

Hebrews (Part Eleven): A Simple Recap

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I was not at all pleased with my delivery of my most recent three sermons in this Hebrew series. It was not specifically the material that was the problem. It was with the discouragement I had with myself because of my poor presentation of what a variety of resources I was using was saying. The material itself was good. It just was not *me* that it seemed to me who was doing the talking. I felt wooden. It felt to me that as though the material just was not me, was not really a part of me, as though I was just repeating other people's words as though they were not really mine.

My concern began when I read a couple of resources that Hebrews was probably the most exhortative book in the Bible. And I began to question, why so much exhortation? The answer is because the original author was so filled with his subject because what he was writing might be one of the most important resources to get a believer moving to take advantage of God's calling of him. The author himself was so filled with what he knew is absolutely true that he could not hold himself back.

I unknowingly laid the groundwork in my previous sermon for what I am now doing when I stated my observation, from my experience pastoring of a variety of congregations within the church of God, that people rarely discontinue fellowshiping with the church of God within an intense controversy. Rather, most seem to leave by simply fading away from the fellowshiping. And yet here I was reading all these reports regarding how exhortative the book of Hebrews is. But I wonder, do these people really read the book of Hebrews the way I do?

Well, it seems as though they leave when they give themselves permission to leave because they get frustrated believing they are going nowhere. It is not that there is any fault with them. They do not consider that *they* are the problem. They shift blame though to the church itself, including its doctrine, the ministry, or the people in the congregation. But the author of Hebrews

does not hold with that manner of thinking. He simply charges each reader to do their duty because God has created them and God has called them into His service and to salvation.

The reader's duty is, to the author of Hebrews, simply stated that he, the reader, must carry the ball focusing on what God calls upon us to do as His children. Are you doing that? That is, to glorify Him by producing much fruit and growing in the grace and the knowledge of Jesus Christ. To accomplish this one must form a plan and then steadfastly, faithfully, and sacrificially carry it out, knowing full well that this world has major drawing powers arrayed against God's Holy Spirit in us, and that we must be hard on ourselves, in many cases sacrificing ourselves from enjoying things we receive more pleasure doing.

I do not know whether you are aware of it (I know that Richard is) but I gave ten sermons on the historical events occurring mostly in Jerusalem and its environs leading to the actual writing of the epistle to the Hebrews. They are suitable materials for that sort of instruction. The church did not arise in a period of quietude, but Jesus Christ shaped it in a period of seeming chaos. And so it is in our day. Seek peace seems to have faded from existence and those who sincerely desire to practice God's way of life are suffering from some form of persecution that seems to be focused on economics.

A major doctrinal issue that shaped the beginning of the church was the learning by Jewish converts that Jesus was appointed by God as the High Priest of the New Covenant and therefore the church of God. It must be remembered that unlike us, they had no New Testament sources to access for their benefit. They also did not grow up surrounded by a multitude of churches calling themselves Christian despite having many doctrinal differences. They did, though, have many prophetic works from the Old Testament to rely upon as sources of information. And thus they had other ideas, believing that He was unqualified instead of believing that an angel was far superior.

Their discontent forced the issue to be brought to the surface and resolved lest this doctrinal issue split the church right from its beginning. That issue

was also a major motivation for the writing of the epistle to the Hebrews, though it took a couple of decades until it could be written and available for general readership by the members.

Now, I am going to return to those opening chapters in the epistle to give you in plain modern English how the author addressed Jesus' qualifications. Among all born He was uniquely qualified and thus the author relied on a multitude of Old Testament scriptural proofs to establish Him in the Jews' minds. I am doing this so that we can have His unique qualifications fixed in our minds in order that these will help us resolve issues we might have regarding motivation to accept and make proper use of Jesus' importance to our salvation. This may be the most important truths we hold in our mind because He is of necessary importance to us. Remember Jesus' admonition to us in John 15:5, that without Him we can do nothing. That is quite a statement. He is as important to our salvation as a branch is to a bud at its end is to producing fruit.

