

Who Is EVERY MAN?

2013 Spring Bible Conference

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Let's open our Bibles to Hebrews 2. While you're turning, let me just express our gratitude to you for once again another year of your hospitality and certainly David and I both, we always enjoy coming here and enjoy having Pam and Richard with us, and any of you all who can come, it's June 17-21, and you're invited to come to the Bible school. You might want to come just to see if Richard can get through two chapters in five days. That would be an accomplishment in and of itself. That would be something to see, wouldn't it? No, I'll tell you, we always have a good time. Our folks love your pastor and his wife and they just, everybody looks forward to him and hearing his preaching and his teaching and we look forward to having a good time. But we do, we think about you all and pray for you all and love you all and we covet your prayers and thank God for your love for us and any time you can get up to Kentucky for whatever reason, I don't know why you'd come up there other than just for the church, but you're welcome to come and be with us. We think a lot of you and pray for you.

The title of the message this morning is "Who Is Every Man?" Who is every man. It's Hebrews 2. As you know, the whole theme of the book of Hebrews is that Christ is better. Those three words: Christ is better. Better than anything that man could ever imagine or concoct in his religious mind. Christ is all and in all.

This chapter starts out by showing forth the greatness of the salvation that is accomplished by the Lord Jesus Christ. In fact, I started to title this message "Salvation Accomplished." That would be a good title for it but I decided to go with "Who Is Every Man?" And what he says here, he says that there is absolutely no escape from the wrath of God for any person, any sinner, who neglects this great salvation, and I think that's something that you need to think about. It's not just unbelief. Of course, that's the worst sin, Scripture teaches that, because unbelief of Christ, unbelief of the Gospel renders everything we do in the sight of God as being sinful. In fact, without Christ, we're nothing but sin and I know not a lot of people believe that but it's so, and I hope you'll find that out before it's too late.

But he says just neglecting such a great salvation. Pray that God will burn that in your mind and in your heart, just neglecting. You know what neglect is. It's just taking it casually, just presuming upon the grace of God. I mean, this is something, folks, this is

something that is so awesome and the more I study the Scripture, the more it just impresses me with the greatness of the gift of God in Christ and to neglect it, it's just terrible. It's a tragedy. Now, you know neglect shows unbelief so that's what we see, but he says here, he talks about, puts it in this perspective and there is a quotation here from Psalm 8, it's where David said, "What is man that thou art mindful of him?" But I believe the whole attitude that comes forth from that Psalm and what the apostle is using here is that by nature we all think so highly of ourselves and we do: religiously, comparatively, we think so highly of ourselves. But he's putting this in perspective, that the salvation, this great salvation that God has freely given, unconditionally given, is something that we do not deserve and cannot earn and it's an amazing truth of God's grace that he would even think on us, let alone send us the gift of his Son. That's something. "What is man that thou art mindful of him?" he says this in verse 6, "or the son of man, that thou visitest him?" That God, the Son, would assume human flesh. And not only that, suffer and bleed and die for our sins.

Then he says this, he says, "Now God has put all things in subjection under his feet," and I believe he's speaking of Christ here. There are a lot of commentators that say, "Well, he's talking about man in the garden here." That's not his subject. Listen, when God put man in the garden and Adam in charge of this earth, and he did, man didn't need this salvation at that time. Adam fell and brought the whole human race into ruin, into sin and death. So the one who he's talking about here who he's put all things in subjection under his feet, is Christ as the Savior of his people.

He says in verse 8, "Thou hast 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." Christ is in control of it all. He's left nothing out.

