

Already...Not Yet

Hebrews 2:5-9



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

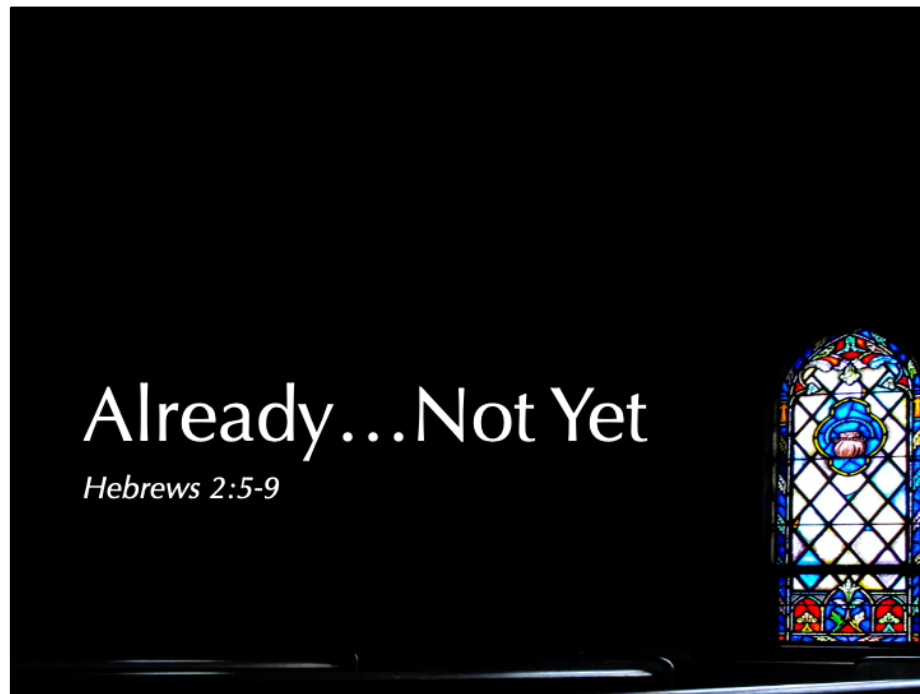
⁸ putting everything in subjection under his feet.”



Hebrews 2:5-9

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. 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.





1. Hebrews is a NEGLECTED book.
2. It may not feel that way around here, because I know my dad did a long and thorough study of Hebrews a couple of years ago on Wednesday nights, and I know Scott and others have taught through it some in their classes.
3. But Hebrews has the *reputation* for being a NEGLECTED book, because it has the *reputation* for being a CONFUSING book.
4. And the primary reason people believe it is so CONFUSING is because of the amount of Old Testament material featured in it.
5. You can't understand Hebrews unless you understand the Old Testament, and most Christians don't understand the Old Testament.
6. And it's not just the Old Testament, right, it's Leviticus?
7. And it's mysterious characters like Melchizedek.
8. People are fascinated by Melchizedek . . . but he's really just an illustration used by the Preacher, and nothing more.
9. And then there's this part about ANGELS in chapters 1 and 2.
10. People are fascinated by angles, probably because, like Melchizedek, there's just so little information about them, and so they're mysterious.
11. What's not mysterious is the Son's superiority to them.
12. Even though IN THE PAST God spoke through angels, IN THE PRESENT he is

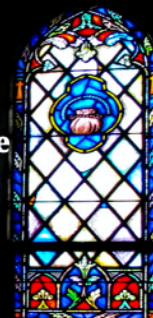
speaking through his Son.

13. And his SON is SUPERIOR to the angels?

14. Remember last week?

The SON is superior to angels

- Jesus is God's Son . . . angels are God's messengers (1:4-5; ἀγγέλων means "messenger").
- Jesus receives worship . . . angels give worship (1:6).
- Jesus is eternal and unchanging . . . angels are but winds and flames (1:10-12).
- Jesus is the conquering King whose enemies become his footstool . . . angels ministering spirits serving the saved (1:13-14).
- If the angels' message was authoritative and binding . . . how much more so is Jesus' (2:1-4)?



15. And, by the way, all of the Preacher's points here come from the Old Testament . . . from Psalms, and 2 Samuel, and Deuteronomy . . . but primarily from Psalms.
16. But there's something confusing about our text for today, and I want you to consider that with me for just a few minutes.
17. It's almost as if the Preacher can anticipate a question from his audience . . .
- 18. IF JESUS IS SO SUPERIOR, THEN WHY IS ALL THIS HAPPENING?**
19. Remember, this suffering Church is begging for a word from God . . . they want to know if their suffering can be right.
20. And some of them are giving up in the face of their suffering.
21. If Jesus is so superior, then why is all this happening?
22. We don't see the angels suffering like this?
23. They are powerful beings before whom mortal tremble.
24. Well, the Preacher anticipates the objection, and he says . . .

The SON is superior to angels

And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet" (1:13; Ps. 110:1)?