I am going to read the whole first chapter from the Living Bible because the English is so plain we can hardly not grasp it.

Hebrews 1:1-14 (TLB) Long ago God spoke in many different ways to our fathers through the prophets, in visions, dreams, and even face to face, telling them little by little about his plans. But now in these days he has spoken to us through his Son to whom he has given everything [I want to repeat that: *to whom the Father has given everything*, because later on it is going to be very important to us.] and through whom he made the world and everything there is. God's Son shines out with God's glory, and all that God's Son is and does marks him as God. He regulates the universe by the mighty power of his command. He is the one who died to cleanse us and clear our record of all sins, and then sat down at the highest honor beside that of the great God in heaven. Thus he became far greater than the angels [Remember, this is being directed at Jews who believed that angels should be the high priest.], as proved by the fact that his name "Son of God," which was passed on to him from his Father, is far greater than the names and titles of angels.

For God never said to any angel, "You are my Son, and today I have given you the honor that goes with that name." But God said it about Jesus.

Another time he said, "I am his Father and he is my Son." And still another time—when his firstborn Son came to earth—God said, "Let all the angels of God worship him." God speaks of his angels as messengers swift as the wind and as servants made of flaming fire; but of his Son he says, "Your Kingdom, O God, will last forever and ever; its commands are always just and right. [Remember that statement too.] You love right and hate the wrong [that is, Jesus does that]; so God [God calls him God again.], even your God, has poured out more gladness upon you than on anyone else." God also called him "Lord" [Imagine that. The Father calls Jesus Lord!] when he said, "Lord, in the beginning, you made the earth, and the heavens are the work of your hands. They will disappear into nothingness [Mark that one down too. That original creation is going to disappear into *nothing*.], but you will remain forever. They will become worn out like old clothes, and someday you will fold them up and replace them. But you yourself will never change, and your years will never end." And did God ever say to an angel, as he does to his Son, "Sit here beside me in honor until I crush all your enemies beneath your feet?" No, for the angels are only spirit-messengers sent out to help and care for those who are to receive his salvation.

Hebrews 2:1-4 (NKJV) Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the words spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

As we begin delving into Hebrews the second chapter, it is helpful for to us to know that the serious sense of urgency and exhortation within the first

chapter, the introductory chapter, continues right on into this chapter. There is no break in the tension. These events are important to our conduct and therefore our witness and producing fruit that glorifies God. Note that the first word in Hebrews 2 and in verse 1 is "therefore." That word indicates that because of what has already been stated in the first chapter, we are going to be called upon to collect our thoughts and do something about what was said in the first chapter. And of course what follows this point as well.

To help us know, let us first recall that Hebrews 1 itemizes seven standards that mark Christ as decidedly superior to angels, even to a Jewish mind. In the context of our times, we Americans might not grasp why some of these achievements of Jesus may not be anywhere near what we in our culture and times think as being important. But here is what chapter 1 provides regarding His superiority to angels. Thus the author takes the fight directly against the Jewish concept. Here are the seven things in modern language.

One. He has obtained a more excellent name than they. Name here refers with one's reputation. There is absolutely, not even one, bad mark against Him. Recall that some angels rebelled against God, as the Old Testament clearly shows regarding Satan. Christ has the highest reputation in all of creation.

Two. He is worshipped by angels as the firstborn Son. So God is God and the son is God, the firstborn.

Three. He created the angels. He is certainly greater than those He created.

Four. He sits on the divine throne at the right hand of God. No angel approaches that position of sitting.

Five. He is anointed above them. The first chapter directly states that.

Six. he created not only the angels, but the universe. How much power resides in Him?

Seven. He has a higher place of honor than all the angels combined.

Now something that we are urged to do by that word "therefore" that begins that little short paragraph, is to take definite action to ensure that we do not lose appreciation for all that Jesus Christ represents and has done and can do to effect our salvation. I like the way the Amplified phrases chapter 2 and verse 1. It begins with the word "since." "Since all this is true [as stated in chapter 1], we ought to pay much closer attention than ever to the truths that we have heard lest we in any way drift past them and let them slip away."

