

# SERMON GUIDE

## Hebrews: Everything In Subjection To Him

### Hebrews 2:5-9



5.19.2024

#### **SERMON NOTES:**

If I begin my message this morning with the statements, "Jesus is Lord" or "Christ is King," most of you will "amen" to that statement. Most professing Christians attending churches this morning would "amen" to that statement. It's even true that many unbelievers in the world will shrug their shoulders at you and let you carry on because for them that simply means we believe Jesus is Lord of our hearts. They think we mean He's King of our little Christian ghetto and nowhere else. And they are fine with that. In fact, that is what many of those professing Christians at other churches mean by it too.

It's when you start asking about the extent of Jesus' Lordship and Kingship outside of our hearts and churches that people start squirming in their chairs. It's when you press Jesus out of the Christian ghettos and into the public square that folks are not quite as comfortable with that confession. It is much easier for people to acknowledge Satan as the god of this world (2 Corinthians 4:4) than it is for them to acknowledge Jesus as its King. Satan doesn't roam without restraints. Even he is under Jesus.

Why is it so hard for Christians (not unbelievers) to acknowledge Jesus as King over all? Why is there an immediate reaction toward a disclaimer and caveat when we say Jesus is Lord of all? There could be multiple reasons given, but one of the predominant ones is that we don't see a world that looks under the control of God. We see chaos. We see rebellion against His reign and commands.

Our text today is going to help us understand this, plus show us that the exalted One is greater than the angels, and the world to come is indeed coming. My message is entitled: ***"Everything In Subjection To Him"***

#### **Scripture Exegesis: Hebrews 2:5-9**

The book of Hebrews is not an easy book to preach. It is complicated because it ties so much back to the Old Testament and assumes we know the arguments he's making. He assumes his Jewish audience is very familiar with the Old Testament texts and ideas. This means we have to do a little digging sometimes in our modern understanding to catch up.

The argument in Hebrews 1 was that God the Father has communicated and revealed Himself and His Will through His Son, Jesus. Jesus is the exalted Lord of the universe. He is over all things. He's greater than the angels in every way. He uses the Old Testament to show how the angels never had the things said about them that are said about the Messiah. Then in Hebrews 2 the writer takes a brief moment to tell us how important it is for us not to neglect this great salvation given to us in Christ. We must pay

careful attention to what we've heard, lest we drift. Now in vs 5, he picks back up from his argument in Chapter 1 about the superiority of Christ over the angels.

**VS 5 -- *For it was not to angels that God subjected the world to come, of which we are speaking.***

The angels did not receive the promise or commission to rule the world. The world to come will be ruled by Christ.

The phrase "*world to come*" is important in this passage and throughout this letter. When he speaks of the "*world to come*" he is speaking of the end of all things. When Christ returns, this will mark the end of the world as we know it.

**Revelation 21:1-5 -- *1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." 5 And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true."***

That's the world to come. Christ will return and establish His kingdom on earth forever. Every knee bowed, every tongue confessed, that Jesus Christ is Lord. Death is eradicated forever. No more sin. No more suffering. This is the world to come, here on earth. This is Heaven.

**vs 6-8 -- *6 It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him? 7 You made him for a little while lower than the angels; you have crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.***

Then the Hebrew writer quotes Psalm 8:4-8.

**Psalm 8:4-8 -- *4 what is man that you are mindful of him, and the son of man that you care for him? 5 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. 6 You have given him dominion over the works of your hands; you have put all things under his feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.***

Let's look at this text and seek to understand why the Hebrew writer references it in his argument. There are two things happening in Psalm 8, at two levels. On one level it is speaking about humanity in general, on another level it is referring to the son of man, the Messiah.

David marvels in this passage at the smallness and insignificance of man, yet the high and exalted state God has put him in. On earth, man is lower than the angels, but given dominion over all things. All things are subject to mankind. We are God's vice-regents in creation. This passage points back to Genesis 1:

**Genesis 1:27-28 -- 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."**

So David quotes Genesis 1 and marvels at man's incredible role despite man's small insignificant nature compared to God's. But from a Messianic standpoint, this passage is doing something too. The son of man is referenced here. Throughout the Old Testament, son of man is often used as a general reference to mankind. But the title Son of Man is used in Daniel to refer to the Messiah, the coming King. Jesus calls Himself the Son of Man throughout the Gospels. The Hebrew writer is looking through the Messianic title of Jesus as Son of Man as he quotes Psalm 8.

Jesus, the Son of Man, left His high and exalted state in Heaven and became a man. He did not count equality with God as a thing to be held onto (Philippians 2). In becoming a man, He for a little while became lower than the angels, but in His resurrection, ascension, and enthronement at the right hand of the Majesty on High, he has been crowned with glory and honor. He is the heir of all things. He has put everything in subjection under His feet.

