

Jesus: The Son of God and Son of Man

Hebrews 1–2

May 1, 2022

This will probably not surprise those of you who have been in the men’s and women’s Bible study, but for the next three weeks I’ll be preaching out of the book of Hebrews. I have studied Hebrews multiple times throughout my life, but this time has been one of the most exciting, life-giving studies I have ever done. So my heart is always on the cusp of bursting to talk about it. My wife knows as well as anyone that I am constantly saying, “that just like Hebrews! That relates to Hebrews! Hebrews talks about that!”

Hebrews is about Jesus, our Superior Savior and Enduring Faith. Not to say that there are two themes, but they are tied together. When we recognize how much better Jesus is than everything, we will follow Him in enduring faith to the end of our days.

Satan is always trying to turn people away from Christ. His goal is, as [2 Corinthians 4:4](#) says to blind “the minds of the unbelieving so they might not see the light of the gospel of the glory of Christ, who is the image of God.” For believers, he wants to distract you. He uses the worldly system, which we heard all about last week in Revelation 17, to get our eyes on anything *but* Jesus. And make no mistake, this can include “religious” things. For the audience of Hebrews, it was a turning back to the Old Mosaic Covenant. But you need not be tempted to offer an animal sacrifice through a Levitical priest to turn away from Christ. It can be the avoidance of persecution for the sake of Christ. It can be the fleeting pleasures of sin this world has to offer. It can be your job. It can be your finances. It can be your family. *Anything* that challenges that Jesus is better needs to be confronted by the book of Hebrews. Throughout the book, the author calls us to pay much closer attention, take care, be diligent, press on, draw near, hold fast, endure, run, consider Him, and perhaps above all, fix our eyes on Jesus. Let’s do that. Let’s fix our eyes on Jesus.

We obviously can’t cover everything in chapter 1 and 2 this morning. My main goal is that we would walk away seeing the superiority of Jesus, particularly over the angels, as the Son of God and as the Son of Man—the deity of Christ, and the humanity of Christ. Chapter 1 presents Jesus as the Son of God. Chapter 2 presents Him as the Son of Man. Both are extremely important. If Jesus is only the Son of God, He cannot be our savior because He doesn’t represent us as humans. If Jesus is only the Son of Man, He cannot be our savior because He would be the perfect sacrifice able to take the wrath of God on our behalf. And so, as [2:10](#) says, we have a “fitting” or “appropriate” savior in Jesus.

I. Jesus: The Son of God

Please read with me [Hebrews 1:1–4](#). “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, [2](#) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. [3](#) And He is the radiance of His glory and the exact representation of His nature, and

upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, 4 having become as much better than the angels, as He has inherited a more excellent name than they.”

What a beginning to the book! These first four verses are one sentence in Greek. God is the subject, “spoke” is the verb. God spoke. God is the main actor. Christ is the main focus. How did God speak? Well, He spoke in many “portions” and “ways” to the fathers and prophets of Old. That’s the Old Testament. But now, in these last days, He has spoken by His Son. Who is this Son?

First, verse 2 says Jesus, the Son of God, *is the final revelation of God.*

The contrast here is between the way God has communicated in the past and the superior means of communication now. God has spoken to us through His Son. Jesus, as we know from John 1:1 is the Word of God, and this is itself an indication of Christ’s deity. Interestingly, in the book of Hebrews, Jesus is regularly equated with the Word of God. Take 4:12–13 for example. “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.” Notice it says the Word of God, then in verse 13 it says no creature is hidden from “His” sight. God spoke prior to Jesus, but Jesus is the perfect and final revelation of God, the eternal Word of God. Is Jesus better? Yes He is!

Second, verse 2 says Jesus, the Son of God, *is the heir of all things.*

Jesus is the end of all things. Everything that the Father has belongs to Jesus. Jesus said this very thing in John 16:15, “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.” This too is a statement of deity. There’s only one way to possess all that belongs to the Father, and that is to share in His essence. Colossians 1:16 says all things were created *for Him*. In Romans 11:36, Paul says in His praise of God, “from Him, through Him, and *to Him* are all things. To Him be glory forever and ever. Amen” All things are *to God*, but here the writer of Hebrews says Christ is the heir of all things. This is because Jesus is divine, the Son of God. Is Jesus better? Yes He is!

