

GOD'S FINAL PURPOSES IN THE INCARNATION OF THE SON

HEBREWS 2: 5-18 Angels, Man, the Son of Man: Dominion In God's World

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This paragraph contains five reasons for the Son taking humanity to Himself.

1. Reason #1 The Son became man to win back for man dominion over the inhabited earth: this required His substitutionary death for every man, v. 5-9.

The Logic

- Authority over the inhabited earth to come is not committed to angels, v 5
- Authority over the original earth was committed to man, v 6-8a; Psalm 8:4

THE PROBLEM: WE DO NOT SEE THIS SUBJUGATION! WHY???
WHAT DO WE SEE EMPIRICALLY?

- Authority was lost, since it is obvious that all things are not now under man, v.8b
- Authority is regained in Christ, who died, but now is alive & crowned with glory, v9
- Christ shares this glory with them who are is, v 10-13.

Note: He tasted death for everyone: also taught in 1John 2:2; 2Cor. 5:14, 19; 1Tim. 2:6; 2Pet.2:1; Rom. 5:18. 2Pet. 3:9.

2. Reason #2 The Son became man that He might render powerless the one having the power of death, the Devil, v14.

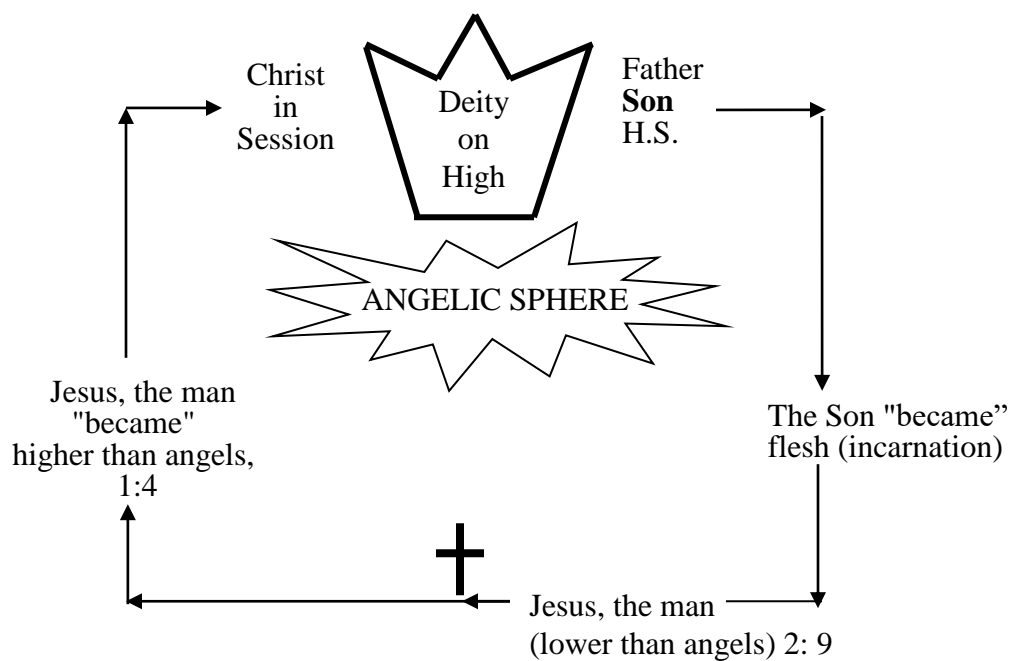
3. Reason #3 The Son became man to free men from the fear of death, v15.

4. Reason #4 The Son became man in order to serve believers as a merciful and faithful High Priest, v17a.

5. Reason #5 The Son became man in order to make propitiation for sin, v17b-18.

***“propitiation”* = “to make expiatory satisfaction for sins” FROM GOD'S POINT OF VIEW!**

THE SON as the MAN-CHRIST-JESUS exalted higher than ANGELS



CHRIST AS THE “SON” IN HEBREWS 1-7

1. 1:1,2 In the opening verses of Hebrews, the Son is introduced as the Son of God through whom God has spoken His final revelation to man. The Son is contrasted with various forms of Old Testament revelations that came through the prophets.
2. 1:5-8, 13 The Son is contrasted to angels. God never said to any angel, “*Thou art my Son, this day have I begotten you*” nor, “*I will be to Him a father and He shall be to Me a Son.*”
3. 3:5-6 The Son is set in contrast to Moses. Moses was faithful in God’s house: Christ is the Son over God’s house.
4. 4:14-15 Jesus, the Son of God, has passed into the heavens to serve as our high priest. His human name (Jesus) is used to indicate His empathy and awareness of our human weaknesses. He perfectly represents us because He took to Himself our frame.
5. 5:5-9 Christ as the Son is a priest after the order of Melchizedek in contrast to that of Aaron. He as a man is made perfect (aorist passive participle from *τελειόω* / *teleioo*) though suffering: His sufferings are in contrast to His dignity as the Son. “Though He was a Son” or “Even though being a Son, He learned obedience through the things which He suffered” (5:8).
6. 6:6 The Jewish-Christian readers are reminded that should they return to temple sacrifices, it is THE SON OF GOD that they crucify to themselves again. The dignity of His Sonship is in contrast to the shame of His crucifixion.
7. 7:2-3 The details recorded of the ancient priest Melchizedek are recorded in similitude to the Son of God.

7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.
8. 7:28 The Son who is also the Messiah, the Christ, is by an oath of almighty God appointed our High Priest, perfected for evermore, meaning: He is perfectly suited to meet every need of the believing sinner before almighty God.