

- The previous section primarily addressed the “transcendence” of the Lord Jesus, His greatness seen in His divinity and what He accomplished in receiving a Name above every name (even when he mentions the purging of sin, it is only a passing statement to get to Jesus’ sitting at God’s right hand) - **The Supremacy of Christ**
- This section addresses the subject of the Lord Jesus’ incarnation – **The Subjection of Christ**, particularly to incarnation and suffering – Why? Was this necessary? How does this make Him unique?
- One of the important things to realize about this is that God chose the most unlikely of people, monotheistic Jews, to make this claim – there is no other religious setting that this would be more unlikely (as opposed to the Greeks or Romans)

I. THE UNSEEN SUBJECTION OF THE WORLD TO COME – vv.5-8

5 For He has not put the world to come, of which we speak, in subjection to angels.

- The salvation (2:3) includes not only the forgiveness of sins, but a future world
- The greatness of this salvation is testified to by the miracles, signs, wonders, and gifts of the Spirit (2:4)
- This is a foretaste of the age to come (6:5)
- Since God has not put the age to come in subjection of the world to come to angels, then to whom has he done so?

6 But one testified in a certain place [Ps8:4-6], saying:

- Commentators disagree as to what the writer primarily intends by quoting this Psalm
- Option 1: the Psalm seen as a prophecy of Messiah
- Option 2: the Psalm

"What is man that You are mindful of him, Or the son of man that You take care of him?"

- These questions are asked in response to the Psalmist’s reflection on the night sky
- He feels man’s smallness, his transience, and how compared to what he even knew then of the universe how insignificant humanity seems
- This observation is not missed by even unbelievers who find it hard to accept that the speck of dust of earth is at the center of a kind of Divine purpose, seeing man as a mere accident of chance

7 You have made him a little lower than the angels;

- The meaning of “made him” is not in man’s original creation, but something that he is put into after the fact
- Man, in his original creation, was of great dignity and honor as being created in the image of God
- What does this being made lower mean? It seems to refer to man’s mortality, that he dies as a result of the curse

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."

- The original intention was for mankind to have dominion over all the creation
- The result of sin (insubordination to God) was that of the insubordination of the creation
- There is the present excise of dominion over the world
- There is the abuse and misuse of creation by mankind
- Is this a present reality or future? Because of the next part of the verse, the full expression of that has not yet come
- He is referring to the subjection in the “age to come”

For in that He put all in subjection under him,

He left nothing *that is not* put under him.

- The intended subjection is over all created things, including the angels
- While humanity will never be God (in the ultimate sense), this refers to the truth that in the age to come the redeemed will be image bearers of God, exercising God-like dominion as visible representations in the creation
- This is an amazing thing to imagine – what will it be like to exercise dominion over a creation that is not longer corrupted (Rom8)
- Why does it speak of this in past tense? Like much prophecy, it is a vision of the future that is so sure that it is spoken of as completed (Rom 8:30, the prophets)

But now we do not yet see all things put under him.

- Though this promise has been made, we do not yet see it; non-Christians think we are living a pipe-dream, a hope for a future Utopia and new world
- We live in this daily reality, as the curse seems to be winning daily with all of the difficulties – finally ending in the fact of our death
- We do not see this...but we do see something else

II. THE FAITH-SEEN SUBJECTION OF THE SON OF GOD – v.9-17

A. As the Ultimate Fulfillment of Psalm 8 – v.9

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.

- Jesus, His life, death, and especially His resurrection, is the fundamental reason we believe this
- He was made a little lower than the angels – How? By submitting to the ignoble reality of death
- This is the story of the God who become man, suffered rejection and death, being made lower than the angels
- But His suffering of death was not the end – the result was His being crowned with glory and honor above all
- It is because of the grace of God, His unmerited favor and gift to a rebellious people, that He experienced death

B. As the Pioneer of Salvation – v.10

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.**

- This was fitting, it was proper, because of the need to satisfy the justice of God – there needed to be a penalty paid for the breaking of God’s law
- All things were created for God and by God, and thus justice called for Him to be honored
- The imagery here is striking – it is the image of a Pioneer going before a people, sons of God
- He is like the Moses (referred to later) leading a people out of captivity into the promised land
- That promised land was one that they did not experience because of unbelief
- So Jesus passed through the suffering of death, overcoming it, so that the people could follow

C. As the Unashamed Brother – vv.11-13

**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: [Ps22:22] "I will declare Your name to My brethren;
In the midst of the assembly I will sing praise to You."**

13 And again: [Is 8:17] "I will put My trust in Him."

And again: [Is8:18] "Here am I and the children whom God has given Me."

- These Hebrew Scriptures are quoted to show that Jesus is not ashamed of His people, and that because He trusted God through the crucifixion and death, that He has a people given to Him by God who will follow into His glory
- Psalm 8 then is made possible for all who trust in God as Jesus submits to death, is resurrected, and then followed by His people into glory

D. As the Sharer of Our Human Nature – vv.14a

**14 Inasmuch then as the children have partaken of flesh and blood,
He Himself likewise shared in the same,**

E. As the Destroyer of Death and Liberator from Fear – v.14b-v-15

**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.**

- Like Moses, Jesus is the leader who is ordained by God to release His people from the bondage of death, and to destroy the Devil (think Pharaoh) through that deliverance

F. As the Helper of the Seed of Abraham – v.16

**16 For indeed He does not give aid to angels,
but He does give aid to the seed of Abraham.**

- While fallen angels are not redeemed, those who are of the seed of Abraham are
- This applies to believing physical seed, but also to all the nations ([Gal3:8, 29](#))

G. As the Merciful and Faithful High Priest – v.17

**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.**

H. As Aid-Giver to the Tempted – v.18

**18 For in that He Himself has suffered, being tempted,
He is able to aid those who are tempted.**

- Not only is He the Leader/Pioneer, but because of His suffering in his humanity he is our Helper
- He is merciful – He is faithful – He is the High Priest for those who follow
- He is high priest (as the book unfolds) who makes propitiation (overcoming the enmity by sacrifice)
- As then His people follow “the Jesus way”, and as they are tempted in a world in which we do not yet see all things subjected and struggle in the context of the consequences of sin and the fall, He returns to give help
- This is going to be opened up in the remained of the book, the greatness of Christ and our need to hold fast to Him

APPLICATION

- Delight yourself in great thoughts about the age to come – read [Pelalandra](#) or [The Great Divorce](#)
- Worship the one who is all of this to us
- Receive help from the one who is our Help and our guide
- The writer is building a case for why we should not turn from Jesus to other ways – where else will we go?
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