

Man's Place in the World

The Book of Hebrews

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Bible Text: Hebrews 2:1-18; Psalm 8:1-9
Preached on: Saturday, November 17, 2019

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Tonight we're looking in Hebrews 2:5-9. The title is this, "Man's Place in the World." Man's place in the world.

Well, last time we saw that as is typical in this book, there are very strong warnings, very stark wake-up calls that are issued which follow on from the teaching that has preceded, from the teaching that preceded, chapter 2, well, here's the thought. It is chapter 1 and it is the divinity of Christ and so from that basis, from the glory of Christ contrasted there with the angels but we clearly understand what is being said to us here, one more glorious than the angels is present, why, it is God himself, that we should draw the conclusions that we should, and if we fail to draw the conclusions that we're in danger of drifting away. We're not satisfied somehow with the record of Scripture and the record here would be the record of the apostles, the record of Christ himself. If that somehow does not satisfy us, then we're in trouble, we're neglecting so great salvation and we are standing opposed to the witness of our Lord himself, the testimony of the apostles, and the signs and wonders which God worked through the apostles, that those things which were meant to grab and hold our attention and focus us upon what the apostles taught, we'll be standing opposed to that and that is not a wise place to be. And so that is the high road to spiritual failure, to apostasy, to the renouncing ultimately of the faith.

So that brings us to a very sharp reproof, doesn't it? That is one of those sharp warning words which we have in Hebrews interspersed. We looked at some of them briefly last week, but similarly even then the writer follows it with comfort, with something to help us. If we're feeling weak, if we are sensing that the pressures are strong, will we be able to stand, that actually, yes, we would like to confess that the Lord Jesus Christ is the only way to the Father, yes, we would like to confess that there is no other name under heaven given among men by which we must be saved, how are we going to be able to stand. And you'll have seen where chapter 2 ends, won't you? You've noticed there that it takes us, well, to our Lord Jesus Christ, God himself, but also very much human and with us a merciful and faithful high priest in all things pertaining to God, the propitiation of our sins. And here how relevantly is praying for his tempted followers, he who himself was tempted, and he prays for such people, weak people, struggling people.

The writer knows who he's writing to and having served a warning upon them, though they may feel under that who can stand, he follows it with encouragement. No, you will stand if you trust in him. He is there now praying for you. He is able to help people that are being tempted for he himself was tempted. And thus we are not battling without resources and it's not lost on us either that it talks about death, it talks about the world to come, and it reminds us that the prospects are very bright indeed. So we do lose our life in persecution, if that's to be taken from us there's so much more, so much beyond it, that were we to deny Christ and lose that, we'd be losing something that is of more value than this world and its comfort, more value than this world and its applause, even heaven itself.

Well, verses 5 to 9 then which we're looking at this evening. We're actually making a curious point in a way, that man, yes, man has a great future. That's where he's beginning an argument. It's going to come to Christ and many people and rightly will see in this chapter that there is the divinity in chapter 1, there's the humanity in chapter 2, and it most certainly is. But we get to the humanity of Christ by rather interesting route. We find our way there by beginning with the humanity of man and the premium that God places upon that, and that then brings us to Christ and that will then bring us to our destiny, our future, that we'll never realize, we'll never fulfill apart from him, and that is what the writer is wanting us to understand, the future that we actually have.

Man's place in the world. First heading then: of men and angels. Of men and angels. It is the wonder of inspiration to be able to weave together strands of thought and arguments to relate back to what's already been, to relate forward to what's going to be developed chapters down the road, and to make of it a whole, a very pleasing, a very satisfying whole. And moreso than here in the book of Hebrews when we find that, in a sense, the writer already knows what he's going to say at the end right at the beginning and everything at the end will cohere with all the things that went beforehand, and however that mighty process of inspiration took place in this man's mind or over this letter came together, whatever inspired minds were part of the whole construction of it, it leaves us here with something very very remarkable, mixing here, warning with comfort as it does, as is typical of this particular letter. And as we have seen, there is our Lord Jesus Christ, his humanity, one with us in verse 14, "the children have partaken of flesh and blood, He Himself likewise shared in the same." Then in verse 18, "For in that He Himself has suffered, being tempted, He is able to aid those who are tempted." Very human Christ, one with us, one with us in our humanity and he stays one with us that humanity now at the right hand of God on high.

