

JESUS IS NOT INFERIOR BECAUSE OF HIS HUMANITY [HE.2:5-18]

Because angels are “ministering spirits” without human bodies would seem to give them an advantage over Christ who took on Himself a human body while he ministered on earth. The writer of Hebrews gave us four reasons why our Lord’s humanity was not a handicap or a mark of inferiority.

The Son’s Humanity Enabled Him:

1. To Regain Man’s Lost Dominion (2:5-9) — True Representative of Mankind

- Man was given higher privileges than the angels. God did not promise that angels would reign in “the world to come” (2:5)
- Man today is not exercising dominion over creation. “But now we see not yet all things put under him” (2:8)
- Jesus is God’s answer to man’s dilemma. “But we see Jesus” (2:9) who died for man’s sin and restored what was lost because of sin.
- During Christ’s life on earth He exercised that lost dominion. He demonstrated, for example, dominion over fish (Mt.17:24-27; Lk.5:1-11; Jn.21:1-11), and fowl (Lk.22:34, 60). The real fulfillment, that is regaining our dominion, will be in the Millennial (Messianic) Kingdom.
- As the Last Adam (1Co.15:45) Christ regained man’s lost dominion.
- Man was given dominion over the earth (Ge.1:26-30), but became a slave of sin (Ge.3). Christ regained that glory and honor (2:9).
- Christ’s ministry for man is based on “the grace of God” (2:9).
- If Christ did not become man He could not have tasted death for every man (2:9) as a true representative of mankind.

2. To Bring Many Sons to Glory (2:10-13) — True Substitute for Mankind

- Christ is not only the Last Adam, but is also the Captain of our salvation (2:10). Captain means, “pioneer, one who opens the way to followers”.
- Christ now shares His glory with all who trust Him for salvation (Jn.17:22-24).
- We share the same nature with the Son and belong to the same family as “brethren” (Hb.2:11-12; 2Pe.1:4)
- The Son could not have become an adequate Savior and High Priest if He did not become Man, suffer, and die.

3. To Render Inoperative the Devil and Deliver Us From Death (2:14-16)

- The Son did not come to save angels (2:16), but He did come to save mankind.
- The Son had to take on Himself flesh and blood and become a Man to deliver us from death (2:14).
- The word “destroy” (2:14) means “render inoperative” or “make of none effect”, not annihilate.
- In what sense did Satan have the power of death? Satan can only do what God permits (Jb.1:12; 2:6). God alone has the final authority on death (Du.32:39; Mt.10:28; Re.1:18). Satan is the author of sin (Jn.8:44), and sin brings death (Ro.6:23). Thus, in this sense Satan exercises power in the realm of death. He can demand death when we sin.
- Satan uses the fear of death as a weapon to control the lives of people (Cl.1:13). Christ’s death, burial, and resurrection gives us the victory over death (1Co.15:55-58).
- The Son did not take on Himself the nature of angels to save them (2Pe.2:4; Re.12:7-9). He stooped lower than the angels to become Man!

4. To Be a Sympathetic High Priest to His People (2:17-18)

- Angels as pure spirits have never suffered, and cannot identify with us in our weaknesses. But Jesus can!
- Jesus experienced the helplessness as a baby, a maturing adolescent, hunger and thirst (Jn.4:6-8), and weariness. He knew what it was to be despised, and falsely accused. This was His training ground for His heavenly ministry as High Priest (2:17) on our behalf.
- “Succour” means to “to run to the cry of a child”. Angels are able to serve us (1:14), but they are not able to “succour” us in times of temptation.
- As our High Priest the Son is able to give us grace to keep us from sinning when tempted.

Christ as High Priest

To help us when we are tempted to sin

Christ as Our Advocate

If we do sin, He represents us before the Throne of God and forgives us when we confess our sins to Him (1Jn.1:5—2:2)