

**Jesus; One of Us!**  
**Hebrews 2:5-18**

**Intro:** We are back on our series in the book of Hebrews today after taking a break for a couple of our missionaries to visit with us, vacation and a look at the DaVinci Code. Just to recap we first looked at the fact that the **message of Jesus was a better message than that of the prophets and patriarchs that came before Him. Then we looked at the fact that Jesus was a better messenger than those who came before him. Thirdly, we looked at a warning; the writer of Hebrews warns us, at the beginning of chapter 2, that because Jesus has a better message and He is a better messenger that we better listen to what he has to say.**

Today the writer goes back to explaining why Jesus is so much better than angels, a theme he began to establish back at the end of chapter 1 when he was telling us the Jesus is a better messenger than the angels. In our passage today the writer is explaining why Jesus' humanity was a vital part of God's master-plan not an obstacle. What the writer is actually saying is that, even though Jesus is God, He also was "**one of us**".

**[Read Heb 2:5-18/pray/dismiss Jr. Church]**

For the first two weeks of June we discussed aspects of the *DaVinci Code* and its impact on the culture of today. Today I am not going to preach another message on the Da Vinci Code, rather I am going to speak about the one topic that the men like Dan Brown have so much trouble understanding—the humanity of Jesus Christ.

John, in his gospel says "***In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us...***" John 1:1, 14 Paul tells us in Philippians 2:5-8 "***Let this mind be in you, which was also in Christ Jesus: <sup>6</sup>Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup>But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; <sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.***" This joining of God and man is called the Hypostatic union. According to *The Moody Handbook of Theology* this union is "***...the term used to describe how God the Son, Jesus Christ, took on a human nature, yet remained fully God at the same time. Jesus always had been God, but at the incarnation Jesus took on human flesh - He became a human being. The addition of the human nature to the divine nature is Jesus, the God-man.***" It goes on to say, "***The doctrine of the hypostatic union is an attempt to explain how Jesus could be both God and man at the same time. It is ultimately, though, a doctrine that we are incapable of fully understanding.***"

It is this union of God and Man that makes books like *The Da Vinci Code* so believable to the lost world—they cannot understand in their finite minds how Christ was anything but a human being. The Gnostics rejected this idea because they did not believe that a Holy God could be united with a sinful man—they saw Christ as only human. There are others who see Christ's human form as not real, He was only a Spiritual being that appeared for a little while—they see Christ as only God. But is this aspect of Christ's humanity and its necessity to fulfilling God's ultimate plan our passage addresses today.

The fact that angels are "ministering spirits" without human bodies would seem to give them an advantage over Jesus Christ who had a human body while He ministered on earth. (Today He has a glorified body that knows no limitations.) The writer gave four reasons that explain why our Lord's humanity was neither a handicap nor a mark of inferiority.

**1. HE HAD TO BE HUMAN TO TAKE BACK WHAT WE LOST IN THE GARDEN Vv. 5-9**

A Beginning in the last half of verse 6 we find a quote from Psalm 8:4-6.

- 1) When God created the first man and woman, He gave them dominion over His Creation "***And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. <sup>27</sup>So God created man in his own image, in the image of God created he him; male and female created he them. <sup>28</sup>And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and***

**have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**

**And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. <sup>30</sup>And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.**

**And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day** (Gen. 1:26-31).

- 2) If you read the entire Psalm you will see that David marveled that God would share His power and glory with feeble man!
- 3) Man was created **“a little lower than the angels”** (and therefore inferior to them), but man was given privileges far higher than the angels.
- 4) God never promised the angels that they would reign in **“the world to come”** (V.5).

B But there is a problem it's obvious that man today is *not* exercising dominion over creation.

- 1) Certainly man cannot control the fish, fowl, or animals.
- 2) In fact, man has a hard time controlling himself! **“But now we see not yet all things put under him”** (V.8).

