

Hebrews 2: 5-9; “All Things in Subjection to Christ!”, Sermon # 8 in the series – “Holding Fast our Confession”, Delivered by Pastor Paul Rendall on February 5th, 2012, in the Morning Worship Service; Used as a Communion Sermon that day.

Much explanation is needed in order for us even to begin to understand the greatness and the glory of Christ. In the first chapter the author did not even tell us his own name, lest it should detour his readers from considering and beholding that glory. He wanted more than anything else to have his readers come to see the importance of their taking the Son of God to be the only Lord over their lives. In this 2nd Chapter the author will use the word, “for” seven times. “For if the word spoken through angels proved steadfast...” And the 2nd and 3rd usages are found in our text this morning. Verse 5 – “For He has not put the world to come, of which speak in subjection to angels.” And, verse 9 – “For in that He put all in subjection under him, He left nothing that is not put under him.” He wants the readers then to know, and he wants us who are reading and listening to the words today to know, that there is much to learn about Christ. He has asserted that the Hebrews in that day needed to give the more earnest heed to the things which they had heard, lest they would drift away from what they had heard. And if he were here this morning, he would say the same thing to us. I believe that the Apostle’s purpose was to write a letter to the Hebrew Christians of one particular church which would probably be shared with a few other churches in a province, or even many churches in a region. He doesn’t simply try to exercise his Apostolic authority over them, to convince them that they needed to receive these great truths. We will find out, that later on in this book he will speak about the members being submissive to the elders who ruled over them In Chapter 13, verse 6. But his greatest concern in writing this letter-treatise was not simply their submitting to his rightful Apostolic authority over them, or exhorting them to fulfill their responsibilities in the church. No, his highest purpose was to set forth the greatness of Christ’s person to Hebrews in general because they were soon-to-be God’s ancient people. Jerusalem would be destroyed in 70 A.D. and they would then lose their temple, and all the worship that had for a Millennia been built up around it. He knew that they needed to go on to learn more about their only Savior and Lord; the only One who could establish their faith on its proper foundational footing. He strenuously declared to them, and to all who would eventually read this letter, the glorious truth of Who the Lord Jesus Christ was and is; what He came to do in order to save people from their sins, and then he was demanding of his readers a response of faith and obedience to God’s Word from them.

Since Christ is God made manifest in the flesh and all the holy angels worshiped Him when He was brought forth by the Father, and born at Bethlehem,

then all Hebrews should worship Him also and see Him as their Messiah. Similarly, since the Father has placed all things in subjection to Christ, you and I who are Gentiles ought to worship Him as God the Son as well. We ought to worship Him in the Supper today. We ought to remember what He has done for us, and what the Father has done in sending Him into the world. He is the Lord of Lords and the King of Kings. He has put all things in subjection to Him; all things under His feet. The author has shown us that the Son, our Lord Jesus Christ, was greater by far than the angels in that He existed as God, from all eternity; He existed before all or any of them He existed. He is God blessed over all, the One who created them. The angels were created to serve Him and us. Therefore, we are not to think of ourselves as “subject” to angels, but rather we who have been saved from our sins are to see ourselves as part of the “all things” which are subject to Christ. You who believe have seen by faith that Christ is your Savior. But do you this morning see yourself as a believer who is subject to Christ? This is the question that I want to set before you this morning. Why should God be mindful of man? Why should He take care of you and I who believe? I would assert to you that God will be mindful of every person who is trusting in Jesus Christ for their salvation. 1st of all – The Father is, and He will be mindful of man, because He has visited this fallen world of sinful men in the Person of His Son. 2ndly – God the Father will be mindful of all the people who are trusting in Christ because of Christ’s great humility and His sufferings. (Verse 9) And 3rdly – The Father will be mindful of all believers, for Christ has tasted death for every one of them.

