

really complex and then I remember about a week ago when I got to Hebrews chapter 2 verses 5 through 9 and preparing this sermon and I thought yep this is still really complex so that much has not changed I do believe in God's kindness my understanding of the text has deepened quite quite significantly but all that to say we are in to a very deep portion of God's Word so as we strive by his grace to plumb the depths may he bless our efforts.

Well, in chapter 1, you see the author of Hebrews, writing by divine inspiration, set forth one of the most high, one of the most lofty pictures in all of scripture of the infinite Son of God, the second person of the Trinity. And what's so amazing is then when you start to get towards these verses and onwards in chapter 2, he starts to set forth the infinite Son of God's infinite condescension, perhaps as clearly or more clearly than almost anywhere else in all of Scripture. So if you were just to look at chapter one, you would see in something of its magnitude the infinite Son of God, the second person of the Trinity, in all of his glory, in and of himself. There are, of course, moments in chapter one where his death is referenced, his condescension is referenced, because it talks about how he came and he sat down having made purification for sins. But the thrust of chapter one is clearly on his dignity in and of himself. But then as you get into chapter two, starting in verses five through nine this morning, you see the emphasis being placed on his incarnation. So it's glorious to see these two chapters being right next to each other, setting forth something of the wholeness of Christ and his deity and the wholeness of him and his humanity and his incarnation.

Well, these comments before us, let us pray and ask God to help us as we read and hear proclaimed Hebrews 2, 5 through 9. Almighty God, we do come before an awesome text. Every text is awesome, but a text that is stunning in some of what it proclaims to us, and we pray that you would help us here this morning to receive that which you have spoken, to lay it up into our hearts, and to practice it in our lives. Help us to this end by the power of your Holy Spirit, in the name of Jesus Christ, amen. Hebrews chapter two, verses five through nine. Hear now the word of God. Now it was not to angels that God subjected the world to come, of which we are speaking.

It has been testified somewhere, what is man that you are mindful of him, or the son of man that you care for him? You made him for a little while lower than the angels. You have crowned him with glory and honor, putting everything in subjection under his feet. Now, in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him, but we see him who, for a little while, was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death so that, by the grace of God, he might taste death for everyone. This ends the reading of God's holy word. May he bless now the proclamation of it to our lives.

Well, the Bible teaches that God made a covenant with Adam, and that covenant that God made with Adam is commonly called the covenant of works or the covenant of life. If Adam obeyed this covenant of works, he would have been ushered into an estate of glory. But on the other hand, if Adam failed to obey this covenant of works, he would die. But this covenant that was made with Adam in the garden was not only made for himself.

It was also made for all of us in him as our representative. He was a representative of the human race. And as such, if he fell, all his posterity would fall with him. And had he succeeded, he would have been ushered into an estate of glory, and all those his posterity would have been ushered into the estate of glory. as well.

Well, you perhaps know the story. Adam did not succeed. He failed as our representative. When God created him, he told him he was to have dominion over the earth, Genesis 1, 26. They were to exercise kingship over the earth,

he and Eve, as they were in the, as representatives underneath the king, God Almighty. But they failed. and we all fell in him. So what hope then is there for humanity?

If Adam failed as our representative in our place, what hope is there for you here this morning? And the answer is, you need a new representative. You need someone who can succeed where Adam failed. But can you succeed where Adam failed? Have you succeeded where Adam failed?

The answer is no. But there is, praise God, a new representative. And that representative is the Lord Jesus Christ. He is the last Adam. And those who trust in him have him as their representative. Just as Adam's guilt makes you guilty, so Christ's righteousness declares you righteous in the sight of God. And so in our text today, we see Christ is our representative. Christ is our representative. And we see that he is our representative in two ways in the text. He's our representative in his humiliation and in his exaltation. So first, Christ is our representative in his Humiliation. You know, humanity was never supposed to find their ultimate fulfillment in this world. And that includes Adam. Even Adam was not defined as ultimate fulfillment in this world.

Ever since creation, humanity was to live for the world to come. Look at verse five, now it was not to angels that God subjected the world to come, of which we are now speaking. Even in the garden, Adam was to be looking to the world to come. Now what is the world to come? The world to come is the estate of glory. This is the day when God's people will be immutably eternally in his presence without sin forever and ever. Immutably, meaning unchangeably. That is the world to come where we will be ushered into that estate of unchangeable righteousness, sinlessness forever and ever. That is the world to come, the estate of glory.

