

He Put All in Subject Under Him

Hebrews 2:5-9, "For He 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? You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. 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. But now we do not yet see all things put under him. 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."

Let's pray. Dear God, I thank You for bringing us to this passage today. I pray that You would help us to understand it and understand the message You have for us, understand how we ought to live our lives in view of Your Son, of the salvation that Christ brought, how He was made a little lower than the angels to suffer for us. I pray that we would glorify You through this message today. In Your name, amen.

In last week's passage we almost dealt with something that was an aside, as the writer of Hebrews wrote chapter 1, about how much more glorious Christ was than angels, how much more significant He was in speaking to His people compared to the law given to angels. It was just this side of, therefore we should just consider how great a salvation God has wrought, how great a salvation that He has made possible to us and how this should cause us not to neglect it. This should cause us to focus our lives on these things. Now in this passage, the writer of Hebrews is going back to his theme about what he was writing about before, Christ is not like any creature, Christ is not on the same scale. He's way beyond angels, He's way beyond man, there's nothing that compares to Christ, there's no one that can compare to Christ. Specifically this text is dealing with Christ ruling, He is the One who is ruling. Chapter 1 had ended, other than a statement that angels are servants and it ended in verse 13, "But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?". This comes from Psalm 110:1, "The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."" The context of these verses and the argument that the writer of Hebrews is making, is that Christ is ruling. It says later in Psalm 110:4-7, "The Lord has sworn And will not relent, "You are a priest forever According to the order of Melchizedek." The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. He shall drink of the brook by the wayside; Therefore He shall lift up the head." Just as Noel read when he read about Daniel 7 and these kings being destroyed, Jesus Christ is ruling. We know that because where is the Babylonian empire now? Where is the Roman empire now? Where's the Greek empire now? Where's the Medes and Persians now? We're told in Psalm 100 that He will destroy those kings and all those kings are destroyed. When the Jews were being surrounded by the Roman army, Vespasian leaves to go to Egypt to lead there and Babylon was a major

power at that point in time, and none of them are major powers now, none of them are because we can see plenty of evidence that Christ is ruling because the promise is when He rules they will be destroyed and they have been destroyed. When we look and we think of the dominion Christ has, we should never look and ask what it looks like for Christ to have dominion, it's testified to all around us. When we consider this passage, it's important for us to put this in the context of Psalm 110 because that's the most quoted passage in the New Testament from the Old Testament. Christ is ruling so when we think about His dominion, it's important for us to understand how this ties to His resurrection, which is what the writer of Hebrews is tying it to. He suffered in death so that He would have a kingdom, so that He would be ruling as it says in Mark 16:15-19, "And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God." This is a parallel text to the Great Commission passage in Matthew. Mark's clear, Psalm 110, Christ has dominion. As we read it and we say, 'It doesn't look like that yet', part of that is because of the blindness of our eyes, but Christ said Psalm 110 has happened. Or in Acts 2:33-35, "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. "For David did not ascend into the heavens, but he says himself: 'The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." "' Christ is ruling, that's why He suffered, that's why He died on the cross. It was so He would receive a dominion, not just so He would receive people, not just that He would bring people to repentance, but that all things would be put in subjection to Him that He would receive all things from the Father. We tend to diminish what Christ died for. He didn't just die to save people, He saved to undo what Adam did. Adam brought corruption into the world and Christ came to remove corruption from the world. This passage is about the dominion that Christ has now. He received dominion even if we don't see it, even if the world is blind to it, He has dominion now and He received it because He suffered on the cross.

Verse 5, "For He has not put the world to come, of which we speak, in subjection to angels." It starts by, "For He has not put the world to come." When we think of that, when we think of the power of angels where one angel killed 180,000 Assyrian warriors in one night, but even with that power they were never appointed to rule. It's important for us to understand the context that the writer is talking about. He's saying that when the angels were created, they were never created to have subjection to have authority in the world to come. That world to come is not some world that's off in the distance, that world to come is the world that was established when Jesus Christ went to the Ancient of Days. It is established when Jesus Christ received all authority in heaven and on earth, that's when it was established. The angels, when they were created, were never created for the purpose to be kings, they were always created to be ministers of those who would inherit salvation as it says at the end of Hebrews 1. The modern church doesn't seem to expect that Christ came to reign, He came to reign and that's what it