So we can see that God in this passage, quoting extensively, of course, Psalm 8, is placing huge value upon humanity, upon humankind. And that's interesting, isn't it, that he should be doing that there. What is he saying? Well, the angels are still somewhere in his thought, aren't they? He's forever referring back for he begins this very passage thus-wise, "For He has not put the world to come, of which we speak, in subjection to angels," making a contrast now, well, between the angels and Christ, the more between the angels and us, that we have a destiny, a future, not the destiny that the angels have, it's the destiny that we have as human beings, this world to come placed in subjection not to the

angels, it's actually to man. No wonder we're not to worship angels. They are to worship God as we are to worship God, and however mighty and strong they are, whatever dominion they occupy, and they surely do, can we speak with immense respect. We do not slander dignitaries as it warns us there in Jude, the notable, exceedingly powerful beings that angelic beings are. But the world to come is not subject to them. It's not being prepared, the new heavens and the new earth, for angels to rule over. It's being prepared for us to rule over, for humankind to occupy that place in Christ as we will see shortly.

So this is something that is perhaps quite remarkable, how the writer has contrasted the angels with Christ. We've seen our weakness and our proneness to drift away. Well, that's not what the angels do. And then our attention is taken not immediately to the Lord Jesus Christ but to our destiny, what God has spoken about feeble human beings, that they have a future and that the world to come, in fact, is going to be subject to them not the angels. God puts a huge premium upon what human beings are. What we are in our entirety, in all of our faculties, in all that we can do and think and our reasoning powers. All of that God places huge premium upon it.

So we can just draw a simple lesson from that, never feel insignificant. Never think we're out of sight of God, that there's nothing ahead for us. No don't. Don't think that. Don't deify what it means to be a human being. God hasn't. Don't make little of what it is to have the bodies that we have. God doesn't. You see, it's one of the great errors, error sadly which affected quite seriously the early church to discount the body and to the aesthetics and to go and deny it food and to treat it badly and all the weird things that people did, self-flagellation and isolating themselves and punishing their body there by lots of fastings and going into cold water or whatever else they did, all kinds of designs in that way. That's not God's intentional plan. That was something else because God has something better in store for our humanity, the entirety of our humanity not only in heaven but here on earth also. We're not to feel powerless, certainly not to fear death as we have seen and we'll come to in future weeks. There's a great future and there's great reward.

And how does the writer prove that? He refers to Psalm 8. Remember the people at this time were lapsing back under the old covenant ways, they were looking now to be saved, although it's never the intention of God in the old covenant time, but they were thinking that they might be saved by observances. They observed the rituals of the Day of Atonement. If they are respectful to the priesthood of Aaron, if in that regard they maintain that outward semblance of the ritual religion that God certainly did require then but which was never a source of justification, never intended for that, which they have now kind of extracted out of its context and were now placing that in a place of priority and prominence to the eclipsing of Christ's glory.

Well, he refers therefore to the Old Testament. They think they are finding in the Old Testament justification for what they're doing but they're wrong. The Old Testament gives them no justification for what they're doing, and here he brings to their attention what David had to say and the source of wonder we find there in Psalm 8. "What is man that You are mindful of him, Or the son of man that You take care of him?" That source

of wonder is emphasized to us because it occurs again in the Psalms in Psalm 144 and we'll find it right there in verse 3, "LORD, what is man, that You take knowledge of him? Or the son of man, that You are mindful of him?" And the treatment's a little different and then goes on to say, "Man is like a breath; His days are like a passing shadow." Whereas in Psalm 8 it goes on to talk about his dominion.

But here we learn something. Oh yes, man is so weak, so insignificant, in one sense, viewed in the light of the glory of heaven even the light of the glory of God. "Why would God have any interest whatsoever in such creatures as us? What then are we that He's mindful of us or the Son of Man, that You take care of him, that You are mindful of him in that way that You visit him, that we have his help and His communion?" What an astonishing thing that it is and David, of course, has surveyed the heavens, "The work of Your fingers, the moon and the stars which You have made. You have that. That is so much more impressive than the man. You are able to make that and more than we can ever take in, extend to the heaven further and further afield from where we will ever be able to see or gain. You have all of that. That is the scale upon which You work. Why then will You be interested in man? That's the scale upon which You work. That's Your immensity." That's astonishing to David that, "God, You should be mindful of us, You should even bother looking at us, that You should even bother to relate to us in any regard."

