



Hebrews 2:5-18 Jesus is our Great Salvation

Summary: The world is not the way it was meant to be, but Jesus came to fix it and heal us in the process.

We have good news to talk about this morning, good things that God has done and is doing, and how it all affects your life. I hope, and I've been praying, that you will walk out of here filled with a real understanding of yourself and the world and God, filled with hope as you consider what He has done for you in Jesus Christ.

We're studying the book of Hebrews, and the central message is: God is speaking – through Creation, through conscience, through Scripture and the Holy Spirit, and in Jesus. And what is He saying? Come back. That's the core of the message. It takes a thousand forms and happens a million times, but the essence of God's message is: "Come back." "Come back to Me, because Jesus is better."

So this morning, as we dig deeper into the book, we see a description of what life was meant to be like and what God has done to fix it – a description in other words, of the salvation we were warned not to neglect last week. Read with me:

Hebrews 2:5 For He has not put the world to come, of which we speak, in subjection to angels. 6 But one testified in a certain place, saying:

"What is man that You are mindful of him,
Or the son of man that You take care of him?
7 You have made him a little lower than the angels;
You have crowned him with glory and honor,
And set him over the works of Your hands.
8 You have put all things in subjection under his feet."

This was the plan. Go back and read just the first few pages of your Bible and this is what you find. God created the world and everything in it – God created galaxies and stars: blue, white, yellow, orange, red; dwarf, giant, supergiant, hypergiant along with planets and moons and black holes. He created the oceans and rivers and lakes, the mountains with valleys and peaks. He created dogs and whales, lizards and goats; kiwis and tomatoes, trees and plants. He created everything and then, He created us.

And said to the first humans – "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth" (Gen 1:28). In other words, "I'm putting ya'll in charge - have fun, have kids, explore this place, and make cool stuff." We were meant to harness and develop *everything* on this planet. And the text makes that super clear:

Hebrews 2:8 (cont.) For in that He put all in subjection under him, He left nothing that is not put under him.

We were meant to be crowned with glory and honor, rulers of the earth and everything in it. All things were to be subject to us - **fill the earth and subdue it; have dominion over it**. This was God's intent; this was His plan. This was His generous gift to us. But that's not what we see today as our passage goes on to confirm.

Hebrews 2:8 (cont.) But now we do not yet see all things put under him.

What happened? What went wrong? God said human beings, you and I, were supposed to rule and reign over the earth, we were supposed to be in charge. We were meant to be crowned with glory and honor, **a little lower than the angels**, but still ruling over everything as we followed God and His original design.

But we didn't, and so we don't. We choose self. We choose sin. We know what God says and we choose to do what we want instead. That's called sin, and it brought about the curse – we surrendered our crowns and became enslaved to our competing desires, the influence of Satan, and the effects of a broken world.

So now, instead of ruling and reigning, we're fighting, squabbling and suffering. Instead of having dominion over the earth, our cities are destroyed by earthquakes and tsunamis and tornadoes. Our lands are ravaged by famine and drought and fire. Instead of ruling over the animal kingdom the entire world is trying to resist and contain a microscopic virus which, ironically enough, is shaped like a crown, or a corona in Spanish, a Corona virus reminds us all that we are not in charge.

All of which proves that no matter how advanced we think we are, the truth is, we're physically, mentally, and emotionally fragile, frustrated by circumstances we can't control, afflicted by the powers of darkness, slaves to sin, defeated by temptations and we live our entire lives afraid of death in all its various forms.

We're afraid of actual death of course, but we also fear dying socially – experiencing rejection because of something we did or didn't do, or who or what we are. We're afraid of a professional death – being fired, losing our job, position, or contract, or working hard to earn a degree or credential and finding nowhere to use it. We're afraid of financial death, losing money or material wealth due to mismanagement, a dip in the market, or the choices of someone else.