says He came for. He ascended to heaven to be in the presence of God to reign. The modern church didn't seem to expect that Christ came to reign, but that's what the Pharisees and Sadducees thought, that's what they expected. Matthew 26:63-65, "But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God! Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." He says you will see Me ascend and what do the Pharisees and Sadducees respond with? "Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!" What more do we need? They had an expectation that when God came, He would take dominion over the world, all things would be put in subjection to Him. They understood Psalm 110, we need to make sure we understand Psalm 110. Christ has dominion, all things were put under His feet. They understood that's what it meant when John the Baptist said the kingdom of heaven was at hand. They knew that it meant that Psalm 110 was happening. Just because we are blind to Christ's dominion, let's not pretend like Christ is not ruling, that all things have not been put in subjection to His feet. Christ says that He will see them approaching the Ancient of Days, that the High Priest would see Him ascend. They would see these things fulfilled in Daniel 7 and in Psalm 110. The writer of Hebrews is saying the angels, when this kingdom came, there was no idea that the angels would rule, this was about the Messiah ruling. When Hebrews is written, that kingdom had been established because Jesus Christ had gone to His Father. "Of which we speak." For us it's been months since he reference Psalm 110, but for someone reading this book, it was just six verses ago. This is what he was talking about, he was just talking about Psalm 110 so this is a continuation of that same idea and Him being seated at the right hand of the Father, Psalm 110 of Him destroying the kings of the earth, of Him having power and Him ruling. So that 'world to come' was not "in subjection to angels." Angels were never appointed to be that king, there was never a promise that angels would have dominion. In Genesis dominion was given to Adam. In the Psalms there was a promise that it would be given to Christ. Never was it said that angels would have dominion, angels are just servants. So when we look at the power of angels and we read those Old Testament passages about the angels blinding people, the angels surrounding like with Elisha, we should always remember they are just servants and how much greater is Christ because He was not, He did not take on flesh to be His servant. He took on flesh to be a King.

Verses 6-8, "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? You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. 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. But now we do not yet see all things put under him." It starts with this "one testified in a certain place. We know from Psalm 8 that it was David. The title is inspired, it's in the original text. It's not like someone went back later and said they thought it was David, but the writer of Hebrews doesn't say that. We should ask why, and it's probably because of the nature of the book. Hebrews is a different book because it is basically a written sermon versus a letter. When Paul wrote letters he would start with an introduction, there would be a certain style, he would start with a salutation. A lot of time in sermons, when you

listen to sermons people don't say, 'On this verse at this place they said it', they say, 'You know what the Old Testament says, it says this.' This is what the writer of Hebrews is doing, he's not laying it out so people can cross-reference, he's speaking to a people who he expects to know these verses and he says, 'You know one testified of this' and they were supposed to know that it was David. In a sermon it's very normal and valid to say that. A lot of times, rather than me looking for a verse, I will say, 'In the book of Hebrews it says this', and that's what the writer here is doing. He doesn't want us to be distracted with David, what he wants us to be focused on what is said because he is going to interpret this differently. It's "saying: "What is man that You are mindful of him?" When you read Psalm 8, it's easy to read and think it's talking about Adam. Look at the glory of the creation, look at the stars and the moon and it's really easy to think it's talking about Adam, but the writer of Hebrews is saying it's not about Adam, it's about Christ. It doesn't fit Adam, it kind of fits Adam like a shadow, but it doesn't fit Adam. The only one Psalm 8 fits is Christ. In Hebrew the word translated 'first man' is not Adam, it means 'mortal', 'weak', 'frail'. When Adam received dominion, was he weak and frail? There was no sin in the world, he wasn't mortal, he wasn't appointed to die at that point. He receives dominion before the fall, but this is saying that the person who receives dominion is after the fall. So is it talking about Adam? No, Christ took on a frail body, Christ took on a body that could die. When Adam received dominion he didn't have a body that would die. We need to understand that in so many passages, you read a passage about Solomon and it sounds like it fits Solomon, but it doesn't really fit Solomon. It's close to Solomon, but it's really about Christ. In this passage it seems like he's writing about Adam if you don't read closely. He has dominion over the fish and birds of the air, this is Genesis 3, but Adam was never made a little lower than the angels. Adam was created lower than the angels, he was dust that God breathed in. That 'made lower' means that you were above and you were made underneath. That is not Adam, that's Christ. As we read Psalm 8 and we think about Psalm 8, that's what the writer of Hebrews is doing. He's saying to not misread this thinking it's Adam, he's talking about Christ, David was talking about Christ and not Adam. It doesn't fit with Adam. Adam was not, when he received dominion, he was not mortal that he could die. He was not weak and frail, Christ was weak and frail when he took on a human body. We need to make sure that when we read the Old Testament, because things can be close we can start to put them in and say Psalm 8 is talking about Adam, but the answer is no, it's talking about Christ. So often in the Old Testament, things that are shadows that are pointing to Christ, we can read them and think they are talking about Melchizedek, but it's not talking about Melchizedek there. There's no beginning, there's no end so we understand this is talking about Christ. He's the King of Salem, He's the perfect High Priest of the Father. So if we look at the context of these quoted verses from Psalm 8:1-3, "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 enemy and the avenger. When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained." It's not Adam. He didn't ordain strength out of the mouth of babes through Adam, that's not who He ordained strength from the mouth of babes, that's the church that He ordained strength out of the mouths of babes. It's the people of God by Christ calling them out of the world, it doesn't fit with Adam. In Adam's realm, the person who wields the sword best wins, that's not who God ordained strength in the world to come. Who God ordained strength in the world to come is those who