The world to come, the estate of glory was never attained by Adam, was it? He lived in the estate of innocence, not in the estate of glory. Adam lived in a world where there was the possibility of sinning, the possibility of falling. The estate of glory is an estate where there is no possibility of sinning. There is no possibility of falling. It is immutable perfection. Adam lived in a state of innocence.

In that estate, it was true that he could say these words. Can you imagine being able to say these words? Rather, he never had to say these words. He never had to say these words in the estate of innocence. Sorry, please forgive me. He never had to say, I repent, I'm a sinner. He never had to say, God be merciful to me, a sinner. He never had to say, woe is me, I'm a man of unclean lips, and I dwell amongst a people of unclean lips. Those words were never on his lips in the estate of innocence.

And in fact, we could go further. Had he taken those words upon his lips, he would have sinned, because it would have been an inaccurate description of who he was in that estate. But here's the difference. All of those words had the possibility of one day being on his lips. Today perhaps he is upright but tomorrow perhaps he will fall.

But the day is coming in the estate of glory in which those words will never be on the lips of the children of God and they cannot be. You cannot say in the estate of glory, and you never will be able to say in the estate of glory, I'm sorry. Will you forgive me? I repent. I'm a man of unclean lips. Why is that not going to be possible?

Because you will be ushered into the estate that was set before Adam that he failed to achieve. You will be ushered into it because of what Christ has done for you in your place as your representative. It is this world to come, the author is saying in verse five, it is this world to come for which you are to be living for now. Even now, if you are a believer in Jesus Christ, the author is saying you should be living with this world in view. This world that has been achieved for you by Christ in your place. It is only through his atonement and enthronement that this world has been achieved, this estate has been achieved for you here who are trusting in Christ. Your works could never achieve this world to come. Your works could never earn this world to come, this estate of glory. It is Christ alone who has achieved this estate for his people. And how has he done it?

Well, that's where we see this humiliation and exaltation. Look at verses six through the start of verse eight as he quotes Psalm eight and applies it to Christ in his humiliation. He says this, beginning in verse six, it has been testified somewhere, what is man that you are mindful of him, or the son of man that you care for him? You made him for a little while lower than the angels. You have crowned him with glory and honor, putting everything in subjection under his feet.

He is taking these words from Psalm 8, and he is applying them to Christ. In Psalm 8, David, writing by divine inspiration, if you remember, looks around at the heavens and the stars, and he asks the question, as he considers the grandeur of the world, who is man that you are mindful of him, or the son of man that you care for him? He is filled with marvel as he considers the grandeur of creation, in contrast to the puniness of man. As he looks at the stars, as he looks at the moon, he says, who is man that you are mindful of him. But then as you remember in Psalm 8, he marvels again.

He marvels as he considers the fact that God is even mindful of man, but then he marvels again because he says, you've not only created man, you've given man a place of dignity. We could say, At some level, especially in his original creation, a state of kingship, he was to rule.

So he says, as great as the heavens are, you've done this for man. What have you done? You made him for a little while lower than the angels. You have crowned him with glory and honor, putting everything in subjection under his feet. As he contemplates the grandeur of creation, he remembers Genesis 1, 26 through 28, in which God created man and said, have dominion over the earth. And he's amazed that stars should be trampled underneath humans' feet, that the grandeur of creation should be considered something that puny man is to rule over. This brings him to marvel and to amazement.

But the writer of Hebrews shows that psalm 8 finds its ultimate fulfillment in Christ, the last Adam, that in him this call to have dominion over the earth has been fulfilled. Do you believe that man has dominion over this earth? In some ways you might say absolutely not, but in another way There's a sense in which man does, the God-man. Christ came and succeeded and fulfilled Psalm 8 in taking full dominion over the earth as a man. Yes, the God-man, but as a man, a real man, a true man, the last Adam.

Here's how F.F. Brouffe puts it. He applies these words of Psalm 8, not to the first Adam, but to Christ as the last Adam. the head of the new creation and ruler of the world to come. It is Christ who wins for humanity the world to come. It is Christ who wins for his people the estate of glory. It is Christ who succeeded for man, as man, in man's place.

Now, if this is all just very hard to grasp, an illustration may be helpful as we think about this concept of representative. This is one that I have personally used many times because I, like you, am but a man, and I need help trying to understand the deep things of God. And so this is a Mac illustration that I've used for myself, but maybe it's helpful for you.

You think of the football game, where you have the very end of the game, there's one second left on the clock, and a team is down by two points. And the team that's losing by two points has their kicker out on the field to try to kick what could be the game-winning field goal.