But he says, "But now we see not yet all things put under him." Now we don't see that with physical eye. I mean, you look around this world and it almost looks like chaos, doesn't it? A world out of control. How do we know that Christ is in control of everything? Because God says he is. It's not because of what we read in the newspaper or see on the news because, you know, you hear the tragedies of this life, some idiot going in and shooting up a school, things like that. It just seems like chaos, doesn't it? Terrible, terrible, terrible things. And I know we wrestle with this. Job wrestled with it, you know, "Well, if he's in control, how could he let things like that happen?" Well, now listen to me now: stay on your plane and I'll stay on my plane, God is God and you are you. Just like one old false preacher, he said something right, he said, "There are two things I know: there is a God and I ain't him." God is wise and he's going to work all things and only he has the wisdom to do that and the sovereignty to do it. You don't. I don't.

But here's what we do see. Look at verse 9, he says, "But we see Jesus." How do we see him? What's the name Jesus mean? It means Savior, Jehovah saves. And we see Jesus, we see the Savior. That's what he's talking about. How do we see him? By the power of the Holy Spirit through the eye of faith.

He "was made a little lower than the angels." Now that's talking about his humanity, not his deity. There is nothing in his deity that's lower than the angels or lower than anything. He is God in human flesh.

Now, why did he take on human flesh? Why was he made a little lower than the angels? Look here, "for the suffering of death," because sin demands death. "Well, he wasn't a sinner." That's right but the ones whom he came to save are sinners and in order to save them, justice had to be satisfied, righteousness had to be accomplished, and so the God-man had to die. God cannot die but this man who is God did die and that's to be attributed to his sinless humanity and it's based upon the sins of his people imputed to him, charged to him.

But now he suffered death but that wasn't the end, he is "crowned with glory." Do you see that? "Glory and honour." Now that's his mediatorial glory and honor. As God, he had all glory and all honor, but as God-man, the Savior of his people, now he is elevated as God-man, both Lord and Christ. That's his success.

And he says "that he by the grace of God should taste death for every man." Now, because of the modern heresy and I say it's a modern heresy, it's been around quite a while, of universal atonement, people saying, "Well, that means he tasted death for everyone without exception," and that's not what this teaches, but people read verses like that, "every man." What is he saying here? And there is a qualifier. You've got to keep it within its context. What's he saying?

Well, let me tell you about the death of Christ. I was reading an article a couple of weeks ago and it's a good article, it says, "Here are four things we know about the death of Christ." The death of Christ, 1: is particular. The Lord Jesus laid down his life for his covenant people. He says that, "All that the Father giveth me," he said, John 6:37, "shall come to me, and him that cometh to me, I will in no wise cast out." All the chosen, all his sheep, he said, "The good shepherd giveth his life for the sheep." And so he laid down his life for those given to him in eternity.

"He shall save his people from their sins." Who are his people? Well, they're all who come to him. Scripture says, "All who call upon the name of the Lord shall be saved." Does that mean everybody without exception? No, it means all who call upon him. Is that right? Will everybody without exception call upon him? Nobody would call upon him except he draw them, John 6:44. Now, you see, to think otherwise diminishes his death and makes it powerless and just like I said in the prior message, if you're going to glory in the cross, you can't glory in a cross that's powerless.

The second thing is just that about his death, it is powerful. His blood sacrifice puts away all the sins of all his sheep, all his church, and that to the complete satisfaction of the holy law and infinite justice of God. God is satisfied. The Lord says that our sins, that they are remembered no more, that he cast them behind his back. Righteousness has been established and there can be no less for the people of God. "Who shall lay anything to the charge of God's elect?" It's God that justifies.

The third thing about his death, this article says, is it is perpetual, meaning this: it never ends. His blood cleanses from all sins continually, continuously. Sins past, sins present, sins future and that through his constant intercession. He's every living to make intercession for his people. He's our advocate. He's our high priest. He's our mediator. And he pleads our cause before the throne of God's justice and the basis of his plea is the blood that he shed. It's not anything in us or of us.

Then the fourth thing it says about his death is it is permanent and never quits. His blood atonement, his blood satisfaction, is not a temporary solution. It is not something that he did to make us savable or redeemable, but it is a salvation accomplished, it is a redemption accomplished. The Lord Jesus obtained for his people eternal redemption, the Scripture says. He purchased for his people eternal salvation, eternal life, and that's why the Scripture says that he's able to save to the uttermost them that come unto the Father by him.

