

v5 It is not to angels that he has subjected the world to come, about which we are speaking. v6 But there is a place where someone has testified: "What is man that you are mindful of him, the son of man that you care for him? v7 You made him a little lower than the angels; you crowned him with glory and honour v8 and put everything under his feet? In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. v9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone. v10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. v11 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. v12 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises." v13 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me." v14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil-- v15 and free those who all their lives were held in slavery by their fear of death. v16 For surely it is not angels he helps, but Abraham's descendants. v17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. v18 Because he himself suffered when he was tempted, he is able to help those who are being tempted. Hebrews 2:5-18

We come today to the main point of this passage. I have been mentioning over the last few weeks that theme verse for this series in Hebrews is found in verse (9) nine of this passage. The opening phrase of the verse simply says; "BUT WE SEE JESUS."

The very thought of Jesus should move us to want to give JESUS glory. In one of the most significant sermons on Giving Glory to God by John Piper, he has a quote by CS Lewis that prompted much of his thinking on the subject. CS Lewis says

... the most obvious fact about praise — whether of God or any thing — strangely escaped me. I thought of it in terms of compliment, approval, or the giving of honour. I had never noticed that all enjoyment spontaneously overflows into praise unless shyness or the fear of boring others is deliberately brought in to check it.

The world rings with praise — lovers praising their mistresses, readers their favourite poet, walkers praising the countryside, players praising their favourite game — praise of weather, wines, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time most balanced and capacious, minds, praised most, while the cranks, misfits and malcontents praised least . . .

I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: "Isn't she lovely? Wasn't it glorious? Don't you think that magnificent?" The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely Valuable, what we delight to do, what indeed we can't help doing, about everything else we value.

I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. It is not out of compliment that lovers keep on telling one another how beautiful they are; the delight is incomplete till it is expressed. (Reflections on the Psalms)

WHAT CS LEWIS IS SIMPLY SAYING IS THIS:

IF YOU TRULY LOVE OR APPRECIATE SOMETHING OR SOMEONE, YOU WILL NOT STOP TALKING ABOUT THAT OBJECT OR PERSON

I have now called this message:

GIVING GLORY TO CHRIST FOR GIVING MEANING TO LIFE

So, in week one we looked what God created us for originally.

1. THE CREATION DESTINY OF HUMANITY.

- 1.1. Humanity was **DESTINED** to **BE IN THE MIND OF GOD.**
- 1.2. Humanity was **DESTINED** to **BE IN CONTACT WITH GOD.**
- 1.3. Humanity was **DESTINED** to **BE ON EARTH.**
- 1.4. Humanity was **DESTINED** to **HAVE WORTH AND VALUE.**
- 1.5. Humanity was **DESTINED** to **RULE THE WORLD.**
- 1.6. Humanity was **DESTINED** to **BE THE RECIPIENTS OF SALVATION.**

2. THE DESTINY OF REDEEMED HUMANITY.

- 2.1. Redeemed Humanity is **DESTINED** to be **HOLY.**
- 2.2. Redeemed Humanity is **DESTINED** to be **ADOPTED.**
- 2.3. Redeemed Humanity is **DESTINED** to be **FREE FROM THE FEAR OF DEATH.**
- 2.4. Redeemed Humanity is **DESTINED** to be **THE RECIPIENT OF CHRIST GRACE AND MERCY.**
- 2.5. Redeemed Humanity is **DESTINED** to **HAVE THE POWER TO OVERCOME TEMPTATION.**

3. GIVING GLORY TO CHRIST.

3.1. Give GLORY to Christ for HIS INCARNATION.

v9 But we see Jesus, who was made a little lower than the angels,

Last week we were reminded that Jesus can never be lower than the angels in rank, so when it says that Jesus was “made a little lower than the angels,” it must be talking about geography. The phrase “made a little lower than the angels” simple means, HE CAME TO EARTH.

What makes the Incarnation important?

