

Lower than the Angels
Hebrews 2:5-9

Getting Started

- ❖ Think of a time you tried to build, fix, or lead something—maybe a LEGO set, a piece of IKEA furniture, a sports team, or even a recipe. When did you realize your 'reality' was definitely *not* matching the 'picture on the box' or the original plan? How did you react?

Key Ideas for Discussion

1. Angels and the World to Come (Vs. 5)
2. The Human Conundrum (Vss. 6-8)
3. The Restoration of Humanity (v. 9)

Takeaway Truth: Jesus reveals God's ultimate intention for us.

Digging Deeper (Read the sermon text again and discuss the following questions.)

- ❖ What did the writer of Hebrews observe about the dominion of man over creation that David wrote about in Psalm 8? (Heb. 2:8)
- ❖ **Read Psalm 8.** What do these verses say about humanity's God-appointed role on earth. What does Gen. 1:26-27 say about our intended role on earth?
- ❖ What does the death of Jesus have to do with the dominion of mankind? (Heb. 2:9)
- ❖ Prior to Hebrews 2:9, the writer of Hebrews consistently used the title "the Son." Why do you think he introduced the name "Jesus" at this point? Why not use it earlier?
- ❖ According to Hebrews 2, when was Jesus "made a little lower than the angels"? (2:9)
- ❖ How do you think Jesus was "crowned with glory and honor"? (Heb. 2:9)
- ❖ How is man God's unique creation, and what is the eternal destiny of those who are "joint heirs" with Jesus Christ? (Eph. 1:18; 2:6)

Apply It!

- ❖ In what way(s) do you think that humans, who are created for dominion (Heb. 2:7, 8), are temporarily lower than the angels, who are created to be servants? (Heb. 1:14)
- ❖ Should/How does the reminder of the value of human beings help reshape the goals of your life and ministry?
- ❖ The Author's primary goal is to get you to stop staring at the chaos and start staring at the Christ. Set a "Gospel Alarm" on your phone for 12:00 PM every day this week. When it goes off, take 30 seconds to read verse 9: "But we see him... Jesus, crowned with glory and honor." Let that vision re-center your day.

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Think About It!

When we see that man's fall into sin and death is the great problem of history, it is easier to see the focus of God's redemptive work in the achievement of Jesus Christ. How we define a problem always determines the nature of its solution, and so it is with the solution that Jesus Christ brought for the problem of this world.

So how do people identify the problem of this world, and what solutions do they envision? Is the problem that people are ignorant? Is it that people who are basically good are simply not enlightened with the right philosophy and culture needed to form a successful society? If that is the problem, then education is the logical solution. Or is the problem that people have had bad childhood experiences, that dysfunctional environments have warped otherwise healthy creatures? If that is the problem, then social reengineering is the most appropriate solution. Or, again, is poverty the problem? Is it true that people's basic needs are not being met, so they never get the chance to develop high-order skills that will make them model citizens? If so, then surely income redistribution is a good remedy.

But what if man's problem runs deeper? What if the problem of this world is that man is in bondage to sin and under the curse of death? What if man's problem is that since Adam's fall we are sinners by nature, condemned by God and unable to walk in righteousness and peace? In that case, a more radical solution is called for, a solution far beyond the reach of man himself. God must send a Savior to take away the curse of sin and to break forever the power of sin.

This is the Bible's assessment of man's problem, in Hebrews as well as in Genesis 3. Man was created in glory and honor and dominion, but has fallen from that estate. The resources needed for the recovery of Paradise are now beyond the reach of his guilty and cursed hands. According to the Bible, there is only one solution to this problem, the remedy that comes not from man but from God, not from the earth but from heaven. The apostle Paul writes: "For while we were still weak, at the right time Christ died for the ungodly.... God shows his love for us in that while we were still sinners, Christ died for us" (Rom. 5:6-8).

This is also what the writer to the Hebrews is saying. "At present," he says of man, "we do not yet see everything in subjection to him. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor" (vv. 8-9). On one hand there is man, captured in the darkness of his Paradise lost. Then onto the stage God sends his own Son, the New Man and Second Adam. He is the answer both to man's problem and to the problem of history. He is the great, the last, the only hope of a dying race; in him is the fulfillment not only of man's promised destiny but of God's plan as set forth in Psalm 8. History has become *his story*. Jesus is the new Adam of the new creation; what Adam lost he has regained. All who are found in him through faith will partake of the new humanity's reclaimed glory and honor and dominion. "We see Jesus." This is the aim of the book of Hebrews from start to finish, to show us Jesus as the Answer, the One who reclaims what mankind was created to be and to do.¹

¹ Phillips, R. D. (2006). *Hebrews* (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; pp. 60–61). P&R Publishing.