

Message Five: In Bringing Many Sons to Glory

Hebrews 2:6-18 — Understanding Hebrews Series, Part 5

By Escape the Mustard Tree

Introduction

The first warning left us with a question hanging in the air. We were told the world to come has not been put in subjection to angels, that “so great a salvation” is bound up with the coming reign, and that we must give the more earnest heed to it or drift past it entirely. But we never actually asked: the world to come *subjected to whom*, then? If not angels, who?

That is exactly where the author of Hebrews turns next, and the answer he gives is bigger than most readers expect. He reaches back to an old psalm about mankind in general, applies it first to the Son and then, astonishingly, to “many sons” who will be brought to glory alongside Him. By the end of this message, you’ll see that the whole point of Christ’s suffering was never simply to rescue you. It was to bring you somewhere.

I. “What Is Man?” — Psalm 8 and the Original Commission

Look at Hebrews 2:6-8: “But one testified in a certain place, saying: ‘What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet.’ For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.”

This is a quotation from Psalm 8, and the language should sound familiar. Set it next to Genesis: “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth... Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth” (Genesis 1:26, 28). Psalm 8 is David meditating on that original commission, marveling that the Creator of the universe would stoop to crown mere man with “glory and honor” and put “all things” — not some things, *all things* — under his feet.

Notice the phrase “the son of man” running alongside “man” in verse 6. The Hebrew poetry is doing something the author of Hebrews wants you to catch: this psalm is about mankind generally, Adam and his offspring — but it finds its fullest, truest fulfillment in one particular Son of Man. What was decreed for humanity at creation is realized, first and completely, in Christ. And what is realized in Him is then extended — this is the scandal and the wonder of the chapter — to those who belong to Him.

II. "We Do Not Yet See All Things Put Under Him"

But look at how the quotation ends: "But now we do not yet see all things put under him [man]" (Hebrews 2:8). That is a remarkable admission. The decree was total — "He left nothing that is not put under him." And yet here we are, and the decree plainly has not been fulfilled. Walk outside and look around. Man does not rule the earth the way Psalm 8 describes. Something happened between the decree and the present moment.

That something is Genesis 3. But to understand what happened there, you have to look further back than the garden. Before man ever appears in Genesis chapter one, Scripture tells us that there is already a ruler over the earth — one in open rebellion against God (Is. 14:12-15; Ezek. 28:12-19). Man was not created to fill an empty office. He was created to replace a rebel, to take up a government that Lucifer, "son of the morning," had forfeited.

That is what "have dominion" and "subdue it" actually commissioned Adam to do (Gen. 1:28). But an assignment like that isn't accomplished by decree — it has to be grown into, walked out, established over time. Adam was newly commissioned, barely into the assignment, when the very one he had been placed there to replace came to him in the garden, in the form of a serpent (Rev. 12:9). Genesis 3, then, is not the story of an outside invader storming a fortress Adam already held. It's the story of the *current* disqualified ruler reaching — and *disqualifying* — the appointed successor before that successor could ever be established to take his place.

That is why you can walk outside today and not see Psalm 8 fulfilled. The rule was never handed over from the rebel to the rightful heir, because the heir was removed from the field before the handover could happen. Scripture is blunt about who has held the ground ever since: Satan is called "the god of this age" (2 Cor. 4:4) and "the prince of the power of the air" (Eph. 2:2), and when he later offered Christ "all the kingdoms of the world," he could say "this has been delivered to me" (Luke 4:6) without Christ disputing the claim.

This tells you something important about what God is doing in the world right now, in this present age. He is not, in this age, converting or reforming the whole human race and running the world through it. He is doing something far more specific and far more patient: calling out, from among the redeemed, a company who will be trained and proven and one day installed to govern a fully restored creation. That is not a smaller vision than "saving the world." It is a different phase of the same plan — training the rulers before reorganizing the realm.

III. "We See Jesus" — The Down Payment on the Promise

Here is where the chapter turns from disappointment to hope. "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone" (Hebrews 2:9).

We do not yet see all things subjected to man. But we do see Jesus. Already crowned. Already glorified. He is the first installment, the guarantee that Psalm 8's decree will not fail — because it has already begun to be fulfilled in Him, and where the Head has gone, the body will follow.

