

Christ is Superior to the Angels
Hebrews 2:10
Part Twelve

We once again return back to our study of Hebrews, where an unknown author, in an attempt to strengthen the faith of a group struggling Hebrew Christians living in Rome, wrote to them about the superiority of Christ.

So how did the author see Christ as superior? First of all, the author of the Book of Hebrews saw Christ as superior to the Old Testament prophets in Hebrew 1:1-4.

So how else did the author of Hebrews see Christ as superior? The author of Hebrews saw Christ as superior to the angels in Hebrews 1:5-2:18. This is the section we are presently studying and we have broken this section of Scripture into four parts and we have now completed our examination of three of those parts.

So, what was the first part? The author of Hebrews explained Christ's superiority to the angels in Hebrews 1:5-14.

And what was the second part? After the author had explained the superiority of Christ to the angels, he then sounded a warning in Hebrews 2:1-4. This warning of course was based on the explanation that he had just given, concerning Christ's superiority to the angels.

And what was this third part? Christ's superiority to angels is not contradicted by His humanity (Hebrews 2:5-9). Where do we find this thought conveyed in our text? We find this thought conveyed to us in **Hebrews 2:5-9.** And it is this section that we completed last week. And what is this fourth and final part?

Christ's superiority to angels is not contradicted by His sufferings (Hebrews 2:10-18). So where do we find this in our text? We find it in **Hebrews 2:10-18.**

So let me now read these verses for you. **“For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.**

(11) For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, (12) saying, ‘I will proclaim your name to My brethren, in the midst of the congregation I will sing Your praise.’ (13) And again, ‘I will put my trust in Him.’ And again, ‘Behold, I and the children whom God has given Me.’ (14) Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, (15) and might free those who through fear of death were subject to slavery all their lives. (16) For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. (17) Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. (18) For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.” So do these verses make it clear that Christ’s superiority is not contradicted by His sufferings? Yes, I believe these verses do.

So why was it so important for the author to establish this point? It was important because the sufferings of Christ could very easily seem to some to be inconsistent with Christ being superior to angels in light of the fact that the angels themselves have had no such experience. So if angels have had no such experience, then who is superior? Christ or the angels? The author in **Hebrews 2:10-18** is seeking to eliminate any confusion about the correct answer to that question.

And he began by making this point: Christ’s suffering was necessary to complete His identification with humanity (Hebrews 2:10-13).

And where do we see the author communicating this? We see the author communicating this in **Hebrews 2:10-13.**

So how did the author begin? The author in seeking to communicate that Christ’s suffering was necessary to complete His identification with man began by communicating to his readers the appropriateness of Christ’s suffering (Hebrews 2:10).

So now let me read for you **Hebrews 2:10** and see if this is not so. **“For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”** So did the author in **verse 10**, as he sought to communicate to his readers that Christ’s suffering was necessary to complete His identification with humanity, begin by making the point to his readers that Christ’s suffering was appropriate in **verse 10**? I believe that the answer is yes!

So why would the author feel that it would be necessary to make this point about the appropriateness of Christ’s suffering at the very beginning of his attempt to show that Christ’s suffering was in fact necessary to complete His identification with man?

Christ was being proclaimed as the Son of the living God, Lord of heaven and earth. So if Christ was in fact the Son of the living God, Lord of heaven and earth, how could it have been appropriate for His Father to have allowed His Son to suffer, and even worse than that to have even purposed it.

And of course the answer that the world would have been giving to that question would have been, “It would not have been appropriate for God the Father to have allowed and even purposed such a thing for His Son!”

This is why Paul in **1 Corinthians 1:23-24** spoke of the cross of Christ, as being a **“stumbling block to Jews and foolishness to the Gentiles.”** Christ’s suffering made no sense to them.

But no matter how inappropriate the world might view Christ’s suffering or in other words the cross of Christ, the author of Hebrews in **verse 10** is making it very clear to his readers that the sufferings of Christ was appropriate.

So let us now begin to look at the verse and see if what I just shared with you is not so. And how does it begin? It begins with the word **“for”** which indicates that the author is about to explain something that he had been speaking about earlier in **verse 9** or in other words he is about to explain why Christ became incarnate and subsequently died.

