

Hebrews 2:5-9

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[0:00] So I got a text message from my dad this morning, walking in. I guess he was in the spirit. He texts me and goes, GM, he's military, so everything's...

How are you? At church now, praying for you and the family. Hang in there. Hoorah. And I didn't grow up with my father. I grew up with my stepdad by the grace of God.

And so it's always exciting getting a text from him. So I text him back right away. Hey, Dad, preaching this morning, Hebrews 2, 5 through 9. Thanks for your prayers. Text me right back.

Praise God. Drive home those doctrinal points and some takeaways.

I said, yes, sir. I guess it's just a reminder that a father's work is never done. So I appreciate that.

We are in the second chapter of Hebrews. And the author of Hebrews has an interesting way in which he's writing, which he moves us from the thesis in chapter 1 to an exposition after the thesis, and then beginning chapter 2 with his exhortation.

[1:22] And then we, today, get to hear another exposition, a second sermon from the author of Hebrews. And I guess it's just the artist in me, but the author of Hebrews, to me, seems like an artist of sorts.

And if you've ever listened to hip-hop, you've probably heard what rappers call a disassociated metaphor.

Yeah, we have deep words, too. A disassociated metaphor. It's where the writer or rapper or poet will have a line of words, and then they'll end it off with just one word, and then they'll bring back another set of words that that one word connects to that also connects to that other set of words in the beginning, so that it keeps your attention.

You're like, oh, snap. That really connected right there. Okay. So, you know, I guess I'll give you an example. Rappers always start with yo, so yo. This is a command of tension.

Yo. I'm here for a moment until he calls me to retire, so I'm king to the music, always have been.

[2:35] Liner. You see that? The Ben Liner piece, right? And then you'll spin it off with someone else. Rhyme with these one-liners. Spit fire, backfire. Fire, exhaust like a tire.

Music, I spit in parts. I'm preaching to the choir, something like that, you know, and then you end with those words to connect, and as you examine those words, you realize, wow, that was more connected than I thought.

I mean, you know, Ben Liner, music, you know, tire exhaust. Well, the writer of Hebrews, he's done something like that, and this is why it keeps my attention.

He's done something like that in the word angels. So if you were here last week, Pastor Jay broke down what was being talked about in that first exposition about angels, but angels is today our disassociated metaphor, meaning it connects back to the front part, but introduces a new idea, but it just takes a different shape.

It's the same idea, new idea, but taken on by a different shape. The theme is still the same, though.

Christ is superior. But the angel we see in this part, it takes on a different angle.

[3:51] See what I just did? He simply shifts the focus a little bit. Christ is still superior. His deity is still amped up.

But now we get to this humanity of Christ, and we will look at verses 5 through 9. So I'm going to provide today just three points. I call them road signs, so you'll know where I'm heading today.

Three points that I think would help you, and then when we come up for air, I'll have some sort of applications at the end. Three headers. Let me give it to you right now.

The scope of man, the lens of Christ, and the picture of salvation. The scope of man, the lens of Christ, and this picture of salvation.

You ready? So beginning with the scope of man, look at verse 5. Now it was not to angels that God subjected the world to come, of which we are speaking.

[4 : 56] It's not to angels that God subjected the world to come, this world to come. The word world there, it's an inhabited place.

That's what that word means. It's an inhabited place, an age yet to come. And if we're keeping with this theme of superiority, of Christ spoken of, our immediate answer to the question that is clearly begged here of, well, if it's not subjected to angels, and who is it subjected to, this world to come, the immediate answer you get in keeping to our theme, well, Jesus.

That's what we literally already come to. It's got to be subjected to Christ. If it's not to angels that the world to come has been subjected to, then it has to be Christ.

But even before we can understand the breadth of Christ being our answer, we must be clear about the scope of man and the author's aim here.

So the world to come, if you're looking at this world to come, and it not being subjected to angels, you have to know that that's hope for you, if you are a believer in Jesus Christ.

[6 : 08] That is hope. That is life for believers. Because of the scope of man. It is not subjected to angels, but to all those who are in Christ, because of Christ.

This world to come speaks of a better country. This is the hope we have. If this hope is something that is to come, then we're aliens here right now.

