

HEBREWS
Jesus Tasted Death 2:9-10

5 For He did not subject to angels the world to come, concerning which we are speaking.

6 But one has testified somewhere, saying, Psalm 8:4-6

"WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

7 "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR,

AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET."

For in subjecting all things to him, He left nothing that is not subject to him. But we have not yet seen all of this take place.

9 but we do see Jesus—who for a while was a little lower than the angels—crowned now by God with glory and honor because he suffered death for us. Yes, because of God's grace, Jesus tasted death for everyone.

10 For it was fitting that God, who made everything for his own glory, should allow Jesus to suffer, for in doing this he was bringing vast multitudes of God's people to heaven; for his suffering made Jesus a perfect Leader, one fit to bring them into their salvation..

HE TASTED DEATH FOR EVERYONE v. 9 ??

That begs a question – why isn't everyone saved?

John Piper is very helpful on this issue

The second verse of "Crown Him with Many Crowns" goes like this:

Crown Him the Lord of life,
Who triumphed o'er the grave.
Who rose victorious in the strife
For those He came to save.

"He triumphed over the grave and rose victorious in the strife for those he came to save."

These words seem to signal that the writer of this hymn believes that Christ had a design to really save a particular group of people by his death. He triumphed over the grave for those he came to save. It sounds like there are some he came to save, and that for these the grave is defeated, and eternal life is given.

"For whom did Jesus taste death?"

Ask 100 evangelical Christians in America that question and 95 will probably say, "Everybody."

And there is something healthy about that answer—and something incomplete or even unhealthy.

it is healthy because the death of Christ covers sinners of every nation, race, tribe from creation until the return of Jesus.

It is healthy and right to believe that everyone who has faith—no matter what race, or education, or intelligence, or social class, or former religion—everyone who puts faith in Jesus Christ is justified and accepted with God on the basis of Jesus' shed blood. Anyone who says, "I believe in Christ" shall be saved.

What's INCOMPLETE or unhealthy is that it stops short of asking what Jesus really accomplished when he died. It assumes that we all know what he accomplished and that this he accomplished for everybody in THE SAME WAY. That is not healthy, because it is not biblically accurate.

My guess is that most of those 95% who say Jesus died for everybody would have a hard time explaining just what it is that the death of Jesus really accomplished for EVERYBODY—especially what it accomplished for those refuse to believe and who experience eternal separation from God.

Inside the universal offer of salvation, God has a particular design in the death of Christ to convert the elect, the scattered children of God, and bring them to himself. In other words, it's incomplete and unhealthy to say that "Jesus tasted death for everyone" and not to know what Jesus really accomplished by dying.

Suppose you say to me, "I believe that Jesus died for everyone," and I respond, "Then why is not everyone saved?" Your answer probably would be, "Because you have to receive the gift of salvation; you have to believe in Christ in order for his death to count for you."

I agree, but then I say, "So you believe that Christ died for people who reject him and go to hell in the SAME WAY that he died for those who accept him and go to heaven?"

You say, "Yes, BUT the difference is the faith of those who go to heaven. Faith connects you with the benefits of the death of Jesus."

There are several problems here. I will only mention one. And I dwell on this because, if this is what you believe, then you are missing out on the depths of covenant love that God has for you in Christ by understanding it to be the same as the love he has for those who reject him. And you are, in one serious way, "neglecting your great salvation," which, we saw in Hebrews 2:3, we must not do.

There is a greatness about being loved with Calvary love that you will never know if you believe that those in hell were loved and died-for the same way you were.

Ex: HUSBAND AND WIFE. I love my wife, but I'm called to love everyone, so I should love your wife as well? Do I love them in the same way?

I love and sacrifice for my wife in ways that I don't for any other woman, or any other person. Even a bride in an arranged marriage needs to know and feel that her husband's love for her will be different from his love for other women.

Was Christ's love for his bride, the church the same as his love for the lost? If so, then why even use the term "Bride". Using the image of a bride implies exclusivity.

There is a difference between love of God and the death of Christ for the lost AND THE love of God and the death of Christ for HIS BRIDE, THE CHURCH.

**obviously, sincere believers have disagreed over this issue for 2000 years and this is not an issue in which salvation is at stake.

Both sides may be wrong, but they can't both be right.

Here's a concern...If we don't see the distinction of the work of Christ for His Church as different from the work of Christ for the lost, then it may be that our relationship with Christ has more to do with OUR response than it does HIS Grace.

And "collateral damage" is that God's grace in Christ isn't given the central place in your heart that it is given in scripture. You may be getting short changed on the experience of knowing the love of Christ for His Bride. That is a special relationship that Jesus has with those whom the Father has given Him.

Does FOR EVERYONE mean all humanity without distinction, or all of a certain group?

The context of this passage helps explain it. There is a thread that runs from v 9 to 13.

In v. 10 those who benefit from the death of Christ are brought to glory.

In v. 11 they are called sanctified and brethren.

In v. 13 again they are the "children God has given me"

It's exactly what the gospel of John says in 10:11 - "The good shepherd lays down his life for the sheep" NOT ALL ARE sheep. (10:26). Jesus tells us that there are also wolves, some in sheep's clothing.

John 11:52—that Jesus would die to "gather together into one the children of God who are scattered abroad."

ALSO JOHN 6:37-40.

36 But I said to you that you have seen Me, and yet do not believe.37 All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. 38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. 40 For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

The Father and Son are in agreement on the Mission. Those the Father gives to the Son will be saved. The Design of Redemption, the Accomplishment of Redemption and the Application of Redemption have the same end and the same group in mind - "those whom the Father has given to the Son", the "many who are brought to glory".

Jesus tasted death for those he brings to glory and sanctifies and calls brethren. His death wasn't merely an offer of salvation; it actually accomplished something - it took away sin, removed wrath, sanctified those brought to glory.

Jesus did NOT taste death in that way for everyone or else everyone would be saved.

When Jesus died, one of the designs of his death—one of the particular purposes—was to infallibly bring those people to himself. Don't limit the purpose and the power of the death of Jesus to simply providing a way or all people to be saved. It is that! And it is more than that. It is also the power and purpose to overcome the rebellion of God's elect and bring them to faith. To gather the children of God; to bring many sons to glory.

TWO APPLICATIONS

1). We can have confidence in the effective work of the cross. The death of Christ and the forgiveness it purchased is NOT merely an offer dependent on human choice for its victory. It is a power that cannot fail in its intended purpose to gather God's elect.

2). And second, this design of the death of Jesus should give you an intense and personal sense that you are loved particularly and personally, if you have trusted Christ. By His tasting death, He gathered you to himself. He chose YOU, he bought YOU, he brought YOU. You, in particular.

There is a grace and power in that truth that will enable us to hold fast when we face trials and even doubts.

This table is a sign and seal of the love that Jesus has for His BRIDE.

Just as he tasted death for us, so too, we come to the table to taste grace as the Holy Spirit applies the saving work of Christ to our hearts.

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