Now the Hebrew writer leaps off from the last statement of his Psalm 8 quotation, "putting everything in subjection under his feet" and says "he left nothing outside his control." All things are in subjection to Christ. Nothing is outside His control.

Here's the key statement that hits home: At present, we do not yet see everything in subjection to him. When we look around, it doesn't look like everything is in subjection to Christ. But it is. All things are under His feet. He reigns from on High and is Lord of the universe. When the Hebrew writer emphasizes this Lordship over everything, he has two passages in mind: Psalm 110 and 1 Corinthians 15. Let's look at both.

**Psalm 110:1-7 -- 1 The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." 2 The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! 3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. 4 The LORD has sworn and will**

***not change his mind, "You are a priest forever after the order of Melchizedek." 5 The Lord is at your right hand; he will shatter kings on the day of his wrath. 6 He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. 7 He will drink from the brook by the way; therefore he will lift up his head.***

Psalm 110 is all about the Messiah King ruling at the right hand of YHWH in the midst of His enemies. The world still lives in rebellion. But He reigns nonetheless. This tells us that the reign of Christ is not being thwarted by this rebellion. Quite the opposite. It means that even this rebellion is allowed to persist as the Lord accomplishes His plans.

***1 Corinthians 15:25-27 -- 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him.***

So again, the picture is Christ is reigning currently, even over His enemies. The last enemy defeated will be death (which occurs upon His return).

***VS 9 -- But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.***

Even though we don't now see the world subjected as we will see it in the world to come, we do see him (Christ) who for a little while was made lower than the angels, Jesus, we see him now crowned with glory and honor because of the suffering of death. By the grace of God, Christ's death for His people meant they would never taste the judgment of God in death.

#### **Points:**

I want to extract some points from this text that will help us understand the argument and also help us to think through some of the implications.

**Here's his argument summarized:** Jesus is superior to angels. Angels never had dominion over the world given to them. Jesus is the world's true Lord. It's all subjected to Him. Humanity was given this task of dominion and failed (brought sin into the world). But the Son of Man has come to defeat sin, and in doing so, rules in authority as the Second Adam with all things subjected to Him, though at first glance things don't look that way.

#### **I. All things are in subjection to Jesus.**

The Scriptures make clear to us that Jesus is over all things. He is the One ruling over every person, bird, fish of the sea, molecule and atom, planet, galaxy, and raindrop. It is all in subjection to Him.

The fact that it doesn't always look that way has nothing to do with reality. Abraham was shown the stars and told that's how many descendants he would have, yet had none at that time. What he saw was not the ultimate reality. God's promise was. And the same is true here. Jesus reigns over everything. All things are in subjection to Him. Now we know that One Day, there will be no more rebellion and war against Him and His Word. But He permits it as He is bringing about His eternal plans.

Theologians call this the Already/Not Yet distinction. He is **ALREADY** over all things, but it is **NOT YET** fully visible and realized at this moment. But make no mistake when we wake up each day and lie down each night, Jesus is Lord. No caveats.

## **II. The First Adam failed to exercise righteous dominion but Christ the Second Adam succeeded.**

Adam was given the Cultural Mandate to fill the earth, subdue it, and take dominion. This is still the call. But only as we come under the headship of the Second Adam can we ever fulfill it. Adam failed, but Jesus succeeded. He came and lived, obeying all the commands of the law, fulfilling the righteous requirement of the law. Through faith in the Second Adam, Christ, we can exercise dominion under His righteousness.

The Cultural Mandate given to the first Adam still applies to us. Though we have sinned, the redemption of Christ, the Second Adam, makes it possible for us to fulfill our calling. This why we should build families, plant gardens, raise cattle, create products, build businesses, write stories, make music, cook good meals, enjoy good wine, design beautiful buildings, invent new technologies, run for political office, and more. Taking dominion and building a world is what we've been tasked to do by our Creator. In Christ, we can fulfill it righteously.

I said this to our Men at the Men's conference a few months ago: *"Because there will be continuity from the old Earth to the new, it's possible we'll continue some of the work we started on now. We'll pursue some of the same things we were doing, or dreamed of doing, before our deaths. Of course, some people's jobs won't exist on the New Earth, among them dentists, police officers, funeral directors, and insurance salespeople. What are now their interests or hobbies may become their main vocations. Others might continue working as they do now, as gardeners, engineers, builders, artists, animal trainers, musicians, scientists, craftspeople, or hundreds of other vocations. A significant difference will be that they'll work without the hindrances of toil, pain, corruption, sin, and exhaustion. Whether we do what we did here or receive new giftings, we can trust God's plan will be amazing. Whatever it is, we know we won't be disappointed."*

Christ has succeeded where Adam failed. So those of us in Christ are called to labor for the Kingdom coming. Many of the things you are building now will last--quite literally--forever.

