

THE LORD JESUS CHRIST, THE MAN AMONG MEN

Hebrews 2:9–18 — *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me."

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

But we see Jesus...

Crowned with glory and honor, and now He has a new glory.

Colossians 1:15–23 — The glory of Christ in redemption

The captain of their salvation — a glorious title. It became Him...

This has the idea that it really dressed up His role as Captain of their salvation to suffer first, and then to bring the many sons through with Him. It proved His role.

"for it became Him to make the captain of their salvation perfect through suffering" is the sentence without the added detail. The added detail *"for whom are all things, and by whom are all things in bringing many sons to glory"* further defines who the "Him" is. It further dresses up who He is.

- What is a *captain*? The captain is at the front of the line and he leads the troop into battle. In naval terms he is the man in charge of the ship. He decides where the ship goes and plots the course of how it gets there. If he is not physically at the helm, he is telling the man at the helm which way he is to turn the ship. Or he may be physically at the helm, whatever it takes to get the ship to where it needs to go. The ship is his. The men on it are his. If the ship sinks, the captain goes down with it. The captain and the ship are so tied together that they could be thought of as one entity. The captain of their salvation led the charge for their salvation, brought it about, led the many sons into it, and if it fails, He fails. Spoiler — He will not fail.
- Who are the many sons? Why is it not all sons?
- Was He not perfect before suffering? Understanding the Bible usage of the word "perfect" is important. Think of getting dressed up like in a tux for a wedding. You put on the pants. There is nothing wrong with the pants, but you are still not perfect. You need to put on a shirt. You put

on the shirt, still not perfect. The shirt is “perfectly fine”, but the dress up is not perfect. Then you have the jacket, etc. Still not perfect. The dress up is perfect when the shoes are shined and tied, cufflinks are on, ties is on, handkerchief is in place, cummerbund is in place, etc. Yes, and your hair is brushed. You are ready. The dress up is now perfect. The place of Christ as captain of salvation is *perfect*, because if He did not suffer, the job as captain of salvation would not be finished, or perfected. This term “perfect” is important and comes up often in this epistle. Colossians 3:14 says how the saint has perfected his dress as a Christian.

- What is *sanctification*? Similar words—holiness, saint, holy, consecrated, sacred, sanctuary
- Who is *sanctified*? See 1 Cor 1:2, 1:30, 6:11 and think about what is known about the Corinthian church.
- At what point is a Christian sanctified?
- Does a Christian become more sanctified or does he walk more consistent in his sanctification?

JESUS CHRIST, THE RESURRECTED, ASCENDED, AND EXALTED WORSHIP LEADER
Psalm 22:22–31. Note the abrupt change in this psalm between verses 21 and 22.

“Church” and what is meant by it. See Psalm 22:22 in relation to Hebrews 2:12. See also Acts 7:38. Is there only one church in the entire Bible? What about a distinction between “the Church and Israel”, when you can see from the references above that the church referred to in these contexts is Israel? This is where precision in terms is important. What is the correct understanding of “the church which is His body” (Ephesians 1:22-23)?

Christ had to be made every whit a fully human man. A full son of Abraham, that he could sanctify every son of Abraham. He was also fully made a son of Adam, even though He was the second man, or the last Adam, and every son of Adam can be sanctified.

Hebrews 7:25 — *“Wherefore he is able also to save them to the uttermost that come unto God BY HIM, seeing he ever liveth to make intercession for them.”*

All are not sanctified, but all who come to God by Him are.

The power of death — from this saying, it is clear that in some way the devil was ruler over the dominion of death. See Revelation 1:18.

Christ, while not in human flesh, being in the form of God was not a partaker of “flesh and blood”. Flesh and blood as a phrase refers to man in his natural state.

- Matthew 16:17
- 1 Corinthians 15:50
- Galatians 1:16
- Ephesians 6:12
- And here in Hebrews 2:14

In the form of God, Christ “thought it not robbery to be equal with God”, Phil 2:6

It “became Him” to become one of us. He condescended from His place of equal with God, greater than the angels to being a man, “a little lower than the angels”.

He did it specifically “for the suffering of death”. See Romans 14:9

POINTS OF VIEW REGARDING CHRIST'S DEATH — WHO DID IT?

- The Jews are guilty, Acts 2:23, 36; 3:13-15; 4:10; 1 Thess 2:15
- The Gentiles are guilty, Acts 4:27 (a guilt showing the Jews and Gentiles together) quoting Psalm 2:1-2
- Satan was behind it, John 13:27 (1 Cor 2:8)
- Jehovah Himself, Isaiah 53:10-11; John 19:11
- Christ laid down His own life, John 10:15-18

Satan pushed Christ to the cross, and defeated himself. Like 2 Sam 23:21, or 1 Sam 17:51.

Colossians 2:15

“Penal Substitutionary Atonement”, or “Christus Victor” — 2 theological concepts regarding the death of Christ.

This should not be a contradiction, it is not “or”, but “and”

Theological terms often do not clarify, but they muddy the waters.

The scriptural terms are better. Reconciliation. Propitiation. Atonement.

INTRODUCTION OF CHRIST AS HIGH PRIEST

In verse 17, we are introduced to the priesthood, as we look back to Psalm 110, which is the abiding theme of this epistle — “Thou art a priest for ever after the order of Melchizedek”

This will be picked up in chapter 5. Here we are specifically on Jewish ground, made like unto His brethren, i.e., the seed of Abraham (after the flesh). Again, important not to take away from all that Christ is to us, as Gentiles according to the flesh, but this is about what He is to God's people of the covenant in this context. It is only through Christ, and His mediation of the New Covenant, that all of the covenants with the fathers can be fulfilled.

His mediation of the New Covenant came from outside of this world, yet He became part of this world. He took on “flesh and blood”, that He could be in every way “one of us”. This is true of Him as both taking on the seed of Abraham, and also as “the last Adam”.