

WHY JESUS TOOK ON FLESH (Hebrews 2:5-9)

I. Jesus has dominion over the earth now (Hebrews 2:5).

- A. The writer gets back to the subject discussed in chapter 1.
 - 1. In that chapter, we saw that Jesus was better or greater than the angels because He had a better name.
 - 2. He is also to be worshiped by the angels.
 - 3. Jesus has an everlasting throne and He is eternal where they are created beings.
- B. The writer, after having warned his readers about the dangers of drifting away from the safe haven of Jesus and the gospel, points out that Jesus is greater than the angels because the earth was never made subject to them.
- C. The world to come mentioned is the earth during the Christian dispensation.
- D. There is no doubt that angels served and continue to serve an important role in the providential working of God.
 - 1. They are God's messengers.
 - 2. They are extremely powerful.
 - a. One angel destroyed 185,000 soldiers of the Assyrian army.
 - b. One angel destroyed over 70,000 Israelites when David sinned by having the people numbered.
 - 3. They played a great role in revealing parts of God's plan to save mankind.
 - a. They delivered messages to God's chosen people.
 - b. They helped deliver the Mosaic Law.
 - c. An angel spoke to Zacharias about John the Immerser and to Mary about Jesus.
- E. As powerful and as important as they are, none of them were ever given dominion or power over the earth.
- F. Jesus was.
 - 1. Matthew 28:18.
 - 2. Ephesians 1:21-23.
 - 3. Colossians 1:16-17.
- G. No angel was ever given dominion over the earth as Jesus was.

II. Mankind was given dominion over the earth.

- A. The writer was then inspired to do something very interesting.
- B. He was inspired to quote Psalm 8:4-6.
 - 1. This is an interesting Psalm.
 - 2. It is a Psalm that describes the dominion over the earth that God has given man and wonder at the thought that God is One who cares about man.
- C. The Hebrews writer applies this Psalm to Jesus and makes it a Messianic Psalm.
 - 1. God gave man dominion over the earth in the Garden of Eden (Genesis 1:26-28).
 - 2. We know this is the meaning because of how the Psalm finishes (Psalm 8:7-8).
- D. Man is "a little lower than angels" in creation.

1. Angels have powers of which man will never be capable.
 2. Despite that fact, God crowned man or bestowed upon man great glory and honor.
 3. We are made in the image of God.
 4. We have been given dominion over the physical world.
- E. God has placed all things under us in the Garden, but, sadly, sin took some of that dominion away from us.
1. The Edenic world was perfect and all things were in subjection to man.
 2. However, sin took away much of our dominion.
 - a. We don't have control over the length of our lives as we would have with access to the tree of life.
 - b. Animals are fought with now instead of all under our subjection.
 - c. We can't even control ourselves some of the time.

III. The reason Jesus took on flesh (Hebrews 2:9).

- A. Jesus took on flesh in order to suffer for us and gain dominion over all things, which allow Him to be the fulfillment of Psalm 8.
- B. Jesus became lower than the angels, at least for a time.
 1. This is when He took on flesh.
 2. By taking on humanity, Jesus took on the state of them in being lower than the angels.
- C. The Jews would probably have argued in two ways:
 1. Jesus was lower than the angels.
 2. Jesus suffered and died.
- D. The writer takes away their arguments by showing why Jesus was lower than the angels and had to die.
- E. He was crowned with glory and honor because He suffered (Philippians 2:8-9).
- F. The reason for His suffering was because of God's grace.
 1. We did nothing to deserve this.
 2. It was all because of divine favor shown to mankind.
- G. The scope of Jesus' death was for all mankind.
 1. The idea of Jesus only dying for a few is foreign to this verse and all the Bible.
 2. Jesus died for every person.
 3. There is no one on the face of the earth for whom Jesus didn't die.
 4. God wants everyone to be saved so Jesus died for everyone.
 5. Listen to what Barnes, a denominationalist wrote about this passage: "for each and all - whether Jew or Gentile, bond or free, high or low, elect or non-elect. How could words affirm more clearly that the atonement made by the Lord Jesus was unlimited in its nature and design? How can we express that idea in more clear or intelligible language? That this refers to the atonement is evident - for it says that he "tasted death" for them. The friends of the doctrine of general atonement do not desire any other than Scripture language in which to express their belief. It expresses it exactly - without any need of modification or explanation. The advocates of the doctrine of limited atonement cannot thus use Scripture language to express their belief. They cannot incorporate it with their creeds that the Lord Jesus "tasted death for every man." They are

compelled to modify it, to limit it, to explain it, in order to prevent error and misconception. But that system cannot be true which requires people to shape and modify the plain language of the Bible in order to keep people from error!"

H. Jesus came to this earth and did many things.

1. He taught people how to live.

2. He exemplified a higher lifestyle.

3. He changed the way people lived and acted towards one another.

4. However, the central reason He came was to suffer for us and taste of death for everyone.