## **III. The world to come will be earthy and glorious.**

One of the reasons many Christians don't take seriously the Cultural Mandate to take dominion is because they have an insufficient view of Heaven. Many think of Heaven in terms of disembodied existence. It's very spiritual, but not very earthly. This is not the teaching of the Bible.

Heaven will be earthy. Christ returns to earth and establishes the Kingdom on earth. Heaven comes to earth. Eternity is spent here in a renewed and redeemed world.

You will smell the fresh blooms from the flowers. You will hear birds chirping. You will feel blades of grass under your feet. You will speak and sing and laugh. We will cook meals, plant trees, and visit nations (maybe planets and galaxies). We will climb mountains, read books, water ski, choreograph dances, tell jokes, create movies and plays, and more. So much more.

We are not Gnostics who think the physical creation is bad. We are Biblical Christians who understand the physical is good. We are creatures with a body and a soul. Our bodies are just as much a part of us as our souls. For a period of time, we will be absent from the body, but when Christ returns, we will be raised in our bodies, in glory. Redeemed. Renewed. And ready to live in God's redeemed creation. The world to come will be glorious, but it will still be a world. It will be this world without sin and rebellion. Christ will reign from the earth as King of kings and Lord of lords...and no angel could ever say that.



- How was your week? What is one thing you're grateful for and one thing that challenged you?
- How did you GROW in obedience to Christ over the last week?
- Where did you GO to share the gospel or have a spiritual conversation with someone?



- **REVIEW:**
  - Read **Hebrews 2:5-9** and then have someone else in the group read it again, preferably from a different version.
  - What big takeaways did you have from the teaching?
  - Additional Scripture:
    - Revelation 21:1-5
    - Psalm 8:4-8
    - Genesis 1:27-28
    - 1 John 1:9
    - Acts 2:38
    - 1 Peter 3:18

- 1 John 2:2
- 2 Corinthians 5:21
- Philippians 3:9
- Romans 5:1
- 1 Thessalonians 5:23
- Galatians 2:20
- Matthew 6:33
- Daniel 7:14

● **REFLECT:**

- What does the writer mean by, “the world to come”?
- Why does the writer quote Psalm 8:4-8?
- Who is the writer referring to in this section?
- How does verse 9 give us hope in a world that has not come under the subjection of Christ?

● **RESPOND:**

- What has been your view or idea of what heaven will be like?
- How did this teaching challenge that view?
- How does this teaching impact how you live now as a subject of Jesus the King?

● **MEDITATE:**

- Hebrews 2:5 -- *For it was not to angels that God subjected the world to come, of which we are speaking.*

● **MEMORIZE:**

- Daniel 7:14 -- *And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*



- **FOLLOW:** How will you follow Jesus this week and grow in your love and understanding of Him?
- **FISH:** Who in your sphere of influence needs to hear this story, your story or the gospel?
- **PRAYER:**
  - Pray over any request from your group members.
  - Next Gen Pastor (Students) - **Larry Davis**
  - Ministry - **TJC Students**
  - **Pray for our long-term units on the field:**
    - The Wilsons
    - The Grays
    - The Starks

- **Pray for our mid-term sent ones on the field:**
  - Kaesi
  - Ethan & Dustin (May 16 - June 30)
- **Pray for our short-term teams:**
  - Southeast Asia Team #2 departing on June 15
  - London Team departing June 30
  - Asian Pacific Rim Team #2 departing August 16
  - Central Asia Team #2 departing on September 27
- **Pray for the lost - Unreached People Group (UPG): Eritrean Tigre in Eritrea**



- **Population in Country:** 806,000
- **Global Population:** 1,012,300
- **Christian Adherent:** 0.09%
- **Evangelical:** 0.06%
- **Primary Religion:** Islam
- **Primary Language:** Tigre
- **Summary:** The population of Eritrea is equally divided between Christian (Orthodox, Roman Catholic and Lutheran Protestants) and Muslim religions. The largest Muslim group is the Tigre, the only Eritrean or Ethiopian Semitic people which is not Orthodox. They are related to the Christian Tigrinya but are culturally distant from them.
- **Prayer Focus:** The few Tigre believers live in trying circumstances among their Muslim family and friends. Pray for them. Pray they would keep the unity of the Spirit in the bond of peace. Pray the Tigre people would have sufficient food in an area that often experiences famine. Pray for rain and pray for improved living conditions.
- Want to keep up with other Unreached People Groups? Download the Unreached of the Day App <https://joshuaproject.net/pray/unreachedoftheday/app>