

Jesus the Redeemer

That middle song there, "Our God is Greater" I think that's perfectly fitting for the series that we're going through; Jesus is better, because Jesus is our god, and He is greater and bigger and better than all that is in the world. I would... I would say all that is in creation. So I think that was the fitting song, thank you for putting that in there today.

We're gonna continue in the book of Hebrews chapter two this week as we continue to study how Jesus is better. Now I'm going to start in the middle of the chapter, and just read a portion of it, but then going to skip all the way back to the, to the first verse after that, and we'll start from there. But I'm going to read the first few verses here in... I'm going to start in verse nine. Gonna read verse nine, and verse 10 and then we'll pray and go to the beginning of this chapter here. Starting in verse nine, it says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Let's pray real quick and go to the beginning.

Father, Lord, we just thank you for this time that we have to come and study your word and Lord, I ask that our minds will turn toward you I ask that our ears and our eyes will be open; our hearts will be softened to receive from your word today. Lord, I just ask that you take the enemy and cast him out here; cast him out of our minds and out of our homes. He is not welcome is not wanted Lord. Hide us behind your cross as we study your word today, in Jesus name we pray, Amen.

Okay, so chapter two picks up immediately where chapter one leaves off. Verse one says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Therefore in light of everything from chapter one, in light of Christ being better than the prophets, remember, we don't receive communication from God through prophets to man anymore, but we receive communication from God to man through the Son as the mediator. We now have the Holy Spirit, because of that mediation, because Christ is better than the angels. We ought to remember these things because Christ is better than us. We read last week that Christ is the creator of everything. It was by him are all things made, verse 10 of chapter one said that the Lord in the beginning laid the foundation of the earth and the heavens, it says that the angels worshipped Him. So we know that He is God. Therefore, because Jesus is better, that's the best way I can put it, because He is better, we ought to give more earnest heed to the things that we have heard regarding Him; to the things that we've heard of Him and the things that He says in the New Testament. And it says, less than any time we should let them slip. Now what that means is we are a forgetful people. We're a very forgetful people. If we stop reading the Word of God daily, if we stop praying, if we stop pondering on it, it begins to slip from us. What turns into missing scriptures today, turns into maybe next week we miss a day, and then the next month, a day or two, until it's a habitual problem and the Word of God begins to get far away from us. And turning here to the side I'm grabbing a... another translation of the Bible here. I want to point out what another translation said here because it... it says something slightly different. But

it's a... another warning that we should pay attention to. It says that we should pay careful attention, all the more to what we have heard, so that we will not drift away. So the KJV that I'm reading out of says, lest we should let what we've heard slip away. But here it says, lest we slip away. We need to pay attention to the things of Christ lest we slip out of that, not that we can escape Christ. He says once you're in his hand, you're always in His hand, but there is that danger of allowing that backsliding in our life. There's a danger of allowing us to get far from him in this life, and we need to avoid that possibility and that danger there.

Now verse two tells us why and, why here is because Jesus is better. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" Okay, so verse two here is talking about... verses two and three, is showing the difference between the Old Testament, the Old Covenant, and the New Covenant that we have today. The difference between the law and salvation of grace. How shall we escape salvation? Or it actually doesn't say what we're going to escape, but just says how shall we escape? Because the law spoken by angels, be careful when reading the New Testament and you see the word angel, show up, you actually have to look at the context and see if we're talking about angelic beings or messengers. This is translated properly into English: if the word spoken by messengers, spoken through... from God through Moses to Israel, was legally binding, then how shall we escape judgment and the wrath of God, if we neglect such a great salvation and revelation that came from the Son of God Himself? You couldn't escape the consequence of the law that was spoken by man, through man, on God's behalf. And if you couldn't escape that, how shall we then escape what awaits us if we do not make Jesus our Lord? And it says here that He is the first one to speak it. His... His gospel, the good news, began at the time that he was born and started his ministry, and was perfected in the resurrection. And it is confirmed to us, the author says confirmed to them by those, the apostles, who had heard Jesus, but it's confirmed to us the same; it's been a generational thing that's been passed down, and we've maintained the word here. But how much better than the salvation? How much better the... It says it's a great salvation because it rescues us from the judgment of the first message in verse two. It rescues us it says that every transgression and disobedience, recieved a just recompense of reward. We know the Old Testament, we know how that sacrificial system worked. We also know what Romans tells us, it tells us that the wages of sin is death. Okay, so the transgression and disobedience to the law receives a just recompense of reward which... which is the way it receives a just wage, which is death, and the great salvation which was spoken by the Lord is being rescued from that death. Keep death in your mind, it's going to come up again later tonight.