3.1.1 **It reveals GOD TO US** – Jesus could say without any hesitation, *John 14:9 He who has seen Me has seen the Father.*

3.1.2 **It reveals GOD WAYS TO US** – *John 8:42 Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me.*

3.1.3 **It COMPLETES the Old Testament** – *Matthew 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

3.1.4 **It leaves the WORLD WITHOUT EXCUSE** – *John 9:39 Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."*

3.1.5 **It RESTORES TRUE LIFE** – *John 10:10 The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.*

3.1.6 **It DESTROYS THE DARKNESS** – *John 12:46 I have come into the world as a light, so that no one who believes in me should stay in darkness.*

3.2. Give GLORY to Christ for HIS VICARIOUS DEATH.

v9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.

I wonder how many people actually grasp the horror of death. Now I am not talking about dying, which in itself is something that is not easy, I AM TALKING ABOUT SPIRITUAL DEATH IN TERMS OF BEING SEPERATED FROM GOD FOREVER AND THROWN INTO THE PIT OF HELL.

We don't know a lot about hell, because while we have many who have died and claim to have gone to Heaven, before coming back to report to us about their experiences, we do not have people who have died and gone to hell, come back to report to us.

WHAT DO WE KNOW ABOUT DEATH? What did Jesus say?

3.2.1 **Its better to lose a body part than go to hell** – *Matt 5:29-30 If your right eye causes you to sin, gouge it out and throw it*

away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. v30 And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

3.2.2 **Its better to be in awe of God than be afraid of people –**
Matthew 10:28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

3.2.3 **Once you are in hell there is no getting out –** *Luke 16:19-26*
"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. v20 At his gate was laid a beggar named Lazarus, covered with sores v21 and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. v22 "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. v23 In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. v24 So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' v25 "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. v26 And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

THE POINT I AM MAKING IS THIS:

JESUS HAS SAVED YOU FROM EVER HAVING TO FACE DEATH

3.3. **Give GLORY to Christ for HIS SACRIFICIAL DEATH.**
v10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

The idea of sacrifice is central to theology of the Bible. Right back in Genesis we have the idea introduced, the most significant story being that of Abraham offering his only son, Isaac as a sacrifice. Then next major story is the blood on the doorposts of the Israelites as they were about to leave Egypt. The whole system of salvation in the OT was based on sacrifice.

I will look at this in more depth a little later in the book of Hebrews.

SOMETHING HAD TO HAPPEN IN ORDER TO DEAL WITH SIN

3.4. Give GLORY to Christ for HIS DEATH which brings JUSTIFICATION.

v11 Both the one who makes men holy and those who are made holy are of the same family.

Justification is a law or courtroom term and is the judicial declaration of God by which He pronounces us “not guilty” for the sins we have committed. We did sin, and should have received a guilty verdict, but we receive an “acquittal” because Christ volunteered to take our punishment in our place. The sentence has been served, so we are not required to serve it again. Justification is both an act and a state. Justification is a judicial act: God pronounces judgment, but gives life, based on the work of Christ. Justification is the state into which we are introduced before God. When God looks at us, it is “just as if I’d never sinned.” We are made “HOLY” in his sight.

3.5. Give GLORY to Christ for HIS DEATH which brings ADOPTION.

v11 So Jesus is not ashamed to call them brothers. v12 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises." v13 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."

Adoption is the act by which we are received into the family of God and given the privileges of sonship (Rom. 8:12ff). God claims the repentant sinner as His own child. Through adoption, the newcomer becomes a member of the family and is entitled to all the rights and privileges of a natural-born child, even sharing in the eternal inheritance. We were aliens/strangers but are now called His children (Rom 8:17; Gal 4:6-7).

3.6. Give GLORY to Christ for HIS ATONING DEATH.

v17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

To understand the concept of atonement I like to think of it in this way.
IT IS TO BE MADE “AT-ONE-MET-GOD”

Man was separated from God because of sin. Atonement refers to Christ paying the price for our wrongdoing, in order to restore our broken relationship with God and is at the heart of the Gospel. Because of the atoning work of Christ, man can be reconciled with God. It is man and God being brought back together.

CONCLUSION

God is most glorified in us when we are the most satisfied in him. (J Piper)