1st of all – The Father is, and He will be mindful of man, because He has visited this fallen world of sinful men in the Person of His Son. (Verses 5-7)

“For He (that is the Father) has not put the world to come, of which we speak, in subjection to angels.” “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?’” Now you will notice that there is a double reference which is made here. There are 2 phrases with the same question which is being addressed to both. “What is man?” in general; that You God, “are mindful of Him?” And then there is the 2nd complimentary phrase - “What is the Son of Man that You (God) take care of Him?” The two subjects are both considered by God. And they are both held in the holy mind of God at one and the same time. The first subject is men as they are considered generically in the first man Adam. And the 2nd is of the one Man considered by God in particular; a Man who is here called “the Son of Man”. The Son of Man is the eternal Only–Begotten Son of God who became Man, and thus He was upheld and cared for by God the Father, in His humanity, in regard to the fulfillment of all of His purposes; that He would come to have a people for His own possession. In answer to the first subject under consideration; all men in Adam, it is apparent that there is no real answer given as to why God should be mindful of him except that He has a general love for His creature man. In the beginning God

created man for His own glory. But because of Adam's inability to stand in his own original righteousness, he fell into sin; and as the representative head of our whole race, he passed on to all men a sinful nature as well as the guilt of his sin. In Adam, all men are sinful because of Adam's sin; all men are under the curse of the broken covenant of works which God made with Adam in the beginning when He placed Him there in the garden. There is no reason, looking at Adam in himself, that God should be mindful of him. And yet God is still, from the time that Adam sinned, down to this very day, mindful of man. Why is this? It is because of man's relation to "the Son of Man" whom God also considers.

Turn with me over to Psalm 8. This is the Psalm which the author of Hebrews is quoting from, when he writes in Chapter 2, verses 6-8. This whole Psalm is about men in Adam, and what they shall be made to become through Jesus Christ our Lord. "O Lord, our Lord, how excellent is Your name in all the earth, who have set Your glory above the heavens!" "Out of the mouth of babes and nursing infants You have ordained strength, because of Your enemies, that You may silence the avenger." You can see that this Psalm starts out with David setting forth the glory of the Lord; how high it is, and how excellent a thing it is to know the name of the Lord and to call upon the name of the Lord. Then he states, "Out of the mouths of babes and nursing infants You have ordained strength, because of Your enemies, that You may silence the enemy and the avenger." The way that God will be glorified is for Him to take the weak things of the world and to shame the wise and mighty with them. I mean people who are wise in their own eyes. These verses were quoted by our Lord Jesus to the Pharisees and scribes in the temple when they tried to hush the children from speaking of Him being the Son of David the promised Messiah. (Matthew 21: 16) God's purpose in salvation is that all people will behold His great wisdom in silencing the supposed wisdom of the enemy and the avenger Satan who works in the sons of disobedience to stir them up against the Lord's people. Then it says, "When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained, What is man that You are mindful of him, and the son of man that You visit him?" The word used by the Psalmist is "visit him".

God is said to be mindful of mankind by visiting him. And He is mindful of Christ, His Son, in that He visits Him. He was mindful of all of mankind by the Holy Spirit's visiting Mary's womb and forming the perfect and sinless humanity of the Lord Jesus there. He made Jesus a little lower than the angels for a time, by this act. And by sending His Son into the world to redeem His Elect, He oversaw that most gracious and glorious of His works for humanity, by His visiting the Lord Jesus and anointing Him with the Holy Spirit without measure. What is man, that He should be given Christ? What is man that God the Father and God the Spirit would uphold the Lord Jesus in the time of His lowly birth, and during the entire time of His earthly life and ministry, so that all could be fulfilled in our salvation? Each of us who believes in Christ is entirely unworthy of such love,

such grace and such a work on our behalf. What is man that God is mindful of him? As considered in himself, he is nothing. As considered by God in Christ, the life of a sinner comes to have great value indeed! Will you not remember this as you come to the Lord's table today? Your life has come to have great value and significance to God, not because you are intrinsically great or good in yourself; but because God has visited your soul in salvation; a gift that He has given to you, through our Lord Jesus Christ.