spoke strength through the Word of God. Think about what happened over the last three or four weeks in the US, churches pretty meekly, not with much vigor, started to speak out against these people that have, I mean the US has a 3 million person army, and yet Donald Trump just recently said all churches should be allowed to open. Do you see how God has ordained strength out of the mouth of babes? There's no way that the church could, by it's strength, ever force the government to do anything, but look how quickly Governor Cooper collapsed when he was pushed on at all. It was like, you get a letter and he collapses, I mean this is the picture and that was never true with Adam, it's only true with Christ and because Christ was given authority. Adam was never able to silence the enemies of God, Christ silenced the enemies of God. Christ silenced the avenger, the church silences the avenger. Psalm 8 is about Christ, but it's really easy when you read it to think it's about Adam, but it's not when you get into the details. The details only make it apply to Christ. Adam's fall was not about how excellent God's name was in all the earth, Christ coming is about how excellent God's name is in all the earth. Babes weren't ordained strength by Adam, they were ordained strength by Christ. Defeating the enemy was not done by Adam, Adam brought the enemy into the world and caused the fall, Christ is the one who defeats the enemy. As we go through Hebrews, we will see this picture over and over again where there is something that looks close, but it's just the shadow. We need to make sure we're looking at the substance and the substance is Christ. So what is man that You are mindful of him? What is man? Who is Christ? Who is this person that took on flesh? Think about it, you have Jesus Christ and He is in the presence of the Father. He is perfect, He is without frailty, He is without limit to His power. As we have been going through the SLBC on Sunday nights, God is infinite in every way, that's who Christ was and then He puts on frailty, He puts on this ability to die. Why does God the Father look at His weakened Son and say, 'I'm going to give Him dominion because He weakened Himself. Who is man that You are mindful of him?' We all know this is because they conspired together before the foundation of the world, this is why God was going to do it, but understand the writer is kind of going, 'He was at Your right hand with all Your glory. Why didn't You give Him dominion then? Why do You wait until He takes on flesh?' So He can be tempted in every way that we are, yet without sin. He earns through the suffering of death, He receives the dominion, He receives the kingdom. God the Father is mindful of Him because He did take on flesh. The Garden of Gethsemane matters when Jesus Christ said He could end it at any time, but yet, not My will, but Your will be done. Who is this frail creature? This God-man that God the Father would say this is who He would give dominion to. That's what David is talking about. "Or the son of man that You take care of him?" The first thing to note about this phrase is, we hear 'the son of man' and we tend to think of this as a generic term. It's not, it's as much a term for Messiah as Son of God. In Ezekiel I think it's used 93 times to show that Ezekiel is a type of Christ. When it says 'son of man', this isn't some throw away line, this is saying He is the Messiah. Why are You mindful of Him God the Father? Why are You looking at Him when He took on flesh and became the son of man that You take care of Him? It's used like eighty times in the gospels to refer to Christ. The son of man is God's plan for how the world would be redeemed, that Jesus Christ would take on the frailty of man. We know in the Hebrew and Greek it's singular so it's referencing an individual and we know that it doesn't apply to Adam the same way it applies to Christ. People want to apply it to Adam, they want to say that God is mindful of Adam. Right? This is the basis of Arminian theology, that God looks and says this frail creature Adam, I am mindful of him therefore anyone who repents and

