

HEBREWS 2:5-9 "A Little Lower than the Angels..."

Hebrews 2:5-9 ⁵ For He did not subject to angels the world to come, concerning which we are speaking. ⁶ But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? ⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; ⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. ⁹ But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

Our text today is going to briefly take us back to the previous chapter as the writer of Hebrews reconnects his thought concerning the order of authority and rule in God's Kingdom.

HEB 1:13-14 "To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?(Psa 110:1) 14 Are not all angels ministering spirits sent to serve those who will inherit salvation?"

As we've seen in the past, angels play an important role in that they are created beings Jesus uses to minister to His people on earth. They are subject to the Son of God, whom the Father has placed at His right hand, until His enemies are made a footstool for His feet.

But the writer of Hebrews is emphasizing how the Son of God is no mere creature, but the very Creator who has entered time and space to redeem those whom He has chosen before the foundations of the world.

Hebrews 1:1-3 ^{NAU} God, after He ^aspoke long ago to the fathers in ^bthe prophets in many portions and ^cin many ways, ² ^{1a}in these last days ^bhas spoken to us ²in ^cHis Son, whom He appointed ^dtheir of all things, ^ethrough whom also He made the ^{3f}world. ³ ¹And He is the radiance of His glory and the exact ^arepresentation of His nature, and ^{2b}upholds all things by the word of His power. When He had made ^cpurification of sins, He ^dsat down at the right hand of the ^eMajesty on high,

It is in this context that our writer revisits the notion that no one but the Creator could rule the creation as he compares a creature, albeit an angel, with the One who created.

In verse 5 of our text our writer makes an interesting statement as he sums up what the thrust of his argument is.

Hebrews 2:5 ⁵ For He did not subject to angels the world to come, concerning which we are speaking.

Here we see that the world to come is that to which he has been speaking as found in the previous verses in both the first and second chapter.

Hebrews 1:2 in these last days has spoken to us in His Son, *whom He appointed heir of all things,*

Hebrews 2:2-3 ² For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, ³ how will we escape if we neglect *so great a salvation?*

The salvation that is so great has as its Savior the one who has been appointed heir of the world to come. The world to come has been spoken of since the Garden of Eden when Adam and Eve were told that through the seed of the woman the curse would be broken and there would be a return to paradise, a new world.

Both Adam and Eve believed this promise from God and it was reckoned to them as righteousness. This world to come was a promise of being reconciled back to the Father and not being separated from Him ever again. But this world to come was not just about a status of not guilty, as important as that is, but a place where man would dwell with His God and He with His people.

This is clearly pointed out when Joseph was given this message by the angel.

Matthew 1:22-23 ²² Now all this took place to fulfill what was spoken by the Lord through the prophet: ²³ "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."

The phrase, God with us, can certainly imply God being on our side or being for us as Paul points out.

^{NAU} **Romans 8:31** What then shall we say to these things? If God *is* for us, who *is* against us?

But when the writer of Hebrews speaks of the world to come and Christ being the heir of this world He is not speaking in terms that are limited to such a notion that God is simply for us as opposed to the world being against us.

He is speaking of that future world where He will literally dwell among us on a new earth and be with us in a most physical way as the resurrected Lord and Savior dwelling among His resurrected people on a resurrected world in the midst of a resurrected universe called the new heavens.

Revelation 21:1-5 ^{AU} Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away." ⁵ And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true."

This is the best sense of what it means that God is with us as He surrounds us with His righteousness and it is through His righteousness put to our account through Christ that He will be literally with us forever in the world to come.

The angels, according to our text in Hebrews 2:5 are not the one's who can fulfill this promise but only the Son of God who was promised long ago, but in these last days, has come into our world, lived, died and rose victoriously from the dead to secure this inheritance for His people.

It is in this context that our writer puts into perspective how this was achieved as the Son of God became the Son of man as He humbled Himself by becoming a man of flesh and blood. This in essence made Him a little lower than the angels.

Hebrews 2:6-7 ⁶ But one has testified somewhere, saying,
"WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE
SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?
⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER
THAN THE ANGELS;

But becoming a little lower than the angels did not strip our Lord of His deity or His rightful place as heir and King of the world to come that He has purchased for His people.

Hebrews 2:7-8 YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; ⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

This passage found in verses 6-7 is taken from Psalm 8 and it is a psalm of David who is marveling at God's unfathomable creation and how the creature called man is placed in the midst of this awesome creation and is given a role to have dominion over it.

Psalm 8:3-9 ³ When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; ⁴ What is man that You take thought of him, And the son of man that You care for him? ⁵ Yet You have made him a little lower than God, And You crown him with glory and majesty! ⁶ You make him to rule 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 through the paths of the seas. ⁹ O LORD, our Lord, How majestic is Your name in all the earth!

You'll notice that in the passage found in Psalm 8 David uses the phrase, "you made the son of man a little lower than God." The word God used in