

HEBREWS: THE INFINITE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST

II. Christ's Infinite Superiority To The Angels, Hebrews 1:4-2:18

C. Christ's Infinite Superiority To The Angels In His Saving Ministry (Hebrews 2:5-18)

I. Introduction

- A. We live in an era of great need for an encouraging word amid man's discouraging spiritual failure, so a word from God on the infinite supremacy and sufficiency of His Son Jesus Christ is both desirable and fitting.
- B. The Epistle to the Hebrews provides it, and Hebrews 2:5-18 gives an encouragement in Christ's infinite superiority to the angels in His saving ministry (as follows):

II. Christ's Infinite Superiority To The Angels In His Saving Ministry, Hebrews 2:5-18.

- A. Some claim the Hebrew "sectarians of Qumran believed that the coming age would be marked by the dominion of Michael and his angelic subordinates," and if the readers of the Epistle to Hebrews were tempted to enter such a cult, the writer at Hebrews 2:5 "forcefully refutes" it, Bible Know. Com., N. T., p. 783.
- B. Also, Hebrews 2:6-18 clarifies that the people of God will be awarded this dominion in the coming age, and that by the saving ministry of Jesus Christ Whose ministry is thus infinitely superior that of angels:
 - 1. The author of Hebrews noted that God created the human race a little lower than the angels, crowning him with glory and honor in setting him over the creative works of God's hands, Hebrews 2:6-7.
 - 2. Mankind was initially put in dominion over all things (Hebrews 2:8a), a reference to Genesis 1:26-28.
 - 3. However, due to the Adamic Fall in Genesis 3:1-24, we do not yet see everything put under him, Hebrews 2:8b; Ryrie Study Bible, KJV, fn. to Hebrews 2:8.
 - 4. However, we see Christ, God's Great Deliverer for fallen man, and His ministry to save man from his low, sinful estate to a position of great glory and dominion is described in Hebrews 2:9-18 (as follows):
 - a. Jesus was made a little lower than the angels as were other men (Hebrews 2:9a) for the purpose of experiencing suffering and death, and He has since been crowned with glory and honor, that He by God's grace might taste of death for everyone, Hebrews 2:9b.
 - b. God, for Whom and by Whom are all things, found it fitting to make Jesus, the Captain of the salvation of those He would save, a perfect Representative of them through having Him suffer, Hebrews 2:10.
 - c. Indeed, Christ Who sanctifies and those people whom He sanctifies are all of the same family, whereby Christ is not ashamed to call those He saves His spiritual brothers, Hebrews 2:11-13 NIV.
 - d. Just as those people Christ came to save are partakers of flesh and blood as human beings, Christ also partook of a human nature and flesh that through His substitutionary death He might destroy the devil who had power over fallen man's death, Hebrews 2:14.
 - e. Christ could thus deliver those who through the fear of death had been all their lifetimes subject to bondage to fear, Hebrews 2:15. The author of Hebrews notes that Christ did not take on the nature of angels to save angels, that God does not save fallen angels, but He took on the seed of Abraham to save man through Abraham's seed in accord with the Abrahamic Covenant of Genesis 12:1-3; Hebrews 2:16.
 - f. Jesus thus had to be made like His human brothers in every respect to become a merciful and faithful high priest in the service of God to make propitiation of God's wrath against man's sins, Hebrews 2:17.
 - g. Indeed, because Christ Himself suffered when tempted, He is able to help those who are being tempted of His people whom He saves, Hebrews 2:18.
- C. Though the author does not state it, he clearly implies from the context that this saving ministry of Christ is infinitely superior to that of angels toward us, for angels can only minister to be of limited help to believers under God's direction (Hebrews 1:14) where Christ actually **became** incarnated in human flesh and nature to taste of death and thus save men from hell only to minister to as their faithful and merciful High Priest.

Lesson: *In infinite superiority over angels, Jesus Christ did not merely minister to help us in limited ways like angels that are sent forth to help us under God's direction (Hebrews 1:14), rather, Christ BECAME God INCARNATE, God in the flesh, that He might substitutionally die on the cross to propitiate the wrath of God against us and our sins that He might justify us, and then minister to us as our faithful and merciful High Priest.*

Application: *(1) Since Christ's ministry toward us is infinitely superior to that of angels, may we not become preoccupied with angels as have some cultists (Joseph Smith in Mormonism and Muhammad in Islam), but focus on our All-sufficient Savior. (2) May we rely on Christ as our merciful and faithful High Priest before God.*