2ndly – God has been, and He will be, mindful of believing men because He has put the world to come in subjection to His Son

Verse 5 says, "For God has not put the world to come, of which we speak, in subjection to angels." And verse 8 says, "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." Because of Christ's work, the whole world of believing men comes to have great value to God Himself. Because of Christ, a certain number of people shall be redeemed. They shall be bought back from their sinful state, and brought out of their sinful condition, and made citizens of heaven. And not only citizens of heaven, but those who believe are brought into a New World, an eternal kingdom which presently exists in heaven and earth; composed of those who have been redeemed by Christ unto God. And so the Father has put all things under Christ's feet. The Lord Jesus Himself said in John 17: 2 – "The Father has given Me authority over all flesh, that I should give eternal life to as many as You have given to Me." God has not put the world to come under the subjection of angels, as it was in the Old World of the Old Testament dispensation. No, from the first appearing of Christ in the world, the whole government of this New World of redeemed men has rested upon Christ's shoulders. It still rests there today, as our strong Redeemer is seated in the heavenly places. We who believe, it says in the book of Ephesians, are seated with Him there. And so we should understand, that in Christ, the Father will put all things under our feet as well. As His Church, His people who make up this New World and the kingdom which belongs to Christ, all our enemies shall eventually be placed under our feet, because they were first placed under His feet. All believers shall eventually overcome the world, and sin, and death, and be crowned with glory and honor because of the greatness of the grace of Christ bestowed upon them. Yes, and even more, if we suffer with Him, we shall also reign with Him through all eternity. But I am saying, when Christ came into this fallen world, the world to come, which is spoken of in our text, this New World began. Never had the world, ever before, seen a sinless Man live a sinless life. But our Lord Jesus Christ lived a sinless life unto death. He humbled Himself to the point of death, even the death of the cross, for the sake of all of God's Elect. Because of His sinless life, His righteous obedience to all of God's commandments, His glorious resurrection from the dead, and His ascension into glory to sit at the right hand of the Father, all these things speak of the definite

beginning of a New World which has come in this present New Testament dispensation.

“The world to come”, that world which is mentioned in our text in verse 5, as far as I can see from my study of it, cannot be speaking of the world of the eternal state, because of what it says in 1 Corinthians 15, verse 22 and following. Turn with me there if you will. It says here – “For as in Adam all die, even so in Christ all shall be made alive.” “But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.” “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.” “For He must reign till He has put all enemies under His feet.” “The last enemy that will be destroyed is death.” “For ‘He has put all things under His feet.’ “But when He says, ‘All things are put under Him,’ it is evident that He who put all things under Him is excepted.” “Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.” Now you can see here that all things are made subject to Christ when He returns. Death is destroyed and all authority and political power of nations will come to an end. At this time then, when Christ returns, the Son’s subjection to the Father must and will take place. Therefore, the world to come that is spoken of in our text in verse 5 must refer to the world of this present Church Age. For all things which will be subjected to Him until that time, and then He Himself shall be subject to the Father, that God may be all in all. It is true that the book of Hebrews was written after Christ appeared the first time, and after His ascension to the Father, and during the days of the Apostle Paul’s ministry. But it was definitely written before the destruction of Jerusalem in 70 A.D. For those reading the book of Hebrews at the time of its writing, the world to come that was spoken of, was the ecclesiastical world of those truly saved Hebrew people, which would follow upon the destruction of Jerusalem in 70 A.D. That world would be the New World of all believing Jews and Gentiles which make up the Church of Jesus Christ. That world already existed because of Christ’s life and work in beginning to build His Church; in His coming in His Incarnation, in His living a perfectly righteous life, and in His giving Himself in His sacrificial death. It was confirmed in His Resurrection from the dead, and by His Ascension to the Father on High, and His presently ruling there over all the world already. But as it says in verse 8, “But now we do not yet see all things put under him.” So there were oppositions to Christ’s righteous rule, and the advance of His truth and His kingdom upon the earth that were taking place in that day which came from Christ’s own people the Jews. And there have been many other oppositions to Christ and His gospel and His Word which have continued down through the many generations from then until now. The unbelieving Jews down through the generations have only been a part of that opposition. They who opposed were not in Christ, the author of the world to come. If not converted to Christ, through reading a letter like that written to the Hebrews, they would be

forced to see the reality of Christ's rule being established in the world when their own theocratic nation and worship, would be destroyed and taken away from them.

