

I. Review

A. Seven-Fold Supremacy over Angels - In the theology and culture of the Jews of that day, angels were seen and honored as the highest created beings. Angels were seen as the most privileged and righteous beings since they dwelt with God in heaven. Angels were credited as the administrators of God; primarily, they administered His revelation and judgments. The author of Hebrews establishes the biblical case for the supremacy of Jesus of Nazareth over angels.

1. He stands alone as the unique begotten Son (Ps. 2; 2 Sam. 7:14)
2. Angels have been commanded to worship Him. (Deut. 32:43)
3. Angels are ministering spirits to the Sovereign Ruler. (Ps. 104:4)
4. Jesus is the Sovereign Ruler (Ps. 45:6)
5. Jesus is the highest in Righteousness (Ps. 45:7)
6. The Begotten Son is unchanging as Creator and King (Ps. 102:25-27)
7. The Son sits while angels stand to wait upon Him (Ps. 110:1)

II. Take Heed to the Salvation Proclaimed (Heb. 1:13-2:4)

A. The author built his case for the supremacy of Jesus over angels primarily for the purpose of this portion of the letter. The point is this: if the message and work of angels was to be heeded as from God, how much more the message and work of the Son.

1. Salvation - Biblically, the theme of salvation is so much more than being forgiven from your sins and granted eternal life. In fact, the substitutionary death and resurrection work of Jesus is what qualifies you for salvation, or makes a way for you to receive it. The promised salvation that the prophetic scriptures are awaiting is the restoration of all things. We have been brought out of Egypt but we have not yet taken the promised land.
 - a. It is absolutely critical that we understand the salvation spoken of here by the writer speaks of the eternal restoration of all things through the Messianic rule and reign of Jesus on the earth and our inheritance in that reality. This is exactly what the writer is showing us through the repeated reference to Ps. 110. (Ps. 118:1-29; Is. 25:6-9, 49:6-13; Heb. 9:28)

“Salvation includes far more than moral and bodily regeneration, for it embraces the promised covenant kingdom of God on the earth, the promised inheritance of all Messianic promises as David’s Son from the old testament, and the joint-heirship and reign with Christ in the new testament. It is every hope and promise of goodness, righteousness, and life that God gave us in His word all summed up in one word; Salvation! - George Peters

2. The Salvation proclaimed by Angels - The salvation proclaimed by angels primarily was the establishment and instructions of God that were given to Moses on Mt. Sinai. The revelation and instruction that the angels gave to Moses for Israel was true and the severity of it was upheld by God. The men and women who did not heed the message of angels suffered judgment, those who did received reward.
3. The Salvation proclaimed by the Son - Jesus proclaimed the same promised salvation as angels but brought clarity and perfect completion as to how we obtain it. The angels did not have the wrong message, it was simply incomplete. The angelic instructions spoke of a greater Moses. When He came, He would bring the complete message of salvation. (Deut. 18:15-19; Acts 3:19-26, 7:35-54)
 - a. At the First - The first time the complete and perfect message of salvation was proclaimed was by Jesus, especially the reality of “so great a salvation”. It had not even entered into the heart of man the extent of how it would be carried out or what the promise of salvation would entail. The salvation proclaimed by angels was but a shadow of the salvation proclaimed by Jesus. (Col. 2:11-19; Heb. 10:1)
 - b. Signs and Wonders - God confirmed the message of salvation that the Son proclaimed through signs and wonders. This is a significant reality in both the indicator of the messenger (the promised greater Moses) and the truth of the message. (Jn. 3:2, 5:36, 10:37-38; Acts 2:22)
4. We Drift - The primary danger that the writer exposes and warns us about is not buckling under persecution but drifting. It is drifting and neglect that leads to the eventual buckle and fall away. (Lk. 8:14, 10:39-42, 14:15-35, 21:34-35)

Hebrews says that if we do not vigilantly pay attention to the promise of Salvation, we will float away with the current of this fallen age — we will drift away from God. We all know people that this has happened to. There was no urgency. No vigilance. No focused listening or considering or fixing the eyes on Jesus. No counting the cost. Sure there may have been a fixing of the eyes upon religion or christian activity but not on Jesus. And the result was not a standing still, but a drifting away. Drifting is infinitely dangerous! - John Piper

III. The World to Come Under His Feet

- A. The writer is now going to focus on one of the main themes of salvation which is the restoration of the dominion of the earth being given to man. The primary Psalm the writer quotes is Ps. 8 where we see it confirmed that humanity has been given the unbelievable privilege of co-rulership with God over creation. (Gen. 1:26-28)
- B. The writer just made a repeated clear case that Jesus is supreme over angels in His identity as the begotten Son. Now he shifts to speak of Jesus in His identity as the human son of David which positions Him to walk out His calling as Messiah.

It is Biblically wrong to think of Jesus as merely God or merely man. It is wrong to think of Him as half God and half man (or any other percentage split). It is wrong to think of Him as “man on the outside” and “God on the inside.” The Bible teaches Jesus is fully God and fully man, that a human nature was added to His divine nature, and both natures existed in one Person, Jesus Christ. - Tomas Constable

1. What is Man - Humanity's invitation and privilege to have dominion over creation in partnership with God is all about God's great desire for friendship and relationship with us. Not only did He position humanity for this at creation but He has relentlessly upheld this desire and invited us to it, to the point of coming and laying down His life for us to be qualified and given a new heart. Who are we to Him even in our weakness and failures that He would choose us for this? (Jn. 3:16; 2 Tim. 2:10-13)
2. There is nothing you have not put under Him - There is no mistaking that humanity as a whole is in view here in Psalm 8 and in the writer's interpretation of the Psalm. Humanity was chosen by God to rule over all of creation forever. The writer emphasizes that “all things” not just “some things” are supposed to be subject to humanity's rule. This Psalm also shows that Jesus has to be fully human in order to rule because “all things” have been placed under humanity's feet. (Jn. 13:1-5; 1 Cor. 15:20-28; 2 Cor. 6:2-20)

3. We do not yet see all things under Him - When we watch the news for 30 minutes it is hard for anyone to believe that humanity will be ruling over anything. Rather, the creation and death rules over humanity. Tragedy, pain, and death is a major part of all of our stories. Every time we figure out how to defeat one form of death, another arises to take its place. Where is the promise of humanity ruling? What answer is there for all of this pain and death? (Jn. 16:33; Rom. 8:18-22)
4. We do see Jesus - The great hope of the dilemma of humanity is that Jesus as a man defeated death and in doing so regained dominion over death forever on humanity's behalf. We now see Him resurrected and seated at the right hand of the Majesty on high as a rock solid assurance that Psalm 8 will be fulfilled. We have an unshakable, immovable hope in the resurrected and exalted Christ that humanity's story will not conclude in confusion, shame, and defeat. There will be a drastic turn of events through which humanity's story will forever endure in glory, beauty, and life abundant under the rulership of Jesus at His return. (1 Cor. 1:4-8; Phil. 3:17-21; 2 Tim. 4:8; 2 Pet. 3:1-13)

There is a profound note of anticipation in the OT teaching about humanity. The words of the psalmist look forward to the future, and that future is inextricably bound up with the person and work of Jesus. His descension to be made 'lower than the angels' set in motion a sequence of events in which abasement and humiliation were the necessary prelude to exaltation. His coronation investiture with priestly glory and splendor provide assurance that the power of sin and death has been nullified and humanity will yet be led to the full realization of their intended glory. In Jesus the hearers and seers are to find the pledge of their own entrance into the imperial destiny intended by God for them. - William Lane