C **“But we see Jesus!”** (V. 9)

- 1) He is God's answer to man's dilemma.
- 2) Jesus Christ became man that He might suffer and die for man's sin and restore the dominion that was lost because of sin.
- 3) When our Lord was here on earth, He exercised that lost dominion.
  - (a) He had dominion over the fish (Matt. 17:24-27; Luke 5:1-11; John 21:1-11),
  - (b) Over the fowl (Luke 22:34, 60),
  - (c) Over the wild beasts (Mark 1:12-13),
  - (d) Over the domesticated beasts (Mark 11:1-7)
  - (e) He even had dominion over the nature:
    - (1) Calmed the storm (Mark 4:35-39)
    - (2) Cursed the fig tree (Mark 11:13, 20)
- 4) As the last Adam (1 Cor. 15:45), Jesus Christ regained man's lost dominion.

D Today, everything is under His feet Eph. 1:20-23 tells us that when Christ was raised from the dead God **“...set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.”**

E Man was **“crownedst ... with glory and honor”** (V. 7), but he lost his crown and became the slave of sin.

- 1) Jesus Christ has regained that **“glory and honor”** (V. 9), and believers today share His kingly dominion **“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, <sup>6</sup>And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen”** Rev. 1:5-6 tells us.
- 2) One day, when He establishes His kingdom, we will reign with Him in glory and honor.
- 3) Jesus Christ did all of this for us—for lost sinners—because of **“the grace of God”** (V. 9).
- 4) If He had not become man, He could not have died and **“taste[d] death [experienced death] for every man”** (V. 9).
- 5) It is true that angels cannot die; but it is also true that angels cannot save lost sinners and restore man's lost dominion.

F So As you can see Christ had to become a human so he could take back the dominion we once had over all creation.

## **2. HE HAD TO BE HUMAN SO HE COULD TO BECOME THE CAPTAIN OF THEIR SALVATION Vv. 10-13**

A Christ is not only the Last Adam, but He is also the Captain of salvation.

- 1) That word Captain literally means **“pioneer—one who opens the way for others to follow.”**
- 2) Christ gave up His glory to become man.
  - (a) He regained His glory when He arose and ascended to heaven.
  - (b) Now He shares that glory with all who trust Him for salvation (John 17:22-24).
  - (c) He is bringing many sons and daughters to glory!

- B Christ is united to us, and we are united to Him: we are spiritually one.
- 1) In fact, we are His **“brethren”** (V. 12).
  - 2) The writer quotes Psalm 22:22—a messianic psalm—in which Christ refers to His church as His brethren.
  - 3) This means we and the Son of God share the same nature and belong to the same family!
  - 4) What a marvel of God’s grace!
- C The writer of Hebrews also quoted Isaiah 8:18.
- 1) The immediate reference, of course, is to the Prophet Isaiah and his unique sons who were given significant names (see Isa. 7:3; 8:1-4).
  - 2) But the ultimate reference is to Jesus Christ.
  - 3) Not only are believers His brethren, but we are also His children: **“Behold I and the children which God hath given Me”** (v. 13).
  - 4) If Jesus Christ had not come to earth and become man, He could not take us from earth to share in His glory.
  - 5) The Incarnation, Crucifixion, and Resurrection must go together.
  - 6) They all lead to glory.
- D One phrase in verse 10 needs to be discussed before we move on: **“Make the Captain of their salvation perfect through sufferings.”**
- 1) This statement does not suggest that Jesus Christ was imperfect when He was here on earth.
  - 2) The word translated **“perfect”** means **“complete, effective, adequate.”**
  - 3) Jesus could not have become an adequate Saviour and High Priest had He not become Man and suffered and died.
- E **So, by becoming Human He became the captain of our salvation and is able to bring many sons (and daughters) to glory.**
3. **HE HAD TO BE HUMAN SO HE COULD TAKE AWAY SATAN’S ONLY WEAPON AND DELIVER ME FROM DEATH Vv. 14-16**
- A Angels cannot die.
- 1) Jesus did not come to save angels (V. 16); He came to save humans.
  - 2) This meant that He had to take on Himself flesh and blood and become a Man.
  - 3) Only then could He die and through His death defeat Satan.
  - 4) The word “destroy” does not mean “annihilate,” for it is obvious that Satan is still alive and busy.
  - 5) The word means “render inoperative, make of none effect.”
  - 6) Satan is not destroyed, but he is disarmed.
- B In what sense did Satan have the power of death?
- 1) The final authority of death is in the hands of our God (Deut. 32:39; Matt. 10:28; Rev. 1:18).
    - (a) Satan can do only that which is permitted by God (Job 1:12; 2:6).
    - (b) But because Satan is the author of sin (John 8:44), and sin brings death (Rom. 6:23), in this sense Satan exercises power in the realm of death.
    - (c) Jesus called him a murderer (John 8:44).
  - 2) Satan uses the fear of death as a terrible weapon to gain control over the lives of people.
    - (a) His kingdom is one of darkness and death (Col. 1:13).
    - (b) We who trust in Jesus Christ have once and for all been delivered from Satan’s authority and from the terrible fear of death.
    - (c) The death, burial, and resurrection of Christ have given us victory! (1 Cor. 15:55-58)
- C Jesus Christ did not take on Himself the nature of angels in order to save the fallen angels (2 Peter 2:4; Rev. 12:7-9).
- 1) Instead, He stooped lower than the angels to become Man!
  - 2) And not just “man” in general; but He became a Jew, a part of the “seed of Abraham” (V. 16).
  - 3) The Jews were a despised and hated race, and yet our Lord became a Jew.
4. **HE HAD TO BE HUMAN TO BE A SYMPATHETIC HIGH PRIEST Vv. 17-18**
- A Being pure spirits who have never suffered, the angels cannot identify with us in our weaknesses and needs.
- 1) But Jesus can!
    - (a) While He was here on earth, Jesus was **“made like unto His brethren”** in that He experienced the sinless infirmities of human nature.
    - (b) He knew what it was to be a helpless baby, a growing child, a maturing adolescent.
    - (c) He knew the experiences of weariness, hunger, and thirst (John 4:6-8).
    - (d) He knew what it was to be despised and rejected, to be lied about and falsely accused.