Kareem and I, we rapped together. We put out an album called Almost Home. And every song had to do with almost home. Almost there. But why is this hope?

Because of the reality of man's frailty and weakness and condition. The world to come is life to those who recognize that every man, woman, boy, or girl is born in sin, dead on arrival, dead in their trespasses.

The scope of man is how the author transitions into the sermon because mankind has not always been that way. That's not always been the case, that they were sinful, hopeless, dead in their trespasses.

[7 : 21] And under the power of sin, it's even harder for mankind to understand man's worth and value. So the game of the passage wants to show you the scope of man and what's lost in this scope of man and what's gained in Christ.

Martin Lloyd-Jones, in his interview in 1970 with Joan Bakewell, was asked to answer the question of what is the problem with man. It's on YouTube. You can just find it.

It was a great interview. What do you say, Pastor Lloyd-Jones, is the problem with man? And, you know, his accent, oh, I see.

Because of sin, he says, man has two problems. They either make too much of man or they make too little of man. They have two problems.

They either make too much of man or they make too little of man. They make too little of man in that they think man is merely just an animal. Surely, it might be more evolved than an animal, but they're just on the level of everything else.

[8 : 26] Thus, debasing man or degrading man and spitting in the face of the image of God and what he's fashioned. Or they make too much of man in that they think that all goodness flows from them, that they can change society from within them.

What do you have that you did not receive, Paul says? And if you received it, why do you boast as if you did not receive it? So, in verse 6 through 8a, the author takes a step back to quote Psalms chapter 8, as you heard Ms. Leinert praying through today, a passage that even rabbis referred to when they wanted to look at the majesties of man, Psalm chapter 8.

Look at verse 6 through 8 real quick. This is what it says. It has been testified somewhere. Now, I have to stop there, because why does he say that? It has been testified somewhere. He's not saying that because he doesn't know where it's been testified.

He's saying this because the author has an understanding that Psalm 8 is about mankind, and to build on his argument that Christ is superior to angels, to even men, the author brings in this dilemma that this is what we should look like and represent based off an Old Testament passage that you probably know about.

So he's building this argument. But then he says, so it was testified somewhere. What is man that you are mindful of him, or the son of man that you care for him?

[9 : 57] You made him a little while lower than the angels. You have crowned him with glory and honor, putting everything in subjection under him. So when the author takes Psalm 8, once again, he is using a known passage to build an argument of who is man, just like he built an argument about what angels are before in chapter 1.

So when you turn to Psalm 8, do me a favor, just turn over there real quick to Psalm chapter 8, starting in verse 3. Psalm chapter 8, starting in verse 3. I think you have to see this in order to understand it.

And he says in verse 3, when I look at your heavens and the work of your fingers, the moon and the stars which you have set in place, what is man that you are mindful of him, the son of man that you care for him?

You have made him a little while lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands. You have put all things under his feet, all sheep and oxen all, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes alongside the paths of the sea.

Oh Lord, our Lord, how majestic is your name in all the earth. Killing it. You see the description written about what God has created.

[11 : 25] Interestingly enough, you get also a glimpse of Genesis in there, of the six days of creation. You see how God spoke things into existence. You also see in there echoes of the first chapter and the first few verses of Hebrews through the lens of Genesis.

Long ago, God spoke. So you cannot escape the scope of Hebrews 2, 5 through 8a without looking at Psalms and you cannot escape by Psalms without understanding a little bit of Genesis.

But you see that man had this divinity applied to him, a fashion out of God's own hands. It's more important than what we think a lot of times about ourselves.

But we also see there is a problem in the text because if we look at Hebrews 2, verse 8b, there is a dilemma. It seems to damper the whole conversation. It seems to take a step back from the whole argument.

Look at verse 8b. Now in putting everything in subjection to him, he left nothing outside of his control. At present, we do not see everything in subjection to him.

[12 : 39] If we keep with the theme of the scope of man in light of Genesis, knowing about the fall, knowing that we are sinners, we know that because sin, because of sin, man gave up his dominion.

So that verse kind of resembles us. But this is why we need the lens of Christ. So you put man in perspective and then you put on the lens of Christ.

Number two, the lens of Christ. Because the rank of Christ and his position we saw in chapter 1, it's highly important for us to take notice of what happens to Christ in chapter 2.