Now, back here in Hebrews 2, it says here that he "taste death for every man." The title of the message, "Who Is Every Man?" Well, if you were to look at this in the original Greek, the word "man" would not even be there. It wasn't in the original, it was added by the translators. Usually in the King James version they'll have the words they add in italics but this one they didn't put in italics. Some say it should be translated "every one," some say it should be translated "every son" because of the context.

You know, people take words like this which are pronouns and those things, you know, they have what they call an antecedent. I'm not giving you an English lesson this morning but it refers to something, someone, some group or whatever. They take things like the word "world," do you know the word "world" if you look it up in the New Testament, there are different words for "world" but the word "world" that most people think of is John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The word "world" there is the word "kosmos," which means "his created; his creation," and that means that God loved his creation so much that he sent his Son to save that creation through what? Through Christ.

Well, does that mean every man without exception? No. How many people did God have to save to save his creation? One, two, three? It has nothing to do with that. It's like mankind. How many people were in the garden? Mankind was in the garden. Who was that? Two people: Adam and Eve. That was mankind at that time. So it's not even dealing with the number and it's not talking about all without exception. In fact, in the New Testament the word "world" never refers to all without exception. Look it up.

I can show you one where everybody, even those who believe universal atonement, will agree with me, 1 John 5. Look over at 1 John 5 and look at verse 19. Listen to this one, "And we know that we are of God." Now, who is the "we" there? That's believers, the redeemed of the Lord. "And the whole world lieth in wickedness," or in the wicked one. Now, does "the whole world" there mean all without exception? No, because he says

there, "we know that we are of God." So what is he talking about? "The world" there refers to the unbelieving world. Believers are saved out of that world. The word "all" here, all without exception or all without distinction? Context determines that.

Go back to Hebrews 2. He says he "taste death for every man" or every one or every son. Who is he talking about? Is that all without distinction? All without exception? Well, beginning at verse 11 and to the end of this verse, he identifies the "every man." Now, who is the "every man" here? Well, we know right away it's every man for whom he tasted death, whoever that is.

Well, let's look at it. Look at verse 11. Here's the first thing he says. Who is the "every man"? It says, "For both he that sanctifieth," now the word "sanctify" means "to set apart." Now who are they set apart from, the animals? No, they are set apart from other people.

"For both he that sanctifieth and they who are sanctified." Christ is the one who does the sanctifying, the "every man" here are those who are sanctified. They are set apart. They are set apart by God. They are set apart in divine, electing, sovereign grace. They are set apart in adopting grace. They are set apart by God's grace in redeeming grace. They are set apart eventually in regenerating grace. But they are set apart by God and they are sanctified, they are one with Christ, that's what he said, "Both he that sanctifieth and they who are sanctified are all of one." The "every man" are those who are sanctified.

Over in Hebrews 10, listen to this. It says in verse 10, he's talking about the will of God in sending Christ to die and Hebrews 10:10 says, "By the which will we are sanctified," set apart, "through the offering of the body of Jesus Christ once," and then you see the "for all" there? Now that "for all" is in italics. It wasn't in the original. But it is for all who are sanctified.

Look down at verse 14 of Hebrews 10, "For by one offering he hath perfected," meaning completed the work, "for ever them that are sanctified." That's the "every man." They are all who are set apart in Christ.

Go back to Hebrews 2:11. Here's the next thing, it says, verse 11, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." He calls them there his brethren.

Do you remember, it's recorded in the book of Matthew and Mark, how Christ was witnessing the Gospel in a particular house and his mother, Mary, and his half-brothers came and stood outside and they sent somebody in saying, "We want to see you." The fellow went in and he told the Lord, he said, "Your mother and your brothers are out here and they want to see you." Remember what he replied? He said, "Who is my mother? Who is my brother? Those who do the will of my Father, they are my mother and my brother." What he's saying is, "That's my spiritual family. That's more important than the earthly family." He wasn't showing disrespect for his mother that he was being about his

Father's business. His brethren are those who do the will of the Father. What is that? To believe on the Son. That's who the "every man" is, they are his brethren.