claims the name of Christ will be saved. It makes a big difference if you say that's Christ instead of Adam because if it's Christ you go, this One that was higher that had greater glory, He diminished Himself and He was diminished by God the Father. Why is God mindful of this person who was willing to humble themselves versus if you make it about Adam it's like, look at these people who are exalting themselves which is what Arminian's view is, but it's not what is being spoken of here. The biblical viewpoint is not that God owed Adam anything, Adam didn't get dominion because of any work he had done, he was just created and got dominion. Christ receives dominion for the work that He had done. We should ask ourselves, who is this Christ that the Father would care about Him? That word 'care' there is 'epaskepto' which 'epa' means 'a pond' and 'skepto' would be the word we get 'skepticism' from. Now we tend to think of skepticism as always negative, but what it really means is that you don't blindly take things, you examine them. So the son of man that you take care of him is not saying that He's caring for Him. The KJV translates it as 'visited him'. What it means is, upon examination you're responding to Him. That's what the word means and it's used in other places and it's useful for us to understand. It's used in Matthew 25, it's that passage where God will separate the sheep and the goats. Matthew 25:36, "I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me." That's episkepto. If we just think that someone is sick so we go visit them and we say we have the check mark. No, that's not what it's saying, it's saying that you go and upon examination you see them sick and you ask how you can help them and care for them, what can you do to alleviate their suffering. If all we do is visit them and say that you're sorry they look bad and then walk away and do nothing, that's not what God is talking about in Matthew 25, it's actually looking at the situation and saying you need to respond to the situation. That's to visit the sick, it's to care, it's partly visiting and partly caring for. It's the picture that you look at a situation, examine the situation and ask what you should now do. Another example would be James 1:27, "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world." It's not just to go, 'Hey! I went to Nigeria and there were a bunch of orphans there. It's good that you're here, let's sit here and talk for a little bit then leave.' That's not what it's saying here, it's saying you look at their situation and how do you deal with it. You don't even just say, 'Give money to the poor', which is what the Old Testament said. You're supposed to do a tithe every three years that you save to feed the poor. Christ is saying, through James, we have a greater responsibility than that. We need to look at that orphan and ask how we help that orphan. Not just feed him because the fifteen year old young man that's an orphan, the worst thing you can do is just feed him. He needs to learn how to work so he can provide for himself, that's episkepto. It's not just saying, 'I see you orphan, I care for you', it's saying, 'I look at you and what's the best thing I can do for you?' If you go back a hundred years, if there was a widow, the church would look around and see if there was an appropriate man for that widow to marry. That's episkepto. They're saying this would be the best thing for you, to marry again so let's see if we can find someone that would be good for you to marry. That's visiting a widow at her distress, it's not just going and saying, 'Oh, we're weeping with those who weep.' When we think of Christ and we read this verse about taking care of the son of man, this is God the Father looking at Christ and saying, 'What is the best thing?' In the Garden of Gethsemane when He is looking upon Christ and He says, 'Drink this cup', that's Him caring for Christ when He goes to the cross and He suffers and dies. That's not God just saying these things happen, that's God

saying this is the best thing for Christ. What does it say in Hebrews? He does this for the joy that is set before Him to receive the crown. This is how God the Father cared for God the Son. So when we see that word 'care' let's not make it, there's no good English translation so there is visit and care, but the word here has a different meaning, it means to examine and look upon and ask what the best thing to do is. That's what God the Father did for Christ. "You have made him a little lower than the angels." When we think of the position that Adam was given, God exalted man and He raised them up, this dust and He put them over the birds of the air and the beasts of the field and the fish of the sea, but He raised us up to that position. That's not what happened here, what happened here is He made Him a little lower than the angels. The verb here is 'to lessen', it's not to make, like He created Him to be lower than the angels, He made Him to be lower than the angels. That would be a more literal translation. Very different from Adam, Genesis 1:26-27, "Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them." He made Adam in His image, He exalted Adam so he was just a little bit lower than the angels. He didn't lower Adam, He raised up Adam. Christ was lower, He had all glory, Christ was infinite in glory, He was infinite in holiness, He was infinite in strength. That's who Christ was and then God made Him lower than the angels. Remember when you see Isaiah 6, where Jesus Christ's robe fills the temple and the Seraphim fly around Him saying, 'Holy, Holy is the Lord of Hosts'. They are all worshipping Him, that is who He was and this being that all creation was to worship, He becomes lower than these angels that were worshipping Him. That's what happened. That didn't happen to Adam, that happened to Christ. The One who everything was created to serve, all things were made by Him and through Him and for Him. All these things were made to serve Him and He became the servant of them, He became underneath them. God the Father lowered, lessened, diminished God the Son so He would be lower than angels. God the Father was taking from Christ what was rightly His so He would be given more. We know that, but He was making Him frail, He was making Him weak, He was making Him so that He could die. That's how we're supposed to be like. Philippians 2:5-7, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it [a]robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men." When we think about how we are to respond to the world, if God had all holiness, all majesty, all honor, all glory, if He could take on the form of a bondservant, then why can't bondservants take on the form of bondservants? Why can't we humble ourselves? He gave this as a picture and He did far more than we could ever do because we start out as slaves and act like slaves. Wow. Christ started as the king of all, the ruler of all, the creator of all, and He became the servant to the creature. "You have crowned him with glory and honor." God only lessened Christ, even though we are given dominion and fail to keep it, Christ was crowned with glory and honor. When we think about the dominion God gave Adam, it was about exalting man, it was about man being powerful, and we fail miserably. We didn't receive glory and honor, we were put in that position and we failed miserably. Christ isn't failing, Christ is receiving glory, He is receiving honor. We were given glory and honor and we fail, Christ was given glory and honor and He is crowned and this is what adorns Him. This is what He looks like, look at man, man doesn't look that great. This is Christ, He receives all glory