Third, Jesus, the Son of God, *is the creator of all things.*

Verse 2 says, “through whom [the Son] also He made the world.” This clearly speaks to the deity of Jesus! Genesis 1:1 says, “In the beginning, God created the heavens and the earth.” The writer of Hebrews says God created *through* Jesus. Again, in Colossians 1:15–16 Paul says, “He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.” By Jesus, *all things* were created, in heaven and on earth, visible or invisible. All things have been created *through* Him and *for* Him. And

just so we're explicitly clear on this, [John 1:1–3](#) says, “In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God [notice again the equation of the Word with the person of Jesus]. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.” Jesus is the Son of God, the creator of everything along with the Father and the Spirit. Is Jesus better? Yes He is!

Fourth, verse 3 says Jesus, the Son of God *is the radiance of His glory and the exact representation of His nature*.

This is so important to understand and as clearly as anything in the Bible demonstrates the deity of Jesus. In your sermon discussion questions I asked what do these two phrases mean. The women in the Hebrews study have a jump start on this. The *radiance of His glory*. This word is only used here in the NT. It speaks to the emission of light from a luminous body. The point is that Jesus shares the same glory of the Father. They are one in the same. We're not talking about a “reflection” or a “mirror.” We're talking about a possession of the same glory. Jesus said in [John 14:9](#), “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’?” Though the Father and the Son are distinct persons, to see one is to see the other because they share the same divine essence. Spurgeon put it this way, “As light is to the sun, so is Jesus to the glory of God. He is the brightness of that glory. That is to say, there is not any glory in God but what is also in Christ.”

Jesus, the Son of God, is also the exact representation, or imprint, of God's nature. Again, this is so clearly speaking of deity of Christ. This word is also only used here in the NT. It refers to *a tool for engraving* such as a stamp or a coin or a seal. Jesus is the perfect representation of the divine essence like a wax seal is the perfect representation of the seal used to imprint it. Jesus said in [John 10:30](#) that [He and the Father are one](#). This is only possible if Jesus shares the entirety of the divine essence. [Colossians 2:9](#), “For in Him all the fullness of Deity dwells in bodily form.” Jesus is the divine Son of God. Is Jesus better? Yes He is!

Fifth, verse 3 says Jesus, the Son of God, *is the better high priest*.

“When He had made purification of sins...” This speaks of the priestly work of Christ. Does it point to His deity? Yes it does! Because you see, His priestly work is of an altogether different kind from the priests of the Mosaic Covenant. So much of this idea will be unpacked in the rest of Hebrews, and I don't want to borrow from it too much because we'll be talking about this next week, but Jesus made one sacrifice, completed His priestly work, and has the place only the Son of God could have, seated at the right hand of the throne of the Majesty on High, that is, God's throne. We needed a priest that was a man, but we needed a priest that was much more than a man—our priest is the Son of God. His is a divine priest. Is Jesus better? Yes, He is!

Sixth, and finally, in the rest of the chapter, Jesus, the Son of God, *is the king*.

Why do I say Jesus is the king? Because most of the seven Old Testament quotes in the rest of the chapter are related to the Davidic Covenant, the covenant that establishes the line of Kings. Note for example [verse 13 quoting Psalm 110:1](#), “[But to which of the angels has He ever said, ‘SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET’?](#)” As Dan taught on this Psalm, this is the most quoted Old Testament verse in the New Testament. Does it speak to the divinity of Christ? Absolutely! This is the point Jesus makes when He quotes it in [Matthew 22:45](#). Jesus asks the Pharisees how David can call the Messiah Lord if the Messiah is a descendant of David. The answer? The Messiah precedes David! The Messiah is the king over king David. Is Jesus better? Yes He is!

Jesus is the Son of God, the final revelation, the heir of all things, the creator of all things, the radiance of the glory of God, the exact representation of God’s nature, the great High Priest, the eternal king.

