. And that is that He tasted death for everyone. And this is the most sobering one in the list, which is why the author closes with it. But a fourth thing Jesus did in order to restore man to his original glory is that He tasted death for everyone. Which means that he swallowed it whole.

This is something that's been talked about a couple of ways in this verse, but if you read all of verse nine, it says, "But we do see Him who has made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God, He might taste death for everyone." As you come to the end of the verse, you can tell the author is winding things up, because after quoting from Psalm eight several times, he ends with the phrase *so that* which means that this is the reason why Jesus did all these things. This is why He was made lower than the angels and crowned with glory and honor and suffered. He did it so that he might taste death for everyone. His death was not an accident or some mistake. It was God's plan all along.

And just to say a little bit about this, the phrase, *tasted death* is important. It doesn't mean Jesus sipped death, or sampled it, it means that He tasted it all the way. He swallowed it down to the very dregs. It also doesn't mean that He did that for Himself or He tasted it for His sin because He had no sin. It says that He did that for everyone, which is what made His death so painful. That was why it was so horrific. Because Jesus didn't die for a little bit of sin, He died for an infinite amount of it. If you could just in your mind, imagine all the sins that were committed, from the time of Adam, all the way down to the last believer who would ever believe in the book of Revelation, that would give you a picture of this, which is why the Gospels tell us that He literally sweat blood in the Garden of Gethsemane. Luke 22, says that as He came out to the Mount of Olives, Jesus knelt down and

began to pray, saying, "Father, if you are willing, remove this cup from me. Yeah, not my will, but Yours be done." An angel from heaven appeared to Him. And being in agony, his sweat became like drops of blood falling down upon the ground. That statement about his sweat becoming drops of blood, it may sound a little fanciful to you, but it's actually a medical condition called hematuria. It's not very common, because it only occurs under conditions of heightened stress. But the idea is that the stress is so painful, that it causes the release of chemicals that break down the capillaries in your sweat glands. And as a result, you bleed your sweat. Only a small amount, not very much. But what it does is it makes the victim's body extremely fragile, so that when Jesus was being whipped and crucified, He underwent all of that with soft skin. Because it was wrecked from the pressure, because He was a man. Jesus wasn't a robot, he was a human being. He was not a machine. And as a man in the Garden of Gethsemane, His body was stressed out to the limit, because He knew what He was about to do. And the way this passage is worded here really shows you a lot about the heart of God in doing this, because it says that Jesus did this by the grace of God. In other words, He didn't do this merely out of justice, He did it out of grace. He didn't act this way because you deserved it. He did it because He was merciful. Just like it was with Noah, He wanted to make a covenant with you, and tell you that He loves you just because He loved you. And He cared just because He cared. He's that kind of God. And it also says He tasted this for everyone, which means there's no restrictions to this offer. There's no qualifications to the grace, if you believe, you can have it. And if you repent, it's yours. Because Jesus died for you. Jesus didn't die just for those who were good or righteous and holy. And He didn't go to the cross just for those who are moral or kind or good. He did it for all those who are not. He did it for those who don't fit in any of those categories. I love what A.W. Pink says about this, when he writes, "Never was God more godlike than when Jesus died on the cross. And never was mankind more undeserving. Because you don't have to work for this or sweat for this or run for this, or go to Purgatory and suffer for a million years. All you have to do is trust in Christ and you're saved. All you have to do is believe and you can have this right now this is a free offer."

Theologians actually have come up with a term for this when they talk about substitution. Because that's what Jesus became on the cross. He was our substitute. We actually use that word a lot in sports, because when you're playing hockey, and you're dropping passes and missing shots, and stinking it up, the coach calls in a sub. And he does that so the sub can play in your place and do all the things you're supposed to do and keep you from blowing the game. The author of Hebrews says that Jesus did that for us. He became our substitute. And He did all the things we were supposed to do in Psalm eight and the rest of the Bible because He wanted to keep us from blowing the game. I mean, this is the gospel in a nutshell, this is what Christianity is all about. And that is that either Jesus Christ is going to take to taste death for you, or you're going to taste it for yourself. And either He's going to drink it down and swallow the wrath of God on your behalf, or you're going to do it. The question is, which one will it be? Will it be you? Or will it be Him?

In fact, I don't know where everyone's at on this today, but if you've heard all this and felt guilty about it because you realize that you have failed God and sinned against Him, and you have not worn His image like you should, I want to encourage you that you're in a good place. You're thinking along the right lines, you just need to come to Jesus now.

It's one thing to feel sorry for your sins, it's another thing to have them paid for. And it's one thing to feel remorse over it and feel bad. It's another thing to have your sins forgiven. And you want to have them forgiven today. You can do that if you trust in Jesus Christ. You know, in my studies this week, I came across a story of the time an American soldier was caught by some rebels several years ago, and in response, he wrapped himself in the

American flag. And one of the rebel leaders said, If you shoot that man, you'll incur the wrath of the whole nation. So they didn't. They let him go. My friends, I tell you that story, because this is what God has done for you in Christ. He has wrapped you in His Son. He has enveloped you in His forgiveness. So the devil can't do anything to get at you if you believe in Him. If you trust in Christ, you have His protection. So will you do that today and come to this Saviour? Let me pray that you would and let's close in a word of prayer.

Heavenly Father, as we come to this passage, and if we as we consider all the things that we've studied, it's so amazing that we're just in chapter two, and we've covered so many angles of our Saviour's death. Lord, there's so much richness to the cross. There's an infinite amount of glory to it. And we're excited about what the rest we're going to learn in the book of Hebrews. But at this point, Father, I just want to pray and ask you for Your grace, to help these things penetrate into our hearts. I think there's all of us here today that would say that we're all guilty of being cynical about the world. We're all guilty of being pessimistic about what's happening today. Because we lose sight of our Saviour, the Lord Jesus Christ. There's no reason to ever lose hope as a Christian. There's no reason to ever be down about what we're going to face. We're facing glory. We're going to be going to heaven because of what He has done, Lord, and we thank you for it. It's the reason we sing. That's the reason we come to church. It's the reason we fellowship. It's the reason we do all of this is because of Christ. And we thank You for such a wonderful Saviour.

I do pray for those who are discouraged this morning and downcast. Lord, I pray that this was this message would encourage them to turn around and for those who are lost, I pray that it would show them there is hope in the cross. There is a glorious redemption to come. For those who believe it is full and free. They can have it today if they believe, Lord, would you save some sinners among us this morning? Father, we do thank you for the baptisms we saw last week, in the reminders of Your grace. And as we take the Lord's Supper here, we're going to be reminded again of what Christ has done. Would you be honored as we do that we pray in His name, Amen.