Our overall responsibilities to God are to glorify Him by producing much fruit and growing in the grace and knowledge of Jesus Christ by means of practical applications of loving one another, as given in chapter 13. If you have read that far through the book of Hebrews, most of the Hebrews 13 is given over to suggestions, commands from the apostle who wrote this, to do this within the church. The author is saying, let us not forget the nuts and bolts of what we are involved in or we will drift away from our conversion to Christ and to the Kingdom.

The author of Hebrews, who probably was the apostle Paul, knew full well from his own conversion experiences, that it takes focused and consistent effort or this world will once again grab our attention to our spiritual detriment. He repeats the same sense of urgency in Hebrews the sixth chapter and then yet three more places before Hebrews is completed. Is he not plainly saying, "Let this knowledge of Christ's importance move you to act." Do not wait!

He seems to have two possible avenues to failure. One, the author feels the outright danger to life and limb is a possibility. The second, is the chastening that will surely follow from Christ. If the world does not get us, Christ will, because He wants to save us and He wants to save us in a different conformity than we would let just naturally happened.

Now, the verbs that are used in these first four verses are very strong. Verse 3's verb is especially strong and indicates that the author may indeed be the apostle Paul. The author was someone who was not following Christ during His earthly ministry but received his calling later and that definitely fits Paul. Note what the author writes. "The word of the Lord was confirmed to [him] by those who heard Him." That is a pretty good admission that he probably

did not hear Christ as He spoke in a campaign of some kind. In other words, he was told by those who did personally hear Christ during His ministry.

And so the author is urging that responding to Christ because of His personal attributes, in addition to His sovereignty, is something of great wisdom that we ought to do. It is in fact our duty to do so. The duty that is intended by the author is a serious firm and fixed settling of the mind upon which they heard of Christ. He is telling us too in our time that we must put our whole heart into this way of life, bringing urgency to every aspect of securing the salvation that God has promised through Christ. Do not let it slip from our minds.

One of the things interesting is the term "drift" used as the last word in Hebrews 2:1 in the King James version. It is translated as "slip" in the Amplified, and incidentally, either translation is correct. This is interesting because it tends to show me something I have observed in my years as a church pastor that I mentioned earlier. That most people who leave the church of God, they just fade away and pull out.

The Greek word researcher, that you will run across if you do any deeper study in the Bible, is a man named Thayer. He provides an expanded definition of that underlying Greek term that gives a more explicit meaning of the Greek word translated as drift or slip. He says that it is "to find oneself flowing or passing by without giving due heed to the around and the about." Now that term's meaning is involved in a situation where one might say, "Well, I never noticed that at that time. It slipped right by me." Or on another occasion, "I didn't catch that when he (or she) said that because my mind had drifted to another subject." We have to be focused in our study. We have to be focused in our understanding of what is going on in this book of Hebrews.

However, in this context, the things in danger of being passed by were the words of salvation given by Jesus Christ. Never forget the admonition that we are to live by every Word of God.

Now verse 2 adds weight to the author's warning by reminding all readers that even though the first covenant may appear to be on a lower level than

the New Covenant, because much of it was conducted with many angels participating, God was steadfast and every transgression and disobedience received a just reward. Let me read verse 2 again to remind you what it says.

Hebrews 2:2 For if the words spoken through angels proved steadfast, and every transgression and disobedience received a just reward. . .

In other words, God backed the Old Covenant with firm responses. And if He backed that covenant with firm responses, you can be very sure that Jesus Christ is going to back the New Covenant with firm responses. Verse 3 then clearly clinches the warning. It is: do not be deceived. Do not let this opportunity drift by you. The author is not saying that God is going to come down on us like a ton of bricks falling from the sky. Never forget that God is the ultimate in merciful pity as well as justice. But God will—and I repeat it again—follow through just as He did under the Old Covenant. He will not *drift* from His governmental responsibilities nor childrearing responsibilities. And that is why we must give the more earnest heed to the life responsibilities of this way of life given us by His calling.