And so, we work hard to solve problems, to build things that will help us, to create policies that will protect us. We craft laws, we elect parties, we legislate and order and command. We build hypersonic missiles and supersonic fighters, we carry supercomputers in our pockets and purses, we develop quantum computing and 3D printers, we transplant organs from one human being to another, we develop vaccines and artificial limbs made of carbon-fiber.

It feels like we're regaining control, asserting our dominion over the earth, controlling the chaos and then ... we die. No matter what you conquer in this life, you're destined to be a carcass, a cadaver, a corpse. You will die and instead of ruling over all things, you will be buried six feet under all things, or spread around all things as the wind carries your ashes.

John Piper said:

Whatever we have been able to conquer as human beings, we have not conquered death. It triumphs everywhere. It strikes babies and teenagers and young adults and mid-lifers and older people. It scoffs at our medicines and surgeries and diets and vitamins and exercise programs. When all is said and done, rocket scientists die. Politicians die. Doctors die. Professors die. Nobel prize winners die. The rich die and the poor die. The good die and the evil die. Farmers die. Bankers die. Carpenters die. Computer programmers die. And preachers die.

In other words, the world is broken. Things don't work the way God originally designed. And if the story ended there, it would be a tragedy, but it would still make sense – God tried to give us something good and we broke it, and we continue to break it every time we choose self. But, praise God, the story does not end there. Not only does God give us what we broke in the first place, He works to redeem and renew what we destroyed. So,

Hebrews 2:8 (cont.) ... we do not yet see all things put under [humanity].
9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

God humbled Himself and put on flesh to save us. We spoke about how radical and how important this is two weeks ago. That Jesus, set aside His glory in Heaven, came to earth, and became **a little lower than the angels** in order to save us. And that is a really, really, big deal. Because, it means that God did not outsource our salvation. He didn't tell one of the angels to do it. He didn't create someone, some super human, to do it. He did it Himself. That is super important for you to know.

When we break our relationship, only God can fix it, and He does. He is personally involved in repairing your life, in resuscitating your soul, in redeeming you for eternity. He didn't have to do it that way, but He did. It's meant to be overwhelming, it's meant to be gratuitous, it's meant to be excessive – it's meant to show us love, mercy, and kindness, while also completely satisfying the demand for justice.

Jesus enters into our defeated condition and shows us what life was meant to be. When you read the Gospels you see Him in fellowship with the Father and in complete control of the world. You see the role Scripture and prayer played in His life. You find Him regularly praying for people, with people, and by Himself. Short prayers, long prayers, formal prayers, spontaneous prayers – in fact, the one thing we find His disciples asking Him to teach them to do, was how to pray. They knew He was in relationship with the Father.

But you also find Him demonstrating complete dominion over the world, everything in it, and everything that had gone wrong with it. When you read the Gospels, Jesus is in command of the fish of the seas, the beasts in the wilderness, the storms on the sea and the wind. He heals the ill and the injured, quiets crowds, disperses mobs, and defies powerful bullies. He has the authority to cast out demons and call the dead back to life. He shows us what it means to rule and reign, to have dominion, even in our broken context.

And then you see Him mistreated, abused, murdered. The One who came to our aid, who came to help us and heal us, the One who only and ever did genuine good for people, including those who did not deserve or earn it, or even seek it because they could not imagine it was possible - He came to them and did good for them.

And yet, the darkness cannot stand the violence it suffers when exposed to the light, and so, it sought to extinguish Him, to put out His light.

They schemed and maneuvered, they plotted and planned, they found a traitor and gave him a few coins. Judas sold Jesus out, and Jesus went along with it all. He did not resist when they gave Him a mockery of a trial. They could not get their witnesses to agree, couldn't make a charge stick, but they pressed on anyway. They brought Him to the political leaders, who had the authority to conduct a public execution. He wasn't convinced it was right or necessary, but he caved to their pressure, to the lobbying of his constituents.

So, those entrusted with leadership religiously and politically, Jews and Romans alike, those given positions of power and influence, committed the most human of sins, they did what they wanted to do, what was best for themselves, and they murdered the One who had come to save them.