It says here that "God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will?" What makes this message so great is it's not just some... some person who says, "Well, I'm the son of God, and I'm going to... I'm gonna preach this message and you're all gonna believe me and hope for the best." No, that's not what this message is! This message is witnessed by God Himself. It was witnessed with signs and wonders! Jesus rose people from the... from the grave. We read in the, in the miracles of Christ, many accounts of him raising people, He gave the blind sight. He caused the lame to walk. He cleansed lepers, turned water into wine. I think the greatest miracle and sign here was the fact that on His own accord, His own power, He rose from the grave. There were other people who had been brought back from the dead,

but how many of them were brought back from the dead on their own power, at their own timing? Only Jesus. So God is bearing witness to this great gospel message that we have today and He gave us, as part of this witness, the gifts of the Holy Ghost. So even today, God is bearing witness to us because we're not just reading the Bible, reading the words of some men from 2000 years ago, and saying, "Well that sounds great and all" but even today, the gift of the Holy Ghost continues to be poured out. We continue to have that confirmation that witness being bared by God Himself.

So as we continue to read here and and dive into this, the next few verses five through eight is a quotation of Psalms chapter eight. We actually in Bible study a few weeks ago used Psalms eight. It says that "For unto the angels hath he not put in subjection the world to come," And I gave you the wrong place. The quotation doesn't start yet, but "the world to come, whereof we speak." So what makes all of this so much better? Well, first, who are the angels? The angels are these magnificent beings, right? Last week we talked about the fact that the Jewish culture placed them in such high esteem. But it says that God did not make the angels to rule the world nor the world to come. Who is going to rule the world to come? Jesus is. "But one in a certain place," verse six, "testified, saying," and here's the quotation from Psalms eight, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." The author here kinda uses a weird sentence compilation. So what is man that you are mindful of him? This is Psalms chapter eight. And remember, the psalmist was looking at the the nighttime sky, he was looking at the universe and the cosmos and he says, "When I consider the work of thy hands, when I consider how expansive all of this is..." He says, "What are we that you are mindful of us?" But as we continue to read this, look what it says about man, it says that man was made a little lower than the angels. Now this is for a time. We were made to be God's chief creation. We were made to be crowned with glory and honor. And it says that He set over us the... the work of... set us over the works of His hands. Remember, Adam in the Garden of Eden, was not all things subjected to Adam? And yet, we couldn't do that. We could not be entrusted with the responsibility of all things being subjected to us and so we need to be a little lower than the angels. Now something cool about this is, and we're virtual right now, you know, can't really look to your left or to your right so on your screen, look to the person left and right of you. If you're on the end, look at somebody below or above you. One day, we will be above the angels. We will be judging the angels says the word of God. But it tells us here that as of yet, this is the biggest understatement of the year, as of yet not all things are put under us. Well, that's easy to prove, can we control the weather yet? Can we control animals? We can't even control our own pets. Can we control the circumstances around our world in our life, there's almost nothing under our subjection that we can see right now. So the author of Hebrews here goes into a little bit of what we see about man and what we were supposed to be; what we could not accomplish.

Look at verse nine. While we see that we were put here that things are put under our subjection and we could not accomplish that, what we do see is Jesus, "who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that by the grace of God should taste death for every man." Let's break this apart here: it says that we see Christ who was made a little lower than the angels for a while, okay, Christ, we need to remember that He was made to be a little lower, He was