So, what was the author's explanation for why Christ became incarnate and subsequently died? Let us continue to read the verse and what does it say? **"For it was fitting."**

Writers and speakers in the ancient world utilized the word "fitting" (EPREPEN) to communicate that which was "appropriate" or "suitable" (Ephesians 5:3; 1 Timothy 2:10; Titus 2:1). So, what was the author's explanation for why Christ became incarnate and subsequently died? Christ became incarnate and subsequently died because it was "fitting." It was "appropriate." It was "suitable."

So in what sense was Christ's incarnation and subsequent death fitting or appropriate? It was fitting or appropriate in respect to a specific person. So let us continue to read and see if this is not so. And what does it say? **"For it was fitting for Him."** So who was the **"Him"** that the author was referring to?

Was it Christ? No! It was not Christ?" The author was referring to God or in other words God the Father.

In Hebrews 2:10 the author proclaimed that what God the Father did, when He allowed and even purposed His Son to suffer, was in perfect alignment with who He is. This is what the author was communicating when he began **verse 10** with these words, **"For it was fitting for Him."**

And how would have Christ's suffering have been fitting or in other words in perfect alignment with God the Father? Christ's suffering was in perfect alignment with God the Father because Christ's suffering was in perfect with God's holiness and with God's love as we will see later as we continue to examine **Hebrews 2:10-18.**

And what made it possible for God the Father to carry out or to orchestrate Christ's suffering in the way that He did? Let us continue to read **verse 10.** And what does it say? **"For it was fitting for Him, for whom are all things, and through whom are all things."** Or in other words, it was possible for God the Father to carry out or to orchestrate Christ's suffering because He, as the sovereign God of creation, can make whatever He has purposed happen.

So as the sovereign God of creation, what was God the Father's purpose in orchestrating Christ's suffering or in other words His death?

God's purpose in having orchestrated Christ's suffering or in other words His death was to bring many sons to glory.

So let us continue to read **verse 10** and see if this is not so. And what does it say? **“For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory.”**

Why did God orchestrate Christ's suffering or in other words His death? God orchestrated Christ's suffering or in other words His death to bring many sons to glory.

The term “sons” constitutes a reference to the people of God or in other words to those who will inherit salvation and not to humanity in general (Hebrews 1:14).

So why did God, God the Father, **“for whom are all things and through whom are all things”** orchestrate Christ's suffering or in other words His death? He did it to bring many sons to glory.

This is why I often refer to those who have placed their faith and trust in Jesus Christ alone for their salvation as being on the glory train. For all those who have exercised faith in Christ have become the sons of God according to **John 1:12** and having become the sons of God are the sons of glory. They are now on the glory train. And though this train may from time to time in this life pass through the valley of the shadow of death, this train will arrive at its heavenly destination safely and on time. So how do we know this?

Let us continue to **verse 10** and we will find how we know this. And what does it say? **“For it was fitting for Him, for whom are all things, and through who are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”** So will the glory train that we have boarded, if we have exercised faith in Christ, arrive safely and on time at its heavenly destination even though from time to time in this life it might have to pass through the valley of the shadow of death? Absolutely! And how do we know this? We know this because it was fitting for God **“to perfect the author of salvation through sufferings.”**

So, what does this mean? Let us first of all look at the word “to perfect.” The word “perfect” (TELEIOSAI) typically means “complete, whole or adequate.” So how would this word “perfect” be understood in our present context?

God the Father perfected Christ through sufferings, only in the sense that God the Father through the sufferings of Christ brought His plan for Christ to completion.

And what was God’s plan for Christ? God’s plan for Christ was that He, through His sufferings, would bring many sons to glory or in other words that He would become **“the author of their salvation.”**

So, what is the significance of this phrase? The expression “author of salvation” points to Christ and how He became the source of salvation through what He suffered.

May God give us the grace to be filled with thanksgiving when we reflect on the fact that our place on the glory train was secured for us by God through the death of His Son.