And notice again — as we saw earlier in this series — exactly what "made a little lower than the angels" means here. It was never about His nature or His worth. It was about rank in rulership, and only for a set time: He accepted a temporary subordination in order to secure, through His own death, the very inheritance that subordination was measured against. He did not skip the suffering to get to the glory; the suffering was the route.

IV. Adam the Type, Christ the Antitype

Paul draws this same contrast out at length: "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned... death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come" (Romans 5:12, 14). Adam is called a type — a person whose actions prefigure someone greater still to come. And where Adam's one transgression brought condemnation to the many, "through one Man's righteous act the free gift came to all men, resulting in justification of life" (Romans 5:18).

Paul says it again from another angle: "For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive" (1 Corinthians 15:21-22). Adam lost the dominion. Christ, the last Adam, comes to reclaim it — not as an afterthought, not as a contingency plan God improvised when Eden fell apart, but as something determined before the foundation of the world. Peter tells us Christ "indeed was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20). Peter preached the same thing at Pentecost — that Jesus was "delivered by the determined purpose and foreknowledge of God" (Acts 2:23). Luke records Jesus Himself saying the Son of Man goes "as it has been determined" (Luke 22:22). And in Revelation 13:8 we read specifically, "... the Book of Life of the Lamb, slain from the foundation of the world." Nothing about the cross caught God off guard.

V. "Bringing Many Sons to Glory" — Suffering as the Path, Not the Detour

Now watch how the chapter ties Christ's suffering to yours: "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:10).

"Many sons." Not one Son ruling in isolation, but many sons brought to glory with Him. The very next verses tell you why He is not embarrassed to be associated with them: "For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: 'I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You'... 'Here am I and the children whom God has given Me'" (Hebrews 2:11-13).

And then the reason He had to become one of us in the first place: "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He

might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). "For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (Hebrews 2:16-18).

The whole architecture of the passage is deliberate. He shared our flesh so He could die our death. He suffered so He could sympathize with our suffering. He was perfected as captain through what He endured — and the sons who follow Him to glory are perfected *the same way*.

VI. A Kingdom Built for Companions, Not a Solo Throne

Scripture reaches for one image after another to describe what it looks like to share in this coming glory, and every single one carries both a condition and a reward — never a reward without a condition attached.

Companions: "Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end" (Hebrews 3:6); "we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end" (Hebrews 3:14). Faithful servants: "Well done, good servant; because you were faithful in a very little, have authority over ten cities" (Luke 19:17). Co-heirs: "if children, then heirs — heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together" (Romans 8:17). Overcomers: "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne" (Revelation 3:21). A bride: "I have betrothed you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2); "Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her... that He might present her to Himself a glorious church" (Ephesians 5:25-27).

Notice what ties every one of these pictures together. Christ does not intend to reign alone. Just as it was not good for Adam to be alone — just as Eve was drawn from Adam's own body to share in the dominion mandate given to "them" together (Genesis 1:26-28) — so the bride of Christ is drawn from His own body to share His reign. As it was in the type, so it is in the One the type was always pointing toward. And in every one of these pictures, the pattern from earlier in the chapter holds: no glory without suffering first.

VII. Applying "Bringing Many Sons to Glory"

This is not a spectator's kingdom. Everything in this chapter presses toward one conclusion: the invitation to reign with Christ is real, but it runs through the same road He walked — suffering before glory, faithfulness before authority, endurance before the crown.

So take an honest inventory. Which of these pictures currently describes you? Are you holding your confidence firm to the end, or has it started to slacken? Are you faithful in the small things nobody

notices, the way the servant in Luke 19 was faithful with "a very little"? When suffering for righteousness' sake actually costs you something, do you count it as loss, or do you "rejoice to the extent that you partake of Christ's sufferings" (1 Peter 4:13), knowing what it's attached to?

None of this touches whether you belong to God. That was settled the moment you believed, and this chapter never suggests otherwise. What it does say, plainly, is that Christ is not bringing you merely to "Heaven." He is bringing many sons to glory to share with Him in His glory in His coming kingdom — and He is not ashamed to call you brother or sister on the way there, if you will walk the same road He walked to get there Himself.

Looking Ahead

Next, we move into Hebrews chapter three, where the author begins drawing out Israel's wilderness generation as the pattern behind everything we have studied so far — the type standing directly behind the warnings still ahead of us.