Then of course, David knows that he does. That's the wonder and he contrasts the scale on which God works, the canvas on which he paints, then looks at himself with all of his flaws, all of his weakness, all of his insignificance, [unintelligible] to me, and that is a source of great wonder to him and to be a source of continuing wonder to us. Not only small and insignificant but to that we can add this, can't we, sinful. Sinful. So feeble that we don't look at the moon and the stars which you have made, we don't look at the heavens, the work of your fingers, and conclude as we should. But we often just feel small and insignificant as though there may be alien lifeforms up there and there we are under threat of their arrival, what they might do to us. And that's the world, isn't it? We can easily get spooked, easily get freaked out with this sort of stuff and we could feel that, we could put ourselves in such a place. Oh, we're sinful, sinful people. How we fail God. How we fail as Christians to properly respect him and honor him, to think of his work and then conclude what we should from it and yet he relates to us in the constitution we have with our flawed systems, our inability to love and respond as we should.

But he's still mindful of us and he still visits us in a more significant way, of course, in sending his Son, but beyond that for the Christian, each day he visits us when we pray. He visits us when we come here on the Lord's Day and he's in the midst and with us to bless us. God could have been content with his own company, couldn't he? Father, Son and Spirit. What relationship, what love that exists and has existed in eternity, what absolute contentment that there is, we call the [unintelligible] of God, God's pleasure in himself, his contentment in all that he is and he lacks nothing. And as Father, Son, Holy Spirit relates in ways we can never properly fathom as we sit here and try to understand these things, God could have been so content simply to have been himself but yet he decided, no, that he would not, as it were, allow himself to remain content without having

made us, having made a world, declared it good, related to it, took in himself pleasure in it, and that beyond that in that world in its first six days, the capital part of that creation, my dear friends, it was humankind, it was Adam and Eve, made in the way that he made them. Eve there drawn from Adam's side in that way, but he took pleasure in the work of his hands, on us, humankind, male and female that he made us all.

And it tells us something then, doesn't it, in and of itself there. It tells us that he wanted to create a world, he wanted a world with stars and moon and sun and the rest of it. He wanted a world, all animal kind and vegetation and birds and fish and Psalm 8 has it all in there, doesn't it? The ox and the sheep, all the beasts of the field, fish in the seas, and all that passed through the paths of the sea. That he desired but most of all us. Most of all us that we should be in that picture, have a very special place that he could relate to us, be mindful of us in a way that animal kind could never understand and the tree cannot grasp it, that the sea will not respond in that way, fish don't get it. But we do and we are able to relate to him and as such, in that relationship to him is significant not only so sinful as we are but he points us forward to a future, to a world that will actually be in subjection to us, under our dominion. All of the beasts of the field under our dominion. You've made us in that way a little lower than the angels and crowned us with glory and honor. What a future that that is. What a prospect.

So we regard ourselves in our present state, yes, made a little lower than the angels, verse 6, we're not immortal like them. They don't age, we age. They don't have aches and pains, we have aches and pains. We have days in which we are feeling lacking in strength and energy, they never have days lacking in strength and energy. They are ever constantly there, a source of that work that God sends them on. We sometimes are not available for selection because we're ill, we're caught up with something else, we've got other things that have come crashing in upon us. We are actually in need of help of angels. We receive their help. We need their help. Beyond what we can actually understand this side of glory, but they're helping us and that we have already read in Hebrews 1:14.