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



25. In 2:5, he's picking up the last part of his argument in chapter 1 . . .
26. God has promised to seat the Son at his right hand, and to make his enemies a footstool for his feet.
27. Here's the confusing part . . .
- 28. How can that quotation from Psalm 110 be correct, when the *enemies* seem to have conquered?**
29. "Who is whose footstool in this scenario?"
30. "Because the Son was crucified, and we're afraid we might be, too, if this goes on like this much longer?"
31. Well, the Preacher responds with yet another quote from the Psalms . . .

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For it was not to angels that God subjected the world to come, of which we are speaking. 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.”



32. This time from Psalm 8 . . . READ 2:6.
33. Originally, this Psalm of David, was a reflection on the privileged position of humanity out of all the beings in the universe.
34. “What are we dirt bags in the grand scheme of things?”
- 35. But for the Preacher of Hebrews . . . this is a commentary on the GOSPEL . . . it is the story of the INCARNATION, of the HUMILIATION, and of the EXALTATION of JESUS.**
36. Even though he was and is superior to the angels . . . and to everything else in the cosmos . . . for a little while he made himself lower than the angels . . . for a little while he became a mere mortal.
37. And in the rest of the chapter the Preacher is going to explain why that had to happen.
38. Look down at verse 9 . . .

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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. 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.**



39. READ 2:9.
40. The Son became like us so that he could save us.
41. Now, we'll have to save the full exploration of that for next week . . . the Preacher goes into it in the rest of chapter 2.
42. But there are three things that I want you to take away from this text this morning.
43. **The first is this . . .**

**The Son is superior,
and nothing is out of his
control.**



44. THE SON IS SUPERIOR, AND NOTHING IS OUT OF CONTROL.

45. Even his INCARNATION and HUMILIATION . . . his BIRTH and DEATH . . . were completely under his control.
46. They were completely voluntary in obedience to the will of God.
47. Here's the deal: Jesus did what had to be done to rescue you and me from the mess that we had made.
48. This reflection on Psalm 8 is powerful.
49. Psalm 8 is a powerful reminder that God created human beings with GLORY and HONOR, and that he intended for everything to be in subjection to us.
50. Remember Genesis 1, ***"Be fruitful and multiply and fill the earth and subdue it, and have dominion over it . . ." (1:28).***
51. Well, we didn't do any of that.
52. Adam and Eve submitted to the serpent . . . and their decedents did their best to stay right where they were.
53. In our rebellion, we were OUT OF CONTROL.
54. But by the grace of God . . . see that in verse 9 . . . ***"by the grace of God"***?
55. By the grace of God . . . by the love of Jesus . . . by his voluntary obedience to the will of God . . . Jesus became a human to bring humans back to God.
56. Jesus became a human to rescue humans, and to show us how to be what God

intended for us to be!

57. And he did that voluntarily.

58. THE SON IS SUPERIOR, AND NOTHING IS OUT OF CONTROL.

59. Even his INCARNATION and HUMILIATION . . . even his BIRTH and DEATH.

60. BUT . . . and this is a BIG BUT.

61. If Jesus is in control, and everything is subject to him . . . why doesn't it feel that way?

62. If Jesus is in control, why is everything so out of control?

63. The story of the GOSPEL is the story of the DEATH, BURIAL, RESURRECTION, and EXALTATION of JESUS.

64. Jesus is RAISED and EXALTED.

65. Jesus ALREADY REIGNS.

66. But his REIGN has NOT YET been FULLY REALIZED.

67. This is the second thing I want you to take away from this text . . .

**The Lamb who was slain
has begun to reign, but
the forces of evil are still
in rebellion.**



68. THE LAMB WHO WAS SLAIN HAS BEGUN TO REIGN . . . BUT THE FORCES OF EVIL ARE STILL IN REBELLION.

69. We have submitted to his rule.

70. We have acknowledged his Lordship, and have begun to bring the ways of his Kingdom to bear upon our world.

71. But there are many who are still in rebellion.

72. We ALREADY live under the reign of King Jesus, but we do NOT YET see the whole world submitted to his reign.

73. Many continue to live in submission to the serpent.

74. And so, until all of his enemies are in complete subjection to him . . . Until all of his enemies are made a footstool for his feet . . .

75. And this is the third thing I want to you take from this text . . .

**We look to Jesus, and
follow his example.**



76. WE LOOK TO JESUS, AND FOLLOW HIS EXAMPLE.

77. In his voluntary obedience to the will of God, Jesus showed us rebellious humans how to live.

78. He showed us how to be human . . . he showed us what God always intended for us to be . . . loving and serving God our Father and our brothers and sisters.

79. And because he did, God exalted him to the place reserved for his obedient children.

80. Church, there is a place reserved at God's right hand for us, too.

81. Keep your eyes on that place, and on God's promise, not on your present suffering.

82. Keep your eyes on Jesus.

83. We SAW him made a little lower than the angels for a little while.

84. And we SEE crowned with glory and honor, because of his suffering service and death, in obedience to God, on behalf of his brothers and sisters.

85. Church, the Son is superior, and nothing is out of his control.

86. The Lamb who was slain has ALREADY begun to reign, but the forces of evil are still in rebellion.

87. So, until that day that *all* his enemies are made a footstool for his feet, we look to him, we follow his example, we proclaim his reign, and we live by faith in the

promises of God.