The drifting by people who are church members is rarely intentional. It is one of those things in life that just seems to happen, but it does happen because there are causes that make it happen. And very often it happens because we choose to live life doing those things we enjoy because they are easy for us to do and because they also give us a certain amount of pleasurable experience. But the drifting is frequently caused by sheer neglect, motivated by laziness or forgetfulness. The neglect is caused by poor choices prioritizing what is truly important, and the failure of sacrificing time and effort because they do not give us pleasure right off the bat even as we begin to make the sacrifice. A Christian must choose to adopt and develop a steadfast discipline.

It is interesting that the Greek word used in verse 3 and translated as neglect, more literally translates into English as meaning "to make light of" or "unconcerned." I want you to turn to Matthew 22 because I want you to see that Jesus used that very same word in that parable that He gives there.

Matthew 22:1-5 And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son [Has our King arranged a marriage for His Son? It is not all put together yet, but there is going to be a marriage.], and he sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants saying, "Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted calf are killed, and all things are ready. Come to the wedding." [here comes the word that is used in Hebrews] But they made light of it and went their ways, one of them to his own farm, and the other to his business."

Matthew, quoting what Jesus said in His parable, probably never knew that the author of Hebrews chose to use exactly the same word in Hebrews 2:3, as Jesus did in this context. Thus the author of Hebrews points to the same cause of possible failure as Jesus did in His parable. And he includes himself in this admonition, because if you look back there in Hebrews 2:3, he used "we" there, and who knows, that may have been an apostle who was writing that. I think that we can grasp the author of Hebrews intent. He is describing a cause and effect situation, showing that if we do not give earnest heed, we *will* neglect our salvation.

Back to Hebrews again.

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 have 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. [Mark that one in your mind.] 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.

These verses continued for the conclusion of the thought the author had all the way back in Hebrews 1:5 concerning the offices Jesus holds as High Priest of the New Covenant, the Head of the church of God, and King over the Kingdom of God when it is established on earth. His concerns in this section mainly focus on what church members stand to lose if we neglect our salvation as shown by conduct similar to what the unconverted show. And that is, by living a life that gives clear indications that the conduct is of one who takes salvation lightly.

Why does the author have concern with this issue? It is because God clearly holds us accountable for what we have been freely given. And this has strong implications that are easily forgotten. Notice Hebrews 1:9, where it says, speaking of Jesus, "You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed you with the oil of gladness more than Your companions." Hebrews 1:9 is clearly stating Jesus' attitude regarding salvation as God speaks to Him. Does yours match His?

Do not forget that he is writing to Christians and Jesus set the standard for Christians who will inherit salvation. He is clearly implying that we do not have salvation yet. Salvation clearly provides a quality of life overwhelmingly superior to our present life. But it will not be given until the future. And Christian life is often portrayed as a race. It is an individually-run race, though, that ends at either our death or Christ's return. And though those Christians then, and we today, are covered by the blood of Jesus Christ, we have not yet crossed the finish line set by God.

The once saved, always saved doctrine of this world's churches calling themselves Christian, clearly teach a lie if they presume that once one is under the blood of Jesus Christ, that person is already saved and therefore forever assured of salvation. Not so! This false doctrine is one of Satan's most deceitful and destructive lies. And why is that? It is because it gives people an assurance that the Bible does not have and therefore does not exist and tends to persuade one to let down. Jesus Christ is indeed the payment for our sins by means of what He accomplished in our behalf as we now live,

and His death will indeed save us from the penalty of sin, as long as we continue to remain faithful to our calling. However, life has not yet ended and growth in the grace and knowledge of Jesus Christ has barely begun.

So how much fruit have you glorified the Father with? Here are a couple of realities we need to recognize and deal with in our private lives after receiving the Spirit of God following baptism. Let us turn to Romans the 8th chapter.

Romans 8:12-14 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh, you will die [He is very plainly saying we do not have eternal life guaranteed us.]; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are the sons of God.

These verses are as plain and clear as can be regarding this subject.