And in that moment, that kicker is representing the entire team. That's why he feels so much pressure. If he misses, the entire team loses. If he makes the field goal, the entire team wins, and there'll be no time left on the clock. Well, I know it's trite when we're thinking about the fall of humanity into literal hell and the work of Christ to redeem us, but Christ is the new field goal kicker, so to speak. Our first kicker, Adam, got on the field and he botched it. And then we lost for eternity. And then our new kicker, Christ, succeeded in his place.

And so trying to take really complex things and put it into a way that we might be able to grasp it, these are the sorts of truths that are underlying the argument of Hebrews 2, 5 through 9. And so it starts though with his humiliation here in verse 7.

Look what it says, you made him, that is Christ, for a little while, of course in his incarnation, lower than the angels. You have crowned him with glory and honor in his humanity. In his assumed human nature, it says you made him for a little while lower than the angels. And why was he made temporarily lower? It is because he became a real, true man. And he stooped down, infinitely down, that he might pick humanity up in him. But how does he What has his humiliation accomplished for us?

Did he merely set forth for you a good example of what humanity ought to be? He did do that. He is actually the only, this is something profound perhaps you've never thought about. You know he's the only normal man who ever lived into adulthood? He was man as man was supposed to be. That's normal man.

We've just only ever known sinful man, so we think that's normal man, but normal man was sinless man. So here he is, he is the sinless man, man as he is supposed to be. And in that way, it's not untrue to say in his humiliation he set forth before us an example. But if that's all he did, then we're still lost in our sins and we're still doomed to eternal death.

Why? Because a good example of what you ought to be isn't going to make you what you should be. It's just going to show you all the more clearly how far short you fall from what you ought to be. Perhaps you had a situation where you've been around a person where you just can tell by their life, this person is way holier than me. And then you think to yourself, man, I'm extremely wicked. And then you think to yourself, man, I am so far from what I ought to be.

These sorts of thoughts go through your head maybe in just a split second. Well, that example is probably a good example. This person's really holy and they're showing me more of what I ought to be. But it doesn't instantly or in any way necessarily enable you to be that way. It just makes you realize, man, I'm not very good. Well, imagine being in the presence of Christ.

It's one of the reasons they hated him, right? because he was what they ought to be. And they couldn't stand it because he was so much better than what they were, even the scribes and the Pharisees. So a mere example in his humiliation would do us no eternal good and really might even make us temporally more miserable. But in his incarnation, we see that he actually saved us from our sins. In his humiliation, he actually came down to go to the cross to die in the place of humanity for all who trust in him, for all of the elect, for his people. So that's what verse nine goes on to describe. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God, he might taste death for everyone. So he came to actually taste death, not just to be an example, but to taste death for his people.

Now, we know in scripture that the wages of sin is death. So you have to ask yourself, if the wages of sin is death, and this is a sinless man, why did he die? If the wages of sin is death, he's sinless, why did he die? Because he died on behalf of the sins of his people. So when he tasted death for his people, he was taking on their sins and the punishment that their sins deserve.

He didn't come in his humiliation and say to you, try harder and do more. He came to you in his humiliation and he said, I was crushed for your transgressions. I was crucified for your sins. You're sitting here this morning perhaps and you say, well, I don't deserve to have this representative. I don't deserve to have this savior of sinners, of my sins. You know you're a sinner and you know you deserve God's wrath and you think I don't deserve this savior.

Well, the Bible knows you don't. Look what it says. So that by the grace of God, he might taste death for everyone. It was by his grace, not by your merits. You don't deserve it, but he's done it. The question is, will you believe it? Will you rest in it? Will you rejoice in it? Even many believers, and you know this to be true, I know you do. Many believers do find resting and delighting and rejoicing in the finished work of Christ very hard. to do because you know you don't deserve it.

And I'm not here to proclaim to you that you do deserve it because you don't. But I'm here to proclaim to you that it is true, that he's done it. And it is a joy to take it seriously, to rest in it, to rejoice in it. He's done it by his grace. And it is not humility. It is pride to not receive and rest and rejoice in the finished work of Christ.

So by the grace of God, he might taste death for everyone. Now you will see in the context that everyone does not mean every single individual who ever has walked or will walk the globe. It is all of the elect It is all of those who put their faith and trust in him. You see that in the very next verse. For it was fitting that he for whom and by whom all things exist and bringing many sons to glory. The many sons of glory are the same group that are the everyone of verse 9. He goes on to talk about how this was for all of his brothers, so this sets the context for who is the everyone. It is all of those who trust in Christ. All of the elect are the everyone of verse nine.