But man will come to a day in which he does rule and Paul tells us, doesn't he, in 1 Corinthians 6 something very startling. First three verses and here is something that was meant to shame the church in Corinth as they were going to law against each other and going before unbelievers and nobody seemed to be competent in the church to sort the matters out and so he chides them and reminds them actually of what one day they're going to end up doing. It runs like this, doesn't it, "Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life?" We will judge angels. Well, they are more glorious than us and they are, but we've been crowned with glory and honor, a glory and an honor that one day will be revealed finally when we come to glory, when we come to the fullness of our stature as human beings as God intends for us in Christ Jesus. And Paul here is saying, "But if you can't sort out your affairs on earth, if you go off to the law courts, well, this is a sad and sorry spectacle because one day you're going to judge angels. You're not going to be judging these small trifling matters here that really you

shouldn't be detained upon, these smallest of matters, one day we've got weightier matters, we'll be judging angels." He's saying, "Grow up. Get with this. See where you're going and respond to that now." Well, that is today, isn't it?

And so humanity just to put it like that, Christian humanity, redeemed humanity which, of course, is the humanity ultimately that God is speaking about here, is not rubbish. We have to remind ourselves that our human bodies, our human minds are not rubbish. Yes, fallen but God when he indwells us by his Spirit is there to renew the mind. He is there to make the body useful to serve him, to make the voice to say useful things, not to be that spring of water that James speaks about, one moment it's saltwater, one moment it's pure water, that it's coming out with all kinds of things, contradictory things. No, it can speak good things, wholesome things, pure things, excellent things, Christ honoring things. All our faculties can be redeemed and put to good use. Our feet. Our hands. Our capacity to make things. They can make useful things for the kingdom of God. Creativity can be put to the kingdom of God and children's work or whatever else there that we might be doing, practical things, handicrafts and all the rest of that. [unintelligible] Not to be looked upon disparagingly. Not to be regarded with derision.

No, we have a future, dominion over nature. That is a word that would be unpopular to many today. That would go amongst of extinction rebellion and they would probably look upon us as ghastly creatures, wretched creatures, that we're just destroying everything and it would be better off if we were destroyed actually, better off that the animals and the birds and the fish got on with it without us.

Well, we understand the concerns about greed and where does the Bible commend greed? Nowhere. We understand when it talks about our capacities for mindless and foolish and empty consumption, drunkenness, obesity and just in those ways there behaving with food, with drink, whatever it might be, very very foolishly. There's no license for greed. Every requirement for responsibility, to act with responsibility towards creation. It doesn't sanction cruelty. It doesn't permit us that to think, "Ah, our dominion means we can just barge through creation." Well, we won't find any help in the word of God for this.

Neither either will we find any place to disparage humanity and to look upon ourselves as some atheists that we're a virus. We're just a virus and be gone with it, best it's extinguished, better that we be the extinction rather than animal kind. And this rubbishing of our humanity finds no place in the word of God but I'm afraid it leads to such things as abortion, euthanasia, disparaging of human life. It leads to some very very nasty and very dark positions. I wonder how many of those who sign up with extinction rebellion are also keen supporters of abortion, keen supporters of terminating the life of the unborn and that's a question I can't answer for myself but I'd hypothesize that a fair few of them do.

No, man has a future and our second heading is this: dominion only through Christ. That's the thing, isn't it? It begins with Psalm 8, it begins with man looking on to these great prospects there. Oh yes, all things we wait one day will be put in subjection under us. Well, they're not there yet that we know. We don't go to a lion, for instance, and

expect it to welcome our company. As yet these great creatures there are more likely to eat us rather than obey us. So we can see at the moment nature is still proposing different things to us than it will comfortably sit under our dominion. One day it will. One day all the wolves and the leopards and all, they're going to lie down peaceably together and we with them. Think of that.

But it's only going to happen in and through the Lord Jesus Christ. We're only going to achieve that end in and through him. We know that, sadly, as it looks the vast majority of mankind is not going to get to this position, is not going to have that dominion. It's going to be condemned. It's going to be judged. It's going to go to hell. It's going to find none of that. It is going to be under the dominion there of God's displeasure, going to sit under his hand. It's going to think about how the moon and the stars that he had made and which were attributed to blind chance was an act of gross folly, an act of blasphemy, and that will have to be their settled view, an outlook throughout all eternity. That's deep, isn't it, and that's profound. That's what they have done, they have denied God his honor. They have not thought it a wonderful thing that the God who made these things was mindful of them. They hated him. They thought ill of him. They castigated him as much as they could think to do and their foul mouths and ill will and spite was vented against him and his people.