Since that time, there have also been various systems of false worship promoting evil against Christ and His kingdom which have been raised up, and they will continue in some form and fashion until the "kingdom is given to the saints," as it says in Daniel 7: 27. The kingdoms of this world will become the kingdoms of our Lord and of His Christ. But you and I who believe are in this New World which has come. Many Jews did not understand what Christ had done by His life and death and resurrection, and they were still looking for their Messiah to come; someone other than Jesus, who would come and lead the Jewish nation to a greater earthly glory than she had ever previously had known. They did not understand that Christ had broken down the barrier between Jews and Gentiles and had made them one new people in His Church. The Church of Jesus Christ is the New World which those Jews in that day needed to enter to be saved. It is the same today not only for the nation of the Jews, but for all the nations as well. Isaiah Chapter 26, verse 1 says, "In that day this song will be sung in the land of Judah: 'We have a strong city; God will appoint salvation for walls and bulwarks.'" "Open the gates, that the righteous nation which keep the truth may enter in." "You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You." Salvation had come through the Jews in Jesus Christ, their Lord and ours. But they were not intended by God to remain a separate people to themselves, as they were under the Old Covenant. They were really and actually to be brought into a New Covenant through Jesus Christ our Lord. Let me ask you as you come down to the Lord's table if you are thankful for all that God, through Jesus Christ has done for you? Many of the Jews in our day do not know the Lord, but you as a Gentile do. Many of the nations of the world still sit largely in darkness today, but you have the light of life. Are you not thankful for all the light of gospel truth and power of saving grace which has come to you through your Savior? Well then declare it to him now, and determine to walk in that light. Let us come down front now where we will remember what Christ suffered and died for, to give to us.

And 3rdly – The Father will be mindful of all believers, for Christ has tasted death for every one of them.

Verse 9 says, "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." We have come to this table once again in order that we might "see" Jesus. We behold Him and what He did for us, here in the Elements of Bread and Wine. Jesus could not taste of death unless He who was God, became a man. This He did so that He could "taste death for every man." I know that this verse is one of the supposed strongholds of the Arminian believer. But he should not so quickly conclude that the Atonement is universal, as He

supposes. "If Christ died for all, then all died," it says in 2 Corinthians 5: 14. If Christ died for all men, then all men have received the atonement and they will all die to sin. But not all men die to sin. All who do not believe live to themselves. But 2 Corinthians 5: 15 says, "And Christ died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again." Therefore I conclude that the Atonement of Christ which we glory in now, as we come to observe the Lord's Supper is limited to those who believe. It is particularly applied to the "sons whom He will bring to glory" which are mentioned in verse 10. It is particularly applied to those who being sanctified whom Christ is not ashamed to call brethren, as it says in verse 11. These are called, "The children whom God has given to Christ" in verse 13b. Christ tasted death for every man means that He suffered all the afflictions which the Father ordained that He go through for each and every one of His people. The word "man" or "everyone" as it is translated in the NKJV are not in the original. It simply reads, "that He, by the grace of God, might taste death for every...." Every what? Every person who would trust in Him for their salvation. Every single one given to Christ by the Father, that He might save them from their sins. The real question here as we come to partake of these emblems of Christ's sufferings and death, is this. Has Christ died for me in particular? Has He taken away my sins in particular? Has He given me a new heart; me in particular? Do I live for Him who died and rose again on my behalf? Do I have the power to repent of all of my many sins? Do I have the power to keep the commandments of God because I realize that I have been given the Holy Spirit when I believed? Then Jesus Christ has tasted death for you. It was not simply that Jesus tasted a sip of the cup that the Father gave to Him. He drank the whole cup of the Father's wrath to the dregs for you, dear believer. In the garden of Gethsemane He said, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." The reason that Jesus could taste death for every person who would come to Him was because He drank it all for them. Since He drank it all, there is nothing left for to drink, except this cup of remembrance. And as you drink it, remember that He tasted death for you. He did not remain in the grave for more than 3 days, so that you could taste of all of the joys and delights of eternal life forever because of what He has done for you. The greatest joy that we shall taste of, is seeing Him and beholding His glory, and being able to be with Him forever, and to know the blest reality of no more sin; just endless glory and a New Heavens and a New Earth in which we will dwell in righteousness. Let us now bring every thought in subjection to Him; let every heart be filled with His praise.