If you’re asking, Jesse, what am I supposed to do with all this doctrine? Is it worth it to spend this time just seeing the superiority of Christ? Does this affect my daily life? I would say, absolutely. Remember the words of our Savior in [Matthew 6:21](#), “[for where your treasure is, there your heart will be also.](#)” Where is your heart? It’s where your treasure is. What is your treasure? Or better, yet, *who* is your treasure? I can tell you what your treasure is NOT. It is not what you don’t know. No one treasures that which they do not know well. You face myriads of competing treasures every single day. Everything is vying for your heart. But Christ is better than everything. He is superior to all. Nothing even comes close.

What do you do with your treasure? You worship it. That’s what we all do. That’s why this chapter is here. The author of Hebrews is putting the supremacy of Christ on display so that we would see Him for who He is and respond in—worship! The purpose is for us to worship Christ. Don’t settle for anything less. Don’t settle for angles. Don’t settle for Moses. Don’t settle for Joshua. Don’t settle for the Old Testament priests or sacrifices or system. Don’t settle for the fleeting pleasures of sin. Don’t settle for comfort. Don’t settle for sex. Don’t settle for money. Don’t settle for fame. Don’t settle for possessions.

Jesus is the Son of God. He is superior to everyone and everything. Now we turn to chapter 2 to see that Jesus is the Son of Man.

Jesus: The Son of Man

It’s interesting to note the contrast between chapter 1 and 2.

Chapter 1
Son of God
Creator
King
Above the Angels

Chapter 2
Son of Man
Takes on Creation
Subject
Lower than the Angels

All Glorious
Author of Life

Ignoble Suffering
Suffered Death

The author of Hebrews argues that Jesus is better than the Son of Man primarily through the use of Psalm 8. Read with me [Hebrews 2:5–8](#), [For He did not subject to angels the world to come, concerning which we are speaking. 6 But one has testified somewhere, saying, \[and then he quotes Psalm 8:4–6\] ‘What is man, that You remember him? Or the son of man, that You are concerned about him? 7 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; 8 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.”

Now the big question is who is Psalm 8 talking about? Well, as [verse 6](#) says, “[What is man that you are mindful of him?](#)” We’re talking about mankind. Psalm 8 affirms some key truths about man. He has been crowned with glory and honor. He was appointed over creation. And he makes the interesting statement in [verse 7](#) that mankind was made “lower than the angels for a little while.”

To give you the full picture on what the author of Hebrews is doing here in this quote, I want to do an overview of the entire Bible. Yes, I just said I want to do an overview of the entire Bible—from Genesis to Revelation. So grab your Bibles!

Turn with me to [Genesis 1:26–28](#). “[Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’ 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’”](#)

How and why did God create mankind? He created man and woman in His own image. As image bearers, they represent God, and they represent Him by ruling, or exercising dominion over the earth. This is what many call the “kingdom mandate.” God created mankind, male and female, as the pinnacle of His creation to rule the earth as His vice-regents. Of all God’s creation, man is at the top. Why? Because mankind was created in God’s image. We alone bear the image of God. The physical creation does not, nor do the angels. Adam and Eve did fulfill their purpose for a time. But then...the fall in [Genesis 3](#). Adam and Eve sinned, disobeyed God, the ground was cursed, and the kingdom mandate failed. Now what? Was God’s original design for mankind over? No. That’s where [Psalm 8](#) comes in.

Turn with me to Psalm 8. Let's pick up in verse 1. "O Lord, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens! 2 From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. 3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained"

And then we come to the portion quoted in Hebrews 2. Some believe that Psalm 8 is essentially a commentary on Genesis 1:26–28. It's not just a commentary but a reaffirmation of who God designed mankind to be.

David looks out over God's creation, the vastness of the heavens and says, "What is man that you are mindful of him?" How can man, especially in his fallen state, have any place to stand before God? Has God abandoned man? No, David here reaffirms that mankind, even in his fallen state, is still designed to fulfill the kingdom mandate as God's image bearers. Remember, who was David? David was the king! A king presides over a kingdom. Through Abraham, and then through David, we see God restoring man to fulfill that kingdom mandate. But again, we're left with the question—how?