and honor. We look at the world and it fades quickly. We look at Nebuchadnezzar and it's not that long before he is eating grass like an ox. The glory of man fades, the glory of Christ does not because the glory that God has adorned Him with, He has made this what He looks like. Christ has glory and will always have glory. When we think of Psalm 110, it's very clear that we won't be like Adam. Christ will succeed, will destroy the kings of the earth, He will take dominion, all His enemies will be defeated. These are the promises of Scripture, all enemies will be made His footstool and then He will come to defeat the last enemy which is death. Man failed, Christ is the One that was crowned with glory and honor. "And set him over the works of Your hands." Adam was set over the works of God's hand. If you continue to read Psalm 8, it talks about the birds and the beasts of the field and the fish of the sea so it's easy to read this as being Adam, but that's just a shadow. The one who actually has authority and is able to exercise that authority is not Adam. I'm sorry, as Adam's race, there are not many fish in the ocean that think they have to submit to us, but they all have to submit to Christ. Christ actually has dominion. We were given dominion and we failed in many ways, but Christ will succeed in His dominion. 1 Corinthians 15:24-28, "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." When He says all things are put under Him, it is evident that all things are acceptable. God the Father has given all authority to Christ and Christ is in the process of defeating all His enemies and He will return when the last enemy is defeated, the last one which is death, and He will cast death into the Lake of Fire and everyone else will have eternal life. That's what Christ is going to do, He is going to succeed. Adam didn't exercise dominion, Christ does, is, and will continue to exercise dominion. "You have put all things in subjection under his feet." David was writing this as if it happened, but it hadn't happened yet, but now it has happened. We know this from Matthew 28, we know all authority in heaven and earth has been given to Christ. We know this from Acts 2, we know this from Mark 16, we know this over and over and over again. We've been told Jesus Christ came to establish His kingdom, He has been given authority, He has been given dominion, all these things that were given as a shadow to Adam, the substance of it has been done in Christ because He suffered and died on the cross. Because He was made mortal, because He joined with the sons of Adam, God put all things under His feet. Ephesians 1:19-23, "And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all." We can't say the church is the body of Christ unless we say Jesus Christ is reigning right now because Paul, in Ephesians, tie it directly together. Christ was raised up to have this power, Christ was raised up to have all things in subjection under His feet. He was made lower than the angels, then He was raised above the angels so they would be in subjection to Him. "For in that He put all in subjection under him." Everything was under Him, there is nothing in creation that