Now this isn't their future but this is the future of the Lord's people, people like us, that we're not going to have a free standing dominion and status as though that is our future without reference to Christ, as though that is our destiny unless we're related to him because now what it is saying is that it's only through him actually that we will ever attain to that place, ever come to that position, ever be able to take upon the mantle of responsible dominion over nature, judging angels and all the rest of it. He points to our destiny. He is that one who, indeed as verse 8 there brings that contrast that he has put all in subjection unto him, unto man. He will have nothing that is not put under him. Everything is going to be under him, the lions, the tigers, but he says we do not yet see all things put under him. Like I'm saying, the lions don't obey us, tigers, please do not attempt to speak to one, you will not come out of the situation well, crocodiles, never smile at them so the nursery rhyme goes, never better advice that you will have had. They're not yet subject to us. One day amazingly they will be.

But what we do see is this, we see the promise of that fulfillment not in ourselves because all we can see in ourselves is weakness, insignificance, sinfulness, but we look beyond ourselves now. That's what the writer is inviting us to do, he's taking away, as it were, something of the limitation he's placed upon the perspective and now he's taking us to Christ where we see Jesus. Ah, we see him who is made a little lower than the angels. It's like humanity, isn't it? He was tired. He was thirsty. He needed to sleep. Angels don't have any of those things. He was living among us in that restricted environment of a body, a human body with human faculties. That was his to have.

Well, as we see that, now we see him for the suffering of death, that way that was appointed for him and now crowned with glory and honor. He's got there. He has achieved that dominion. He is our forerunner, the Captain of our salvation. He has passed

through this world in his humanity, allied to his divinity, and now he has all things under subjection to him. He points forward to our destiny and that destiny will not be realized without him. We won't reach there on our own. We're not going to be crowned with glory and honor simply because we are human beings and nothing else. Only united to him will we achieve and accomplish that fulfillment. And certainly we will because we're now looking at the Lord Jesus, we're now seeing him.

So as we say God has not indulged in specious hatred, he's not looking on us and hoping that we will just die out. No, his Son chose the premium he's put on humanity, that he himself shared in our humanity not to destroy it but to redeem it, not to break it all down, get rid of it, go to heaven in some other form other than a body. No, he went to heaven in the body and he is sitting at the right hand of God in the body and that points us forward to that place that God has for that body. We're valued as a whole, body and soul, valued mind and body together. Christ has put such dignity upon humankind that his own Son shared in our humanity where he who has not failed, who is not sinful, who does not live in that way, disobedient and foolishness, but did all things well and was able after suffering that death that he did to enter into his glory and honor, set at the right hand of God there in the glory of heaven exercising dominion. Even death itself he has dominion over and one day we will literally be seated with him. We will ourselves be taken up to that place. We will come into the fullness of what Psalm 8 promises through our union with him.

Our Lord has there told us or the apostles told that in Romans 8 that creation is waiting actually for us to get to that place. Creation is waiting. Tigers, the lions, are waiting for this. At the moment they might think about eating us but actually somewhere they're showing, they're all in their sad state and their disordered states and indeed in their carnivorous state, but there's something better to come. So Romans 8 and just reading from verse 19 and a few verses on. "For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now." There is groaning, waiting for something better than this, waiting to get rid of the death and the decay and predators and all of this sort of thing, and things that look bad and things that smell worse, all of that to be gone. Creation is waiting for something better and that will only happen when we ourselves arrive finally in the new heavens and the new earth, us in our resurrection bodies from which and in which we will be able to exercise that dominion that God ultimately has in mind for us and Psalm 8 and Psalm 144 indeed promises for us.

A new body. Our Lord's body points forward to what will be. As 1 Corinthians 15, it gives us there, doesn't it, the story of what will be. Paul describes it to us and just reading from verse 42 those familiar verses there about what our body will be like in contrast to the body of it now. "So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual

body. There is a natural body, and there is a spiritual body. And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit."

Oh, this is beyond, this is greater, what we have in Christ, what we have with him, a life-giving spirit. It doesn't mean he's lost his body there, it's not telling us that but it's telling us he's more than a body, he's also God who gives life and he rose with all the capacities now in this glorified and elevated humanity, able still to relate to people, speak to Peter, be able to speak to his disciples, able to appear to them, speak peace to them, tell Thomas to, "Reach out, put your hand in here in My side and see. Ye believing not, unbelieving." All of those things as he spoke and taught, remembering his people, reasoning with them, relating to them, communicating with them looking forward to our resurrection, looking forward to our abilities to create and to build and to develop.