What they didn't understand though was that it was all viewed by God as a sacrifice, just like an animal being offered up, Jesus was [the Lamb of God who takes away the sins of the world](#). He was a perfect, spotless, sacrifice – He who never did anything wrong, suffered the pains of earth, and died in our place, as our substitution, making a way for us to now become what God had always intended for us to be.

Notice the intentional union and identification with us:

[10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.](#)

[11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, 12 saying:](#)

[“I will declare Your name to My brethren;
In the midst of the assembly I will sing praise to You.”](#)

13 And again:

“I will put My trust in Him.”

And again:

“Here am I and the children whom God has given Me.”

14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. 16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

I said in the beginning that we had good news this morning. And here it is. God is speaking, calling us to come back. Calling us to receive so great a salvation, and making it possible for us to receive it by sending His Son, Jesus, to seek and save we who were lost. He is giving back to us what we lost originally: royal position and status as the children of God.

And this is revolutionary. The history of man is filled with religion. Go to any point in history, go to any nation, culture, or tribe, and religion has been there. But what you often find is a distant god or gods. So, for example the Greek and later Roman gods mainly lived in a cloud palace up on Mount Olympus. In general, they were disinterested in the lives of people - why pay attention to what was going on down here when you have it so good up there?

It's a situation we see play out in our own lives time and time again. We see someone in need and come up with a reason why we shouldn't get involved. They probably they brought that on themselves. They should have been better prepared, should have done this or not done that. They'll have to figure it out it now. Or, we think we're not the right one to help - we're busy, or we can't help everyone, or it's just not a good fit for us, right now.

This is backdrop of the story of the Good Samaritan that Jesus famously told - you see someone in need, do you stop and help or not?

Well, praise God, when He saw us in need, He stepped in, got dirty, experienced pain and suffering, and helped:

Heb 2:14 ... He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.

My friends, do not miss this beautiful, wonderful, encouraging news: God knew we needed help, *and He came*. He didn't send an angel. He didn't turn His back. He came down and defeated death.

He is [the captain of our salvation](#). The idea here is one who leads, originates, opens the way, forges the path. It's leadership from the front, "Follow Me!" He calls as He clears the way, and remains with us as we go.

He identifies with us. Our God is not distant. He is not the great sky god somewhere up there, He is Immanuel, God with us and He calls you friend, calls you brother, or sister.

He wants to have relationship with you, not just bail you out of bad situations, but walk with you through them. Do you see this in Scripture? I want you to see this so that you might, hopefully, maybe, begin to believe it – He gives you hope and gives you [aid](#).

He [releases you from bondage](#). He gives you strength, wisdom, courage, direction, and spiritual gifts for daily life. He surrounds you with the church, fills you with His Spirit and invites you to come boldly before His throne.

Look with me please at verse 11 – my heart is heavy for you to know this, receive this, let this truth settle deep, deep down in your soul. If you have a pen or pencil or highlighter, you're going to want to mark this: [He is not ashamed to call them brethren](#).

Let that sink in to you. [He is not ashamed to call them brethren](#).

Jesus Christ is not ashamed of you. You may be ashamed of yourself. Your old friends may be ashamed of you. Your family may be ashamed of you, maybe disowned you, maybe kicked you out, mock you, mistreat you, belittle you. Maybe it's your coworkers or your boss, your teammates or your teacher. Whoever it is, it's not Jesus.

May the Spirit of the Living God minister this truth to your soul, press it in and let it settle: Jesus Christ is not [ashamed](#) of you. He comes to you, calls to you, says let Me in, and I'll hold you up.

You hear a lot of things at church, a lot of things said a lot of different ways, but let's shove all the clutter to the side for a minute and just stare really, really hard at this, let this one thing soak in – life is a mess, you're surrounded by pain and suffering – frustration, fighting, friction – but this is not what God planned, it's broken, and He came to fix it.

Do you get the fact that the whole of the Christian faith is one big effort to tell you that God wants you to be with Him? Everything else we do is derived from this central truth – God wants you to be close to Him. Really, truly, wants you to be close to Him and not walk away. He comes to you, suffers for you and with you, and He [is not ashamed to call](#) you His own.