is not in subjection to Christ, including evil, including wickedness, including all the things that we say, 'How can there be disease in the world? How can there be suffering in the world?' All things are in subjection to Christ, all things have been put under Him. If it was His will, He could speak the word and all evil would be cast into hell, all of it, all corruption. He is defeating His enemies slowly and it says why that is true. Peter writes to us and says it's true that anyone who was appointed, anyone that was elect, everyone of them will be saved. That's why there is still wickedness here, not because there is a limit to Christ's dominion. It's because He is being patient because the day when He comes, no one else will be saved. That great tribunal that we read about in chapter 32, when that great tribunal happens, there is no salvation. You are either with Christ or you are against Christ, there is no third position. There's no, 'When I stand before Him I will repent, my knee will bend and my tongue will confess'. Everybody's knee will bow, everybody's tongue will confess, you don't get saved there. When we look around and we see a lack of dominion, understand why there is a perceived lack of dominion, it's because of God's patience to call a people unto Himself, it's because of His longsuffering to call a people to Himself. "He left nothing that is not put under him." There is nothing that is not put under Christ, no disease, no government authority, no war, no movement of the stars. You name it, the wind blows because it is under the dominion of Christ and He's been crowned and given glory and honor. He's had that crowning ceremony that Noel read in Daniel 7 where He approached the Ancient of Days and He received dominion. We know that happened. Then the writer of Hebrews says, "But now we do not yet see all things put under him." All things have been put under Him, but it doesn't look like it. Then, just like it is now, the response was, 'But we see these cruel rulers, we see these terrible things, we see the breaking of God's law everywhere' and many people respond with, 'Well, everything couldn't have been put under Him.' The writer of Hebrews is saying that's wrong. Just because it doesn't look like it, doesn't mean that it hasn't been put under Him. Understand, you read through the Old Testament and all dominion was given to Adam. Did it look like all dominion was given to Adam? No it did not. Does it look like it now? Go play with a polar bear and see if you have dominion. You'll find out that even though you have dominion, it sure doesn't look like it. How about when Joshua leads Israel into the Promised Land where they are guaranteed dominion over the Promised Land. Did it look like it when the Philistines were killing the Israelites? Did it look like it when the Moabites came in? The Ammonites? The Assyrians? The Egyptians? Did it really look like they had dominion? Did they really have dominion? Yes. Why do we know that they had dominion? Because God said they had dominion. Dominion frequently doesn't look like it has dominion. Do you have dominion over your children? Yes, God appointed you to have dominion over your children. So they never disobey right? They never do anything wrong because you have dominion over them right? No, that's not what having dominion means. You go out in public and you see children and it looks like no one has dominion over them, but their parents still have dominion over them because God says they do. The fact that there are people in rebellion doesn't mean you don't have authority. Christ has the authority, He has the right, all things have been put into subjection under Him, but it doesn't mean He has to just go and destroy everything that rebels against Him. Just like no father says, 'You spoke back to me, I am going to kill you.' We see this all around us now where people have dominion, but that dominion doesn't really look like they have dominion. We shouldn't think that's any different than Christ because Christ is patient with His enemies because He is going to rescue who He wants to rescue. So when it says we do not yet

see all things put under Him, that's normal. We should understand that's what dominion typically looks like, but the person who is King, who is conquering, there's a point where He has to subdue all His enemies. When Solomon takes the crown from the River Euphrates to the River Egypt, all his enemies were stewed. He had dominion, he had control over all of it and Christ is working out His kingdom so that it looks that same exact way, that He has dominion over all things. When He comes there is the parable of the ten virgins, where they all look virginal, but half don't know anything about Christ. But Christ will take dominion so we should just recognize that even though we don't see that, it doesn't mean it's not reality.

Verse 9, "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." So you read Psalm 8 and we're supposed to look through Psalm 8 and see Jesus, how He had all glory and He took on flesh and became this frail creature that could be nailed to a cross and die and we should look and say, 'Why did God the Father do that? Why did He visit Him? Why did He care for Him?' We're supposed to look at this and say this is an amazing thing that You would be mindful of Christ, that You would set the Son of Man in His place, that You would make Him lower than angels. We're supposed to look at Psalm 8 and see Christ, see what Jesus did, what God the Father and God the Son are doing. "But we see Jesus, who was made a little lower than the angels, for the suffering of death." Understand that He wasn't made lower than the angels just so the angels could say, 'This One we have authority over has gone into the desert and fasted for forty days and night, we need to come and feed Him.' He wasn't made lower for that, He was made lower so that He would suffer and die because through Adam, death came into the world. Through Adam death permeates everything and so Christ had to take that death upon Himself so that the death could be removed from the world and the world could be made new. He was made lower than the angels for the suffering of death. That 'for' there means 'dia', through this suffering of death He was "crowned with glory and honor." This is how He received dominion, how He received creation. He took on flesh, was made lower than the angels and suffered and died. Through that God crowned Him with glory and honor. He received the authority, He received the position, not like Adam, Adam received the position just because God said He would make him in His image. There was nothing that Adam did to receive the authority, to receive dominion, but Christ did, He received it, He earned it, He paid for it by dying on the cross. He was crowned, He was adorned with glory and honor. When we think of how rulers of the earth become rulers, they become rulers because they fight for it, they do all kinds of things. They get glory and honor because of what they do, not like Adam who was appointed to it. Christ received glory and honor, He received the crown because of what He did, because He took on flesh, because He took on the frailty of man. He received a greater glory and a greater honor than any man can receive because no man can be made lower than the angels, no man can be less than below the angels because none of us were above the angels to begin with. All that God does with us when we receive authority in the world, when we receive children that we have authority over, when you have a household that you have members of that you are in authority over, when you have a business, when you are a civil magistrate, all of it is God lifting us up. With Christ, Christ was made low so He could be raised up again, it was what He deserved, it's not what we deserve. "That He, by the grace of God." It