Have you grown to recognize and to deal with the power of sin that is in the world and may even yet dwell on you? It is a power that tugs at our desires to indulge in something pleasurable to the senses, but it is sin to indulge in it. The Bible frequently touches on this in order that we be aware that it, the world, is constantly enticing the carnal nature and thus death. Do we all too frequently indulge in it? No, brethren, we have not been saved from the power of sin in this world attempting to persuade our carnality to sin and to bring death.

Now, here is another reality of which we need to be wary. Do we find ourselves all too frequently going along with what everybody else is doing, indulging in? We are not yet saved until we are totally beyond the presence of sin to influence our decision making. That is, until sin has absolutely no wedge whatever into us that can deny a salvation, because its very presence on Planet Earth is almost like an eternally-living beast of prey. And brethren, we are still here. Sin's presence is right here too. Satan, you know, goes about as a roaring lion seeking those he desires. His presence and his ways are right here on Planet Earth. Brethren, we are still alive as a human being

and the remnants of the carnal nature is still in us. We still possess our carnality and if allowed, it will leap at the chance to sin. We are not guaranteed eternal life only on the basis of our acceptance of Jesus Christ.

Have you ever pondered this fact regarding the presence of sin? I want you to consider this: Sin was not even ever an issue for Adam and Eve until God permitted Satan to join with them right in their presence. He did not make them sin, but they sinned. And part of the reason was because he was there. He was an influence. That is what I am talking about. This is Satan's world and his presence is everywhere on it—he and his henchmen. And as long as that presence is there, the power that they have can use us to be a victim of theirs. Now, we will not be completely free of this presence and carnal power that is there until we are changed and beyond the grasp of sin that still dwells within us.

Let us look at a little bit of wisdom from Peter. We are going to go to II Peter chapter 1. I want you to read what Peter says. This is actually a very urgent appeal that Peter makes.

II Peter 1:1-11 Simon Peter, a bondservant and apostle of Jesus Christ, to those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who has called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore,

brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

The urgent appeals Peter makes here for growth in Christian character are totally unnecessary if salvation is absolutely assured upon our acceptance of Jesus Christ as our Savior. Now notice especially these scriptures. I will read them again.

II Peter 1:3-4 As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

II Peter 1:10-11 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

First, notice the gifts given. Second, the promises are conditional upon use. Now I am going to read this to you from the Amplified.

(Transcribers note: What he reads during the sermon doesn't match what is written in the Amplified, so I changed it.)

II Peter 1:3-4 (AMP) For His divine power has bestowed upon us all things that [are requisite and suited] to life and godliness, through the [full, personal] knowledge of Him Who called us by and to His own glory and excellence (virtue). [We have not excuse. God has given us every tool we need to come out of sin.] By means of these He has bestowed on us His precious and exceedingly great promises, so that through them you may escape [by flight] from the moral decay (rottenness and corruption) that is in the world because

of covetousness (lust and greed), and become sharers (partakers) of the divine nature.

II Peter 1:10-11 (AMP) Because of this, brethren, be all the more solicitous and eager to make sure (to ratify, to strengthen, to make steadfast) your calling and election; for if you do this, you will never stumble or fall. Thus there will be richly and abundantly provided for you entry into the eternal kingdom of our Lord and Savior Jesus Christ.

So here is the conclusion. Salvation hinges upon completing the course, the race that we are running. Salvation hinges on completing the course that has been assigned us, growing in grace and the knowledge of Jesus Christ, and above all, the merciful grace of Almighty God.

II Peter 3:17-18 You therefore, beloved, since you know this beforehand [what we just read in chapter 1], beware lest you also from fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and the knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

Well, those two verses clinch what chapter 1 says and they smash that false idea, that false doctrine, that we are already saved, having accepted the blood of Jesus Christ. That is not a truth. Now, since you know this beforehand, do not let yourself be led astray (remember this is all the way back in Hebrews), through neglect. Apply yourselves to growth and application of Jesus Christ and His way of life. And it is applying these principles, the tools that God gives to us and working to ingrain them in yourself as part of your character, part of your making, that you will assure your place into the Kingdom of God.