That brings us back to Hebrews 2. Turn back there with me and let's look again at the end of [verse 8](#). "YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." [That closes the quote from Psalm 8, and then the author of Hebrews says this] 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.*" That's the key. After reaffirming God's original design for mankind by quoting Psalm 8, the author of Hebrews helpfully adds, we don't see this happening yet. Clearly! But if we don't see it happening now, when will it happen? Will it ever happen? This brings us to the close of our tour through the Bible. Turn with me to Revelation 22.

Don't worry, I'm not going to steal John Marc's thunder when he comes back to finish Revelation for us. But here we are at the end of the story. [Revelation 22:5](#) is the last verse of the storyline of the Bible. The remaining verses in chapter 22 are the epilogue. So, what does the last verse of redemptive history tell us? "And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever." They will reign with Him forever and ever. God's original purpose for mankind will be fulfilled!

But I hope you're asking yourself one more question, that is, if I didn't lose you back in Genesis 1. You're thinking, "this is great! God created us to rule, and we will one day! But how? How could I possibly be fit to rule with God for all eternity? I know me. I know who I am. I know that I am a failed sinner just like Adam."

And the answer to that question is Jesus—the Son of Man. Turn back with me to Hebrews 2 and let's put this all together. God created us to bear His image and reign over this world. We blew it. Psalm 8 and Hebrews 2 affirm that we are still supposed to fulfill

this purpose, though we are not right now. Revelation 22 says we will one day. How? How are we going regain our position? The answer is through Christ. And Christ is a? Man! Look at [Hebrews 2:9](#).

“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, so that by the grace of God He might taste death for everyone.” So we’ve seen that Psalm 8 is about mankind. But who does the author of Hebrews say Psalm 8 is about? Namely, Jesus. Jesus is in Psalm 8! So is Psalm 8 about man or Jesus? The answer is yes! The writer of Hebrews is using Psalm 8 exactly the way it was intended to be used. Psalm 8 is about man, but it is about the *ultimate* man. It is about THE man who will restore man to the glorious position God originally created us for. David knew that. He was a prophet, and he knew we needed a better king than he could ever be. David knew that man as the Messiah. We know Him as Jesus, the Christ—Messiah. Scripture calls Him “the last Adam” or the “second Adam” in [1 Corinthians 15:45–46](#). All that was lost in the first Adam, we regained by the second.

Mankind was originally higher than the angels. [Hebrews 1:14](#) says, “Are they [the angels] *not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?*” Angels were created to serve the redeemed. By virtue of the fall, mankind became lower than the angels for a little while. Jesus, the Son of God, the one who created the angels, the one whom the angels worship, was of course higher than the angels. By virtue of Him taking on human flesh, He became lower than the angels for a little while as well.

In the end, when all is said and done, mankind will be restored to their created position above the angels, because Jesus, the Son of God and Son of Man, has purchased a people for Himself through His perfect sacrifice. As Revelation 22:5 says, we will reign with Him forever!

And because Jesus is the Son of Man, read with me these amazing words in [Hebrews 2:14–18](#), “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives. 16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”

Is Jesus better than the angels as the Son of God? Of course He is! Is Jesus better than the angels as the Son of Man? Yes, He is! Jesus didn’t take on the nature of angels to redeem

them. He took on the nature of mankind to redeem them. Why? Because only men and women are created in the image of God. And who is Jesus? [Colossians 1:15](#), “He is the image of the invisible God, the firstborn of all creation.”

If you put a man and an angel in a room together, who would look more glorious? The angel would. Right now they appear more glorious, but they aren't in the long run. [1 Corinthians 6:3](#) says we will one day judge angels!

This is all fulfilled through Christ. The Son of God and the Son of Man. He is the better Adam, the better Abraham, the better Moses, the better David, the better prophet, the better priest, the better king. And to Him and Him alone belongs all praise, honor, glory, and majesty forever and ever! Amen!