Look back to Hebrews 2:12, listen, he says, "Saying, I will declare thy name unto my brethren." The "every man" are those to whom he declares his name. His name is that which identifies and distinguishes him from counterfeits. His name is that which glorifies and honors him and identifies him so that those who are his brethren know him and come to him by faith. This is regeneration in conversion. This is the new birth. This is the work of the Holy Spirit. Christ sends his Spirit to declare in the preaching of the Gospel his name unto his brethren. That's the "every man."

Then he says, "in the midst of the church." There is another identification, they are the church. What does the word "church" mean? It comes from the Greek word "ekklesiasticus," and you know Ecclesiastes, there is a book called Ecclesiastes. In the Hebrew that means "a gathering or the congregation." The word "church" means "called out ones." They've been called out. Called out of what? Out of the world. Called out how? By the preaching of the Gospel in the power of the Holy Spirit who convicts them of sin and brings them to Christ to submit to him and his righteousness as that which alone saves and keeps and blesses and entitles. "In the midst of the church will I sing praise unto thee." They are those who are saved to the praise and the glory of his grace.

Look at verse 13. Who is the "every man"? He says, "And again, I will put my trust in him. And again, Behold I and the children which God hath given me." That's the "every man." They are the children, the children of God, children by election, children by adoption, children by redemption, children by regeneration. "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. This is the will of him that sent me, that of all which he hath given me, I should lose nothing but raise it up again at the last day." They are his children. Who are the children of God? They are the children of the promise. Who are the children of the promise? They believe the promise. What promise? The promise of salvation by God's grace in Christ.

Look at verse 14, he says, "Forasmuch then as the children," there is the identification, "are partakers of flesh and blood," they are human beings, sinful human beings, "he also," Christ also, "likewise took part of the same." He took part of flesh and blood. That's what he said back here. He was made a little lower than the angels. He had to be made flesh. Why? "That through death he might destroy him that had the power of death, that is, the devil." Now, what is the devil's power of death? The devil can't kill anybody. He didn't have that power. You remember he had to come to God just to ask permission just to even deal with Job. Only God has the power of life and death. Job said that himself, he said, "The Lord giveth. The Lord taketh away. Blessed be the name." The devil can't kill anybody. What is his power of death? It's his power of accusation.

The devil is called the accuser of the brethren and when he accuses, now somebody accuses you of a crime, what if the accusation sticks? Somebody come along and accuse you of murder, what if you did it? You go to court and the penalty is death, the accusation sticks. Guilty. But what if the accusation doesn't stick? Then you're set free. Now, by

nature we're guilty, we're sinners, we deserve death. Somebody says, "Well, I know I'm not perfect. I'm not as bad as some. I haven't ever done anything to deserve hell." You haven't seen your sin. But we're sinners and the devil uses that to accuse the brethren. "Look, Lord, he's a sinner. He deserves death." What if the accusation still doesn't stick? Well, how is that possible if I'm a sinner and deserve death? Only through the death of Christ, the substitute. He took my charges. The accusations must go to him based on our sins imputed to him, charged to him, accounted to him, and he drank damnation dry. He died the death that I earn and deserve and now the devil's accusations don't stick. That's the "every man." Those when Satan accuses, the accusations don't stick. "Who shall lay anything to the charge of God's elect? It's God that justifies." Who can condemn us? It's Christ that died.

Read sometimes, we won't go there this morning, read Revelation 12 sometime, especially beginning there at verse 9. It talks about the devil, the accuser of the brethren, and how he accused the brethren day and night and it says they turned him back by the blood of the lamb. That's why we can't be accused. That's why we cannot suffer death under the law. We'll suffer physical death but we're not condemned forever, not eternal death, not spiritual death, because Christ died and the devil's accusations can't stick.