Now it is in verse nine that he uses for the first time in this book the word Jesus. The word Jesus, the name Jesus has not been used yet in the book of Hebrews. And this is significant that he uses it here in verse nine because the name Jesus literally means the Lord saves or Yahweh saves or he will save his people from their sins. Matthew chapter 1. And so he is saying that Jesus, he calls him Jesus here because he's reminding the readers of who he is.

He came to save his people from their sins by tasting death for them in their place. But if Christ died to take the penalty of your sins upon himself and then remained dead, his work would have left us right where Adam left us, still lost. If he remained dead, in other words, he would have lost in our place, as did Adam. Therefore, there is a movement also in these verses to express Christ's exaltation. And that's our second point, and it will be briefer. Christ is our representative in his exaltation.

So verse eight mentions that everything was put under his feet, verse eight, putting everything in subjection under his feet. And it's as if the writer wants you to understand that by everything, what he means is everything. So then he goes on to explain, what did I mean by everything? Well, now in putting everything in subjection to him, he left nothing outside his control. He's drilling down. What do I mean? I mean, he literally put everything in all creation under his mediatorial reign. Everything is underneath him in subjection to him.

And then you think to yourself, well, that sounds really great, but you see, I have bills to pay, I have friends who are sick, I have family members who have died. I like the concept of everything being put under subjection to Christ, but I don't see it. And you know who also understood that you don't see it? The author of the book of Hebrews, writing by divine inspiration. At present, we do not yet see everything in subjection to him. So he explains, he knows that in your hardship, in your toil, you don't always see it to be so. Not because it isn't so, but because we live by faith and not by sight.

But he is saying to them, he is the ruler. He does reign. He is exalted. And one day, the glory that he has now achieved for you in his exaltation, you will one day experience with him. Verse 10, again, I know we'll preach it more fully next week, but, in bringing many sons to glory, why was Christ humiliated? He was humiliated for us. Why was he exalted? He was exalted for us, that he might bring many sons to glory.

There's a sense in which we can say, truly, all that Christ did for the elect, All that Christ did in his life, in his life, in his death, in his exaltation and ascension, he did for the elect as our representative. His whole life, every time he obeyed the law, every time he didn't lose his control when he was striving to be perfectly obedient in his heart, everything he did on the cross and in his exaltation was not just for him, it was for you. And so his exaltation, was an exaltation for his people to bring many sons to glory. Verse 10. You know, in many religions, man tries to become God, but it is only in Christianity that God becomes man, that we in him might become sons and daughters of God.

So in conclusion, we've seen today that Christ is a representative in his humiliation and in his exaltation, but why did the author bring this up? Why in the world did the author bring up this topic when writing this letter to these Hebrew Christians?

Well, remember, these Christians are exhausted. They're worn down, and they're tempted to turn back on Jesus Christ. Their property has been confiscated, read about this later in chapter 10, they're suffering for following

Christ. And they're asking the question at some level, is it all worth it to follow Christ in the midst of all the hardship I am experiencing as a result of my following him?

And he brings up two major points here to encourage them. He tells them to live for the world to come. He says, you don't live for this world, you live for the world to come. And so here you are and you're going through hardships and it's as a result in some way of your obedience to Christ and you're beaten down and you're exhausted and you don't want to press on. He says, don't live for this world.

What does it matter? He is saying to them, if you gain the whole world and forfeit the world to come, you in Christ have an eternal glory. that is unchangeable, that will last forever, set before you, the world to come. Well, you cast that away for some genuine and real, but very, very temporary inconveniences in this life. The comparison is no-brainer.

But he also is showing them in Christ that the cross always precedes the crown. Christ suffered and was humiliated and only then was he exalted and we who follow him can expect nothing different. The normal Christian life is the life of suffering. That's the normal Christian life, not the abnormal Christian life. And Christ is paved the way for us to see that. And as we follow him, we too will suffer. But we always are going through that suffering knowing the eternal glory that awaits us that far exceeds all the suffering we've experienced. But maybe there's someone here today and you don't know this gospel. You don't know this Christ.

And I call upon you to turn to him because though there may be much suffering in this life when following Christ, the world will come. is far better than all the suffering that you will ever experience. Let us pray. Dear Heavenly Father, we do thank you and praise you for these reminders and these deep truths of Hebrews 2, 5 through 9. We thank you for the infinite humiliation of the Lord Christ Jesus on our behalf, having stooped down, down, infinitely down, that he might in his person and work and his death and resurrection and his exaltation and intercession, that he might raise us up, up, up with him, that one day, truly indeed, and even now at some level, we can experience the world to come, the estate of glory. We look forward to that day when we know it fully, not by faith, but by sight. But until then, grant your pilgrims endurance to press on. In the name of Jesus, we pray, amen.