So again, the author puts Christ in a rank, highest rank in chapter 1, but then he transitions in chapter 2 to what Christ looks like.

It's highly possible that the author in Hebrews is answering an objection to that Christ comes in the likeness of men. The incarnate God dying.

[13 : 44] It's highly possible he's answering an objection to that theology through the lens of Christ as seen as, Christ is seen as the man.

So if you're going back up the text and working your way back up and putting on the lens of Christ, Christ is the man. Verses 6 through 8a, who takes on the likeness of man.

Therefore, Psalm 8 takes more of a transcendent meaning, one that puts Christ as the better man, the fuller man, and even more divine.

The whole idea of man, of what man was created to do, thus fulfilled in Christ, the person of Christ. Now, through the lens of Christ, we can focus truly on what the author of Hebrews and what David is saying in Psalm 8, that Christ is uniquely exalted by his participation with man.

Christ participates with man since our sin left us debased. While Christ is the zenith of man, he also, according to our text in Hebrews, experiences the lowest parts of man with joy.

[15 : 04] Take verse 9, for example. Look at it real quick in Hebrews 8, I mean Hebrews 2. But we see him for a little while was made lower than the angels, and then check it out, namely who?

Jesus, crowned with glory and honor because of the suffering of death, so that by grace of God, he might taste death for everyone.

The fact that Christ for a little while was made to experience the humiliation of man, he was made for a little while lower than the angels with the view of suffering and death in mind.

Can you imagine that? Walking the earth for 33 years knowing that you're dying for people that for the most part, they can care less? And you're dying for them and it's going to take your power in order for them to care more.

a little while lower than the angels, he participates with man. There's a Latin word here I tried to throw in, *Christus pronubus*.

[16:12] On our behalf is what, and I know you're going to correct me later, so on our behalf is what Christ is doing. That's what that verse 9 says, and he tasted death for everyone.

On our behalf, he participates with us, *Christus pronubus*. Looking at some of these church fathers in history though, one of the dudes that I love hearing about, St. Gregory of Nazianzus.

Y'all ever heard of him, St. Gregory? 329 to 389, he lived about 50 years, he was the bishop of Constance and Noble. He coined a phrase back in the day that said something like, that which is unassumed is that which is unredeemed.

That which is unassumed is that which is unhealed is the phrasing he uses there. Unassumed meaning, or assume meaning to take upon yourself, to assume the property of, not to take for granted.

The idea that he had was that man is totally depraved. Totally depraved, meaning at his totality, in his core, man is evil.

[17:25] is affected by the fall. Every part of mankind is depraved. And yes, yes, we do have happy parts, right? We, we, we, there are people that do good things.

But at the core of who we are, the totality of man, St. Gregory saying, hey, no, we're depraved. And Christ assumes every part of man.

Now, you got to understand, St. Gregory was answering a, uh, opposition. There were folks in his time that would say, no, no, no, Christ came, but he didn't necessarily take on the full mind of man because that would be weird.

Like, why would God die, right? He had the mind of the triune, and, and, and St. Gregory was like, okay, listen, brother, if, if our mind is left unredeemed, you know, the mind that's set against God that is evil, then there's a part of us that isn't saved.

Well, Christ, by the grace of God, assumes even our mind. He takes it to himself. If there's a part of our being that isn't subjected to the cross, we have to understand that every part of our sinful being has to come under death on a cross.

[18:45] No angel, no man, man, no, no prophet, no king could bear our sins, can assume our sins except Christ. So in Hebrews, when we speak of this supremacy, when we, when we speak of Christ being better, when we are saying that Christ became the perfect one of us, the full man, the better man, this is where we come to our picture of salvation because he assumes every part of us and he represents us.

So our picture, number three of salvation, look at verse eight and nine one more time. Putting everything in subjection under his feet, now in putting everything in subjection under him, he left nothing outside of his control.