not lower, He created them. He was greater than they and He became to be lower. So that, it tells us why, so that He could taste death for every man. Now just so you know, anytime you see in the Bible, the word taste we... we read on this Wednesday in Psalms, taste God and see that He is good. Here it says that Christ came to taste death, to taste something is to fully experience it to... to get the full experience, not a partial, not... not a small sliver, but the full experience in its entirety. But look, what it does say we see about Christ, it breaks it up weird here, it says, we see Him who was made a little lower for death. What do we see him? We see him crowned with glory and honor. Jesus is better, because He was the man, He was the perfect Adam as it were, who stepped into the world and all things came under his subjection. He is better, because He is crowned with glory and honor. We read that last chapter it told us that after His work here, that He went and sat down at the right hand of the Majesty on high. He is crowned with glory and honor. Think of that. The one that we serve is not laying in the ground somewhere. In fact, you will never find His bones, you'll never find anything that could have once been His bones because He rose. He is not somewhere suffering right now. But He is glorified. He has a crown on Him. When we think about what He did here, you know, He is the one person who never had to taste death. What makes Jesus better is that we have to taste death. We have to go through that. But He did not. But He made himself to be lower than the angels so that, by the grace of God, He should taste death for you. That he would experience what God never needed to experience for us. It tells us that it became Him or it was pleasing to God, remember here Jesus is God, this verse, the next portion of this verse, is talking about Jesus, for whom are all things and by whom are all things? Okay? All things exist for Christ, for his pleasure. This earth, us, the animals on it, we exist for His pleasure. The stars, the nebulae, the whole creation exists for Him, and by Him do they exist. It had become Him, in bringing many sons, in bringing us to glory, the captain of our salvation should be made perfect through suffering. A few things here it says many sons unto glory, we need to remember the gospel is not everybody. Okay? Many sons is not inclusive, it's not all, it's not and bring in all the children of the earth to glory. This is an inclusive statement. This is inclusive to all of those who would follow Jesus gets brought to glory, but the captain of their salvation made perfect their suffering.

Why is it fitting for Jesus to bring us into salvation through suffering? It is fitting because the penalty, the wages, the reward, as it were, for our sin and works is death. So it was fitting that God came to meet us where we are, He met us in our need. He met us in death and tasted it fully so that we will not taste eternal death. As we read through this, we can come up with a million reasons why Jesus is better. But as we continue to read, we see another thing that makes Jesus better especially better than us. Verse 11: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren," Think about that. So He who sanctifies and those who are sanctified, are of God. Okay, Jesus, by the will of God sanctifies US and US, by the grace of God are sanctified. But look what it says about Jesus, He is not ashamed to call you His brother, or His sister. How many of us have a family member, a brother, a sister, an aunt or an uncle, a cousin, somebody in our family, who should be called our brethren, that we are ashamed to call our family? That we are ashamed to say I am related to them? How many people are there that we won't claim in our life because we are ashamed of them? But we are shameful. That's who we are. We're shameful in our actions, and our disobedience to God and our sin. And Christ deserves to be ashamed of us. But it said, He says, "I am not ashamed to call you my brother. I am not ashamed to say he's with me." Although he definitely deserves that he doesn't. I find it this mystery, as it were, that God who has been

so offended by us says, "I'm not ashamed of you. I'm not ashamed to call you my brother! To call you my son or my daughter or my sister." But we need to contrast this to something He says that He is not ashamed of those who are not ashamed of Him. What's He say in Matthew 10:32, He says, "Confess me before men, and I will confess you before the Father." He says, "If you're not ashamed of me, I'll confess you, I have no shame in you." But He says He does have shame in those who are ashamed of Him. He says, "If you deny me before men, I'll deny you before the Father." He says, "I am ashamed of those who are ashamed of me, but I have no problem calling those who love me my brother." He goes further, verse twelve, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." What we see here is that Jesus says, "I am putting myself on their ground, on their footing, I am becoming like them, I'm with them." It's not just that He's not ashamed of us, but He is willing to become like us. He is willing to experience what we experience. He is willing to say, "I'll put my trust in the Father, but I'm with them. I'm here in their congregation." He will declare the Father unto us. He's in our midst.