At first, it might appear, seem as though Hebrews 2:5-9 are somewhat of a digression from the flow of the author's arguments that Jesus is decidedly superior to everybody else that might be imagined as the High priest of the New Covenant. But the reality is that the author has begun addressing yet

another aspect of the objections of the Jews to Jesus. And this is: how could anybody who died be considered superior to angels that the Bible itself states that they are excellent in strength and apparently do not die, ever.

The author's argument begins in verse 4, briefly reminding the Jews of the many miraculous things done through Jesus. Can any angel match those revelations? But let us look at verse 5 once again,

Hebrews 2:5 For He has not put the world to come, of which we speak, in subjection to angels.

So here is a question. What did the Jews understand the phrase, "the world to come" to mean? From that phrase, we, from our background education in the church of God, could understand that phrase to indicate either pre-Millennial or post-Millennial, that is, depending upon the information that is given us. And of course the more information we are given to make a correct answer would help us a great deal. But to the Jews, with their biblical education, that phrase only meant one thing. And that would be when Christ, the promised Seed, the Messiah, would be ruling over Israel. All wars would cease. Israel would be firmly settled in their own land with great blessings and would be first among the great nations.

Now, I want you to notice that verse 5 begins with the word "for." We return back to a first word once again. This time it is not "therefore," it is "for." You see that there. "For He has not put the world to come, of which we speak, in the hands of the angels." Now, that word "for" indicates a conclusion and a look back at something that appeared earlier in the context, and the connection is made through the word "for."

What the term "for" looks back to is Hebrews 1:13-14, where God has assigned angels to be ministering spirits firmly subservient to Jesus Christ and assigned to attend us. With the word "for" the author is picking up the flow of his thoughts. But probably, to the astonishment of many Jews, the author directly quoted from Psalm 8 from the Old Testament scriptures for his proofs. The Jewish scholars were generally perplexed by Psalm 8 because they did not grasp how it fit into the flow of their understanding of their own nation's history. They could grasp that it might apply to the Messiah. That they got. But what was so puzzling to them is that the psalm is

about man generally. We will look at that just to prove that to you, because Psalm 8 is going to become very important as we keep moving through these couple of chapters.

Now, they could grasp that it might apply to the Messiah, and it does. But what is so puzzling to them is that the psalm is about *man* generally, and that they could not get. Not a specific man, given the information directly within the psalm. It certainly includes the Messiah, but I will give you a little clue, to many, many others besides. The major reason the Jews were generally perplexed is because the clear answer to man's destiny within God's purpose were still then unseen because the New Testament was not yet written.

Psalm 8 proves beyond a shadow of a doubt that in the world to come, it is not angels who will be governing, but man. Mark that in your mind. It does not state that clearly in Psalm 8, but eventually I am going to get around to the scriptures that prove that that is exactly what Psalm 8 means. That is why it is written generally to man, "What is man. . .?" This has wonderful, exciting things to tell us. Nobody is going to turn aside God's choice in this matter. God has determined and thus ordained that angels are wonderful creations in a *serving* capacity, but not in a *governing* capacity. Remember at the beginning of this sermon, God has turned everything over to the Son. He is a single person.

Hebrews 2 and verses 8 and 9 is quoting Psalm 8. Incidentally, you are not going to get your answer in this sermon. But I will tell you it is exciting, I kid you not, what Psalm 8 is telling us, what God is promising.

Hebrews 2:6-10 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, You have set him over the works of your hands. You have put all things in subjection under his feet." For [notice this] in that He put all in subjection under him, He left **nothing** that is not put under him. [I am giving you a major clue right from the scripture there. He is interpreting Psalm 8 to a broader extent than it is actually written right there.] Now we do not yet **see** all things [We we would say, well, God put man over

the animals. We are able to use this earth almost any way we want to, sort of thing. But here is somebody that disagrees because the author of this says, we do not yet *see* all things] put under him. But we do 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. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.