At present, we do not see everything in subjection to him. we get the picture in even verse nine, but we see him for a little while who was made lower than the angels, namely Jesus, crowned with glory, honor because of the suffering of death, so that by the grace of God he might taste death. We get this picture that Christ had to die. He had to die. And check the way Hebrews 2:8 borrows language from the above mention of Psalms 8, how he uses Psalms 8 to say, now check what Christ does, how he takes on what is superior and what we even think about ourselves in the divine. 1 Peter 3:22 says it like this, though the resurrection of Christ who has gone into the heavens and is at the right hand of God with angels and authorities and powers having been subjected to him, God has left nothing outside of the control of the Christ.

[20:36] So while Christ is superior to angels, chapter 1 verse 13, and his throne is forever in chapter 1 verse 8, while he is the perfect man and being found in the likeness of man and he even out ranks any role that you can apply to anybody, king of kings and lord of lords, he even has preeminence in how salvation is played out.

He has salvation, his superiority and the salvation of all things, but just as the author has already mentioned, in light of these facts, verse 3 says, how shall we escape if we neglect this great salvation in light of who Christ is, the assumer of sinful men?

How can we escape this great salvation? The great salvation is not simply what Christ did in his death and resurrection, but it also has implications to this world to come, to this age to come. It looks forward and it looks back. And I'm grabbing that from chapter 1, verse 14b. Check it out. He says, for the sake of those who are to inherit salvation.

We look back at the cross, but we look forward to this inheritance that we will receive. Inherit salvation. salvation is looking back, but we also look forward.

[22 : 07] And you got to understand, you inherit what you don't already have. So it's a hope that you have is what we started out. And why is this important? Because verse 2a says, we do not see everything in subjection to him.

We need a hope to look forward to because we don't necessarily see that. We have things in Christ already. It's like this already not yet thing.

We already have things. Redemption. Deliverance from wrath. Purification from sins. Declaration of righteousness in the court of God's law.

Reconciliation to the Father. Communion with the triune God. We have these things, but what are the things we see sometimes, right? my sinful heart. Man, I got a little angrier than I thought. Sin in our hearts and our minds. Sickness, wars, injustice, poverty, crime, lack of money, just can't get through the day, tiredness.

[23 : 15] We need faith to see this future hope. There's a sense in which you have to have something stronger on your behalf than just, yeah, I think I believe. No, you got to have faith.

faith steeped in who Christ is. So the author says, do not neglect this great salvation. Don't neglect what encompasses this salvation, where you're at right now and where you will be in the inheritance of Christ.

As I come to a landing here, I heard a preacher preaching from Luke chapter 14, starting at verse 16, and it encouraged me, so I thought I'd encourage you with it in response to this great salvation and what that might look like on the ground for you.

Check it out. This is what Jesus says in a parable. But he said to him, a man once gave a great banquet and invited many, and at the time for the banquet he sent his servants to say to those who had been invited, come, for everything is now ready.

Verse 18, but they all alike began to make excuses. The first said, I have bought a field, and I must go and see it. Can I be excused?

[24 : 34] and another said i have bought five yoke of oxen and i go to examine them can i be excused and another said i have married a wife and therefore you know i can't come so so the servant came and reported these things his master and the master of the house became angry and this is what it looks like to neglect the great salvation oftentimes it's not the bad things you're turning to it's the good things it's the things that'll capture your attention most often your job your your wife your husband these men said i would rather be excused because i got i got other things to attend to than the banquet of the master i brought some real estate cars and phones education children careers good stuff as christian time or christian would say it's meaningless the good stuff all the often time is meaningless we can tend to be inebriated by these good things and when the author of hebrews says don't neglect this great salvation it's the good things that deters our attention from having a good scope of who we are in light of who christ is and walking that out he wants us to ask in view of the one god two questions he wants us to ask have you reoriented the rank and role and position of christ in your life two have you neglected what was purchased for you and what will be yours in the age to come i'll say it again have you reoriented the rank role position of christ in your life or if i were to say it in the positive is christ in the proper rank in your life soul superior king of your life or is he an add-on and then two have you neglected what has been purchased for you and what will be yours in the age to come have you accepted this life purchased for you and the inheritance to come but that's where we land and i think that's where we would do well to stay for a little while because he tasted death for you let's pray god our father and king we come before you humbly saying thank you thank you for speaking coming hanging bleeding and dying and resurrecting lord i pray that you your rank your position will be superior prime time center of attention of our hearts and our lives lips in life words and works would you stand with me as we sing if you