Of course, he was raised to rule. That we know. In Ephesians 1 just in verse 3 as an instance of that we're told, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ Jesus." Raised to rule it's telling us and we will rule with him. Astonishing. Then in Ephesians 2:6, "raised us up together, and made us sit together in the heavenly places in Christ Jesus." Sitting together with him. You see, our fulfillment as human beings is in Christ, that he takes forward what will be our humanity, lives it out and we're going to be joint heirs with him, ruling and reigning in that particular environment.

Then in Romans 8 and just a few verses before we read a moment ago and drawing on what I just mentioned there, verse 15, "For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.' The Spirit Himself bears witness with our spirit that we are children of God, and 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." Well, the pathway is the pathway like our Savior walked, isn't it, for the suffering of death and are crowned with glory and honor that he by the grace of God might taste death for everyone.

He's endured, hasn't he? What stands between us and that dominion is our sin. He's endured death, he has tasted that as the penalty that we deserve, and so instead we look beyond death to the world to come which, of course, is what the writer is talking about here, the world to come, and that we look forward to and the dominion that he has intended for us. What a position that we look forward to, but we look forward to it now and just as Paul in Corinthians tried to wake the people up, that this [unintelligible] matters, they're off to the law courts regarding that. Well, listen, "Raise your game," he says. "Widen your horizons. Do you not know we're going to judge angels? Do you not know we're seated with Christ in the heavenly places? We're going to have dominion over creation with Him." What a place that that will be. Begin now to assume your responsibilities. Begin now to think forward to that. Begin now to adopt the maturity of what that means.

You know, you can hear said in sections of the church that actually we should behave like little children, the various we put them in inverted commas, "blessings" that we can

have. And you might have heard of such blessings that make people bark and make them go around on all fours and roar like lions, do things that you would have thought, well, children might do that in kindergarten or whatever else and it's a good lesson in infant school there to make everybody roar like a lion or do something like that, great fun, don't we love that. But in Christians, mature Christians, people who have this future, this dominion, this prospect, they'll be judging angels and people are behaving like that, even going back and even behaving like children? I've seen them running around in circles and giggling and thinking that this was the blessing of God, that the Holy Spirit was wanting them to behave like this. Even justifying it and saying that's what God wants. Why? Because he doesn't want your mind, you're not to think about things. He prefers you actually to behave like this because you've stopped using your intellect, stopped using your reason. No, he wants us to use our intellect more, not less. He wants us to use our reason more, not less. And it's been a disastrous turn in the church and, well, we have to look back at Pentecostalism and the Charismatic movement and see all the troubles that they've brought, this infantilizing, these leaving us as children really when we're called on to maturity, independence, to be able to stand and function as the Lord's people, to be able to develop sound judgments and discernment in love in the light of these great great prospects.

This Lord Jesus Christ I can reliably assure you not behave like any of those things I've just described. I don't think you would find him at all comfortable in some of the meetings which we're told are revival events where the Holy Spirit has come down and people suddenly are falling over and laughing helplessly, or as I've said, some are roaring like lions and tigers and barking like dogs and howling like wolves. Somebody there, the Lord apparently asked her if she would howl like a wolf and then she obliged by doing that for the delighted people that were watching. Extraordinary. He doesn't ask you to do that. That's not a sign of spirituality, it's the opposite. He's calling us on to exercise thoughtful dominion now, to begin to be responsible, mature, grown up in that way and it's a wonder, isn't it, that sections of the church actually teach the complete opposite, not to use our minds less but are to use them more.

And that's what the writer here is doing, using scriptural reason, taking the Old Testament, taking us through an argument, helping us to see the logic and get to the end of that logic and realize what we are called to, what a world to come that it is already under subjection to Christ and it will be also with us playing a part in that in union with him, not without it, not independent of him, but joined with him. Why, that indeed is our future. That's man's place in the world, the Christian man, the Christian woman, and that is our high calling that we should exercise faithfully today.