Some of you just need to write this down and keep coming back to it – Jesus is not ashamed of me. He comes to me, cleanses me, helps me and heals me. Jesus is not ashamed of me.

And then look at this:

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

You were distant from God. Maybe you *are, still*, distant from God – Jesus comes to lead you close. The Holy Spirit ministers to you calling you close. God wants you near.

He is **merciful and faithful**. Mercy means not getting what you do deserve. You hurt other people. You lie. You say terrible things. You look at people with a heart full of lust. You have terrible thoughts that roll through your mind. You feel things you don't want to feel. You do things you don't want to do. You're selfish and self-centered. You sin. You deserve judgment. You deserve to be punished and spurned by a Holy God. That's justice.

But mercy triumphs over justice. God stares right at your sin. He sees them all. He doesn't minimize them or write them off. He sees what a terrible human being you are. And then Jesus says, 'I'll take care of that. All of that. I'll pay the cost.' And He shows you mercy - you don't get what you do deserve.

And more than that, He's **faithful**. You can count on Him. He's not going to stop helping. He *is not* ashamed of you. He *will not be* ashamed of you. He comes to you and calls you closer. He *wants* to be seen with you.

And, He wants to help. He knows what it's like to suffer and be tempted, He wants to walk with you through it. He wants to be invited in.

You know that when you go through something difficult in life, the greatest comfort comes from those who have been through something similar. No one knows how much a miscarriage can hurt except someone else who has experienced it. No one knows what it's like to be abandoned and divorced, or to endure chronic pain, or be plunged into the depths of depression, or how hard it can be to learn or study if those things don't come easily to you, except someone else who has been there.

I don't know what you're fighting against, who you're fighting with, or what you're fighting through – it might be temptation to sin in your head or your heart, or it might be a trial to endure in your life and circumstances, I don't know what it is, and I might not be able to understand unless I've been through it myself, but this much I can tell you with confidence: **Jesus Christ has suffered and He is able to bring you aid.**

The **captain of our salvation** has made a way for us. He has come *for* us and come *to* us and **He is not ashamed of us**, He is **merciful, faithful**, and **able to aid**. He is calling out to us, 'Come back, come close.' How will you respond today?

Let's pray.



Sermon Application and Discussion Questions

Hebrews 5:5-18 Jesus is our Great Salvation

Summary: The world is not the way it was meant to be, but Jesus came to fix it and heal us in the process.

- When you hear the phrase, “the son of man” what/who do you think of?¹
- If everything in the world actually was under the dominion of man, what would be different? What evidence would you see of things being ‘right?’
 - Where do you see evidence that the world is not under the dominion of man?
 - What affect does it have on our lives?
- Where and how does the fear of death or failure shape your life?
 - What about your fears for the people you love?
 - What about other forms of a ‘little death’ like being left out or put down socially, losing financially, or failing in any endeavor?
- How did Jesus taste death for us?
 - How does knowing this affect the way you look at death and failure?
 - Have your views changed over time?
 - In what areas do you need to apply this knowledge today?
- Why is the difference between a distant and disinterested god and a present and personal god so important in your daily life?
- Have you ever felt that God was ashamed of you?
 - What could you say to someone who needed to be encouraged to believe that Jesus is not ashamed of them?
 - Does this apply to all people, or only to those who are born-again? Why?
- How have you experienced Jesus helping you in your temptations?
 - If someone you know wanted help changing their life and resisting temptation, what would you tell them to do in order to receive help from Jesus? Should they expect an instant change of circumstances?

¹ In the Old Testament this title was often used to simply mean a human being but in the New Testament Jesus frequently took the title for Himself. Therefore, commentators are divided on whether this reference from Psalm 8 should be seen as Messianic or not. According to one camp, it either refers to humankind, according to the other, it refers to Jesus in his identification with mankind, either way, the point is: creation is not under dominion as it was intended to be.