- (e) He experienced physical suffering and death.
- (f) All of this was a part of His "training" for His heavenly ministry as High Priest.
- B If you want an example of a man who was not a merciful and faithful high priest, then read the account about Eli (1 Sam. 2:27-36).
  - 1) Here was a high priest who did not even lead his own sons into a faithful walk with God.
  - 2) Eli even accused brokenhearted Hannah of being drunk! (1 Sam. 1:9-18)
- C Jesus Christ is both merciful and faithful:
  - 1) He is merciful toward people and faithful toward God.
  - 2) He can never fail in His priestly ministries.
- D He made the necessary sacrifice for our sins so that we might be reconciled to God.
- E He did not need to make a sacrifice for Himself, because He is sinless.
- F But what happens when we who have been saved are tempted to sin?
  - 1) He stands ready to help us!
  - 2) He was tempted when He was on earth, but no temptation ever conquered Him.
  - 3) Because He has defeated every enemy, He is able to give us the grace that we need to overcome temptation.
  - 4) The word "succour" (V. 18) literally means **"to run to the cry of a child."**
    - (a) It means **"to bring help when it is needed."**
    - (b) Angels are able to serve us (1:14), but they are not able to succour us in our times of temptation.
    - (c) Only Jesus Christ can do that, and He can do it because He became a man and suffered and died.
- G It might be good at this point to explain the difference between our Lord's ministry as High Priest and His ministry as Advocate (1 John 2:1).
  - 1) As our High Priest, our Lord is able to give us grace to keep us from sinning when we are tempted.
  - 2) If we do sin, then He as our Advocate represents us before the throne of God and forgives us when we sincerely confess our sins to Him (1 John 1:5-2:2).
- H Both of these ministries are involved in His present work of intercession; and it is this intercessory ministry that is the guarantee of our eternal salvation (in Heb. 7:25 it is **"to the uttermost"**—i.e., eternally—and not **"from the uttermost"**).

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**Conclusion:** You cannot help but be amazed at the grace and wisdom of God. From a human point of view, it would seem foolish for God to become Man; yet it was this very act of grace that made possible our salvation and all that goes with it. When Jesus Christ became Man, He did not become inferior to the angels, for in His human body He accomplished something that angels could never accomplish. At the same time, He made it possible for us to share in His glory!

He is not ashamed to call us His brothers and sisters.  
Are we ashamed to call Him "Lord"?  
After all He is one of us!!!