Look at verse 15, "And deliver them who through fear of death were all their lifetime subject to bondage." Now, who is the "every man"? Those who are delivered from the fear of death.

Now, what is he talking about there? You know, there's a natural fear of death that we all have. It's just a natural fear. But the fear of death he's talking about here is that fear of death that leads to bondage. What is bondage in the Bible? It's legalism. It's a fear of death that stirs up a sinner in self-righteous, legalistic, religious works trying to avoid that death. That's bondage. Remember Paul said in Galatians 5:1, "Stand fast in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage," that legalistic Judaism, trying to work your way to eternal life, trying to earn your way into God's favor in salvation.

That's the fear of death he's talking about here and what he's saying is the "every man" here, the brethren, the church, the children, when they come to see Christ and the glory of Christ, the God-man and what he accomplished on Calvary's cross to save us from our sins and to bring forth everlasting righteousness, that kind of fear of death is removed. We no longer seek to work our way into eternal life or to earn our way into salvation, we rest in Christ. That's the fear of death that we have that's removed.

Then it says in verse 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Who is the "every man"? They are the seed of Abraham. Who is the seed of Abraham? We read it a while ago in Galatians 3 in the earlier message, those who have put on Christ; those who rest in Christ; those who have submitted to his righteousness as the end of the law, his righteousness imputed. That's the seed of Abraham. That's the spiritual seed.

Look at verse 17, "Wherefore in all things it behoved him," now that word "behoved" is the Greek word for "debt," and what it means, "Wherefore in all things it behoved him," he became, Christ became indebted, "to be made like unto his brethren." Now, how did he become indebted to do that? When he agreed in the everlasting covenant of grace to take upon himself all the responsibility of their salvation.

And what was he doing? Well, it says, "that he might be a merciful and faithful high priest in things pertaining to God." The high priest represented his people, the brethren, the "every man" here, the brethren, they are all whom he represents, upon whom their debt of sin is laid upon him, "to make," what? "Reconciliation," that's similar to the same word "propitiation," satisfaction, "for the sins of the people." He satisfied the justice of God against their sins. They cannot be condemned. That's who the "every man" is. Every man for whom he satisfied justice. And he said "the sins of the people." What people? All whom he represented. Like that high priest in Israel had those 12 names on his breastplate and on his shoulder.

And then verse 18, "For in that he himself hath suffered being tempted," or tested, "he is able to succour," or to comfort, "them that are tempted." It's all whom he comforts. How does he comfort us? Through the Gospel. Through his word. Through the testimony of God's grace in Christ. That's the "every man."

Now, here's the thing: somebody says, "Well, then it doesn't matter what I do or how I feel or what I say." Let me tell you something, you think about this: now who this "every man" is is God's business. What is your mandate? What is your responsibility? What is the commandment of God to you personally? The secret things belong to God, the revealed things belong to us, Deuteronomy 29:29. What does he say to you? Here's what he says: you're a sinner, I'm a sinner. We deserve nothing more than eternal damnation in hell based on our best. That's right. We have no hope of salvation, of forgiveness, of eternal life in glory but Jesus Christ and him crucified. Now believe on him. Run to him. Submit to him. Plead him, his blood and righteousness alone for salvation. That's what he says.

Let's pray.

Heavenly Father, how thankful we are for that death that Christ died on the cross of Calvary for every man whom he represented, whom he stands as our advocate, high priest, having been our substitute and surety to bring forth everlasting righteousness through the blood of the cross so that we might stand before you whole and complete and accepted in him, the Beloved. We pray, dear Lord, that you will bless us, bless the church here, bless Richard as he leads, bless the efforts to get the Gospel out in this community. And dear Lord, we pray that it will result by your power and grace in the salvation of many souls. Bless us all in our prospective areas of ministry. Guide us and direct us. Keep us safe. For it is in Christ's name we pray. Amen.