The rest of this chapter tells us why in verse 14, He says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" It's because we have flesh and blood that Christ took on flesh and blood, He became as we were. But it's with a purpose. He says, "that through death," we have to experience death but we can't destroy it because we deserve it, but a perfect God through death, "he might destroy him that had the power of death, that is, the devil;" He needed to become like us so that He could destroy the devil. But what makes... what makes Jesus better is not that He needed to do it, in order to destroy the devil, but that He did destroy the devil. He says, "to deliver them who through fear of death were all their lifetime subject to bondage." Who is afraid of death? Perhaps the better question is who is not afraid of death? Because the reality is, all men are afraid of death. And there are a lot of people who will deny being afraid of death, but try talking about it with them, they avoid the subject. It's avoided because it's inevitable, and we fear dying. Why do we fear dying though? It's instilled in us because we were never created to die. But we are in bondage to that fear. But He says that in destroying death, and destroying he who has the keys to death, that He could deliver us who are in bondage to it. Those now in Christ Jesus, have no fear of death. We shall not die. Though we shall shed the flesh that we walk in, we shall not die. We shall not go to the pits of hell, but we shall live and we shall live in the kingdom of God. Because He took on flesh, it says that He became a partaker of flesh and blood, that He tasted death and that He destroyed it.

Look at this, it says, verse 16, "For verily he took not on him the nature of angels;" He didn't take on angelic being; He didn't become like them, "but he took on him the seed of Abraham." He became like us. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." So it says here, that in all things, it behoved Him to be made like us for all reasons. He defeated death for us by tasting of it. He can now be merciful to us because He was like us. He went through what we went through. It says that He can be a faithful high priest in things pertaining to God. Jesus is the best High Priest we've ever had. Why don't we have high priests today? Why isn't that office there? As we learn about the Old Testament tradition, especially the.... the Levite tradition, there

could only be at any time one high priest. We don't have a High Priest anymore, because Jesus Christ will never die again. So He is the High Priest, and He is the faithful High Priest. He is the perfect priest who can make reconciliation for the sins of the people. In the Old Testament, you needed a priest to intercede for you in the temple for your sins, to intercede between you and God. But Jesus Christ can reconcile our sins with God because He had been suffered, not only was He suffer... did He suffer being tempted, He's the perfect man because He never succumbed to those temptations, He never sinned. But as a result, He can succour them, us that are tempted, He can help us through it.

So Jesus, to recap today, Jesus is the better gospel, the better message, He is a great salvation who has witnessed. Jesus is the better man who lived perfectly, who could do what we could not do, what we were designed to do and failed to do. Jesus is the better High Priest, the better intercessor, and the better counselor than what we can find here. And we can take comfort in the fact that He had become like us, so that He could be merciful to us. If you were listening to my voice tonight, if you were thinking at all, about death, I told you guys to remember that, as we talked about death, if you were at all, realizing that you are afraid to die, then I can tell you right now you don't need to be. I can tell you that Christ did come, He did live and He did die for us. I can tell you that God does testify of His gospel. I can tell you that Christ died for you to live. He died for you to live. And you do not need to be afraid. Remember what the chapter here said in verses two and three? That if the message, if the law handed down through messengers, was legally binding and had it's just... it's just payments, it's just rewards, how can you escape? How will you escape judgment if you neglect this? So don't neglect it, because Jesus is better! He's better than death. He is better than hell. Accept the work that He did for you. It begins with believing in your heart that He is God in the flesh; with believing that you need a savior because you can't save yourself; with believing that He died and rose and then confess Him. Remember, He says today, we read it today, He is not ashamed to call you His brother, you just need to not be ashamed of Him. So if you are ready to confess Him, if you are ready to stop fearing death but to know that you are walking into life, please say the beginning of our prayer with me. Recite it and then afterwards, let us know. Let's pray.

Father, God, Lord Jesus, Lord, we thank you and praise you. Lord, we thank you that as sinners we can approach you knowing we cannot save ourselves, knowing that you should be ashamed to talk to us, to be ashamed to know us or identify but also knowing that you became like us, Lord. That you took on the flesh and blood that we are and that you died, so that you could intercede for us and have mercy so that you could be a faithful high priest. And so Lord, I confess you I am not ashamed to call you my Lord. Lord, I will shout your name from the rooftops, I will share your name with my neighbor. I just want you in my life. Lord as we part we just thank you that you are better. We thank you that you were better than us. We thank you, Lord, that you did not succumb to sin, but that you can help us through it as a result. And we thank you Lord, that you can identify with us that, you know what we feel, what we went through. Lord, you even know death that we will go through. So Lord, I thank you for being better. I thank you for your gospel which is better than the law and I thank you for your salvation, which is better than death and judgment. Lord, we love you and we hope and desire to glorify you in all of our doings. In Jesus name we pray, Amen.

Amen.

Did it go all the way through Shawnee?