was God's grace that He suffered in death, it was God's grace that Christ was made lower than the angels. None of this was deserved by men, no one had a right to say God was to send a Saviour, this was by God's free grace given to us. Then it says, He "might taste death for everyone." That 'everyone', translators tend to make salvation about people, but what was he just saying? Were all men put under His feet? No, all things were put under His feet. Christ didn't come just to save men, He came to undo the curse of Adam which has to do with a lot more than just men. That 'for everyone' is 'huperpas'. Huper means over, so He tasted death over all things, the same things He was given dominion over, He tasted death for all of it. It's important for us to understand that or we are making Christ too small. In Romans 8:20-22, "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." Why does creation have hope? Because Christ tasted death for everything, for everything that was affected by the fall because the creation itself also will be delivered from the bondage of corruption into the glorious liberties of the children of God. Christ tasted death more than just for men, He tasted death for all of creation so all of creation can have the bondage of corruption broken and they can be brought into the glorious liberty of the children of God. Christ didn't just die for men, He died for everything, He died to make everything new. Everything that was put into subjection to bondage because of Adam's sin, Christ came and dominion was given to Him over all things because He's going to restore all things. He didn't just taste death for people. That doesn't mean we're not important, as it goes on it's going to start with saying that it was fitting for Him for whom are all things and by whom are all things. So in transitioning in the next verse, it's going to start by talking about how He died for all things, but it's going to switch and say, 'To bring many sons to glory' because He is bringing us to glory, He did die for us, He is the propitiation for our sin. Even though that's very important for us, let's not diminish Christ by saying that's all He died for. He tasted death so everything wouldn't have to continue to die, so He could take death out of creation, that's why He tasted death. Matthew 13:41-43, one of the kingdom parables, "The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!" God doesn't just take away those that are lawless, He takes away everything that's corruption, He takes away everything that's offensive. He breaks the bondage that was brought upon creation and He frees it, that's how glorious Christ is. Or as Psalm 8 concludes in verses 6-9, "You have made him to have dominion over the works of Your hands; You have put all things under his feet, All sheep and oxen— Even the beasts of the field, The birds of the air, And the fish of the sea That pass through the paths of the seas. O Lord, our Lord, How excellent is Your name in all the earth!" His name is excellent in all the earth not just because men say it, His name is excellent in all the earth because if men didn't say, 'Hosanna', the rocks themselves would have cried out because Jesus Christ came so that there would not be corruption in rocks anymore. He came because all things were put in subjection to Him, He tasted death for everything, He tasted death so that the birds of the air won't die, so the beasts of the field won't die, so nothing will die. His dominion is far greater than just men.

Applications:

1. The world was designed to be in subjection to Christ. All those things you see in the Old Testament, all those pictures, when you read Psalm 8, when you read Genesis, when you read about Solomon having control over the kingdom, when you read all these things you have to understand all those things were designed to be a picture of the dominion that Christ would have. All the other ones fail, Solomon ended up splitting his kingdom. David, the stuff with Aminadab, what a mess he made of things. Adam, what a mess he made of things. All these types and pictures, they all will end up with corruption taking over, that's not true with Christ. Christ ends up with incorruption putting out corruption, Christ ends with flipping everything around. We need to understand that when you read all these things, when you look at the dominion a civil magistrate has been given, that dominion is to be a picture of what authority Christ has. When you look at a father and they raise their son and they try to do the best they can, but they fail in many ways, that's the picture of a perfect Father in heaven who does cast out sin. We need to make sure that we see all things as all pointing to Christ, they are all pointing to His dominion and who He is. Let's make sure that we don't diminish His dominion and make it look like man's dominion because that's not what it's like. Man's dominion fails, Christ's dominion succeeds.
2. Let's make sure that we, you know when God says to Christ, 'Who is man that You are mindful of him?' If God is mindful of people who are frail and people who are weak, then you can understand why Matthew 25 says, these are the sheep, the sheep are those who take care of those who are frail and weak. Not just visit them, but consider them and say what's best for them, what's needed for them. If that's what God does, how much more do God's people have a responsibility to do the same? How much more do God's people have a responsibility to visit, to care for, to examine, and ask what our response to examining the situation for this widow or this situation is for the orphan? If God the Father did that, how much more of a responsibility do we have to do the same for those that are like us, for those that have the same flesh as we have? Are you fulfilling your responsibility to care for others around you? Are you taking your responsibility seriously to be examining and asking what you should be doing? It's not just individuals, as a church we need to be asking ourselves the same question. Are we looking and asking what we should be doing? Are we looking at being active or just saying, 'We've sent our check in to Mount Zion so they publish things in the world so we've checked off our duty to make sure the gospel is going out into the nations.' Or are we saying how are we spreading the gospel? To care as the Bible says to care is more than just sending a check, it's more than just saying we have fulfilled our responsibility. Episkepto, it's upon examination, it's a response to examining and seeing what's happening. One of the big problems with Voice of the Martyr's, why we can't get churches to stop funding these people even though they're probably, my expectation is throughout the world, they are funding the rape of orphans, but the churches keep sending them money because guess what? They don't want to do an examination, it's easier and they feel more comfortable to say they are helping martyr's when all you have to do is go to their website and read

their definition of a martyr and see that it has nothing to do with Christianity. Yet churches go, 'It's easier to just send a check', let's make sure we're not doing the same thing. It's easy to point to other people, but make sure we look at ourselves and see where we are by rote doing this instead of saying, 'What should we be doing? What is needed? What is required?' That's what God does and that's what His people have a responsibility to do. This passage says we don't see all things but under Him and because of that people argue that He must not be ruling now. Let's examine ourselves, in your life, what's not put under Him? If the world who does not profess Christ isn't submitting to His dominion, how much more do you have a responsibility, who would look at you and say, 'We don't see all things put under Him'. In your life and my life, we all recognize there are things not put under Christ and it's one thing for the world to say they don't see it and for us to say, even though the world has changed enormously over the last 2,000 years, it's still easy to say that you see this and you see that, so it's clear Christ doesn't have dominion. As a professed believer, where does He not have dominion in your life? People look at you and say, 'He says Jesus is Lord, but I don't see Jesus having dominion over him.' Part of the reason the world doesn't see Christ having dominion over it is because Christians don't look like Christ has dominion over Him. Those the profess Christ so often don't look like Christ has dominion over them and that's where it starts. Before you say the world is getting worse and worse, ask where you are being sanctified, where you are focusing on your sin, where you are having corruption removed from you, because don't expect the world to see Christ having dominion over the world if He doesn't have dominion over the Christians.

3. Last week we did those first four verses of chapter 2, where the writer exhorted us to not neglect so great a salvation. Don't neglect this great salvation that's described in this passage, a salvation that required Jesus Christ who was the creator of angels to become under them, Jesus Christ who set kings on their thrones to become subject to Pilate, to become subject to Herod, to become subject to the High Priest, the One who became subject to all of those. Understand the greatness of Christ, don't neglect so great a salvation, don't neglect a salvation where Jesus Christ tasted death so that all corruption could be removed from the world. Think about that, all around us is death and Jesus Christ took that death upon Himself so that everything doesn't have to keep dying. Don't neglect that salvation, He's saying you don't need to keep dying. When we let our sin tear at us, when we ignore our sin and let it feed us, when we just let it devour us, understand you're neglecting that great salvation He has given you to not be under that bondage. The whole earth is groaning because of the bondage of corruption, what are you doing about the bondage of corruption in your life? Don't neglect so great a salvation, He finished the work on the cross, we don't need to be slaves to sin.

Let me close us in prayer. Oh Lord God, we do thank You for this passage. We thank You where You have us, we pray that You give us wisdom in how we are supposed to apply this to our lives. You don't just give us these words so we can talk about them, so we can hear preaching on them, so we can meditate on them. You give us these words so that we can hide them in our hearts so we do not sin against You for You are the authority, You have dominion over all things. As we complain about You not being in dominion over the world, let us look first

closer to home and at ourselves and ask where You don't have dominion over us. Let us look at our families and ask where You do not have dominion over this family. Let us look at our church and say where You do not have dominion over this church before we wonder why the world can't see Your dominion. Lord, we pray that You work in us to convict us, to guide us and to see our sins so we can be zealous to turn from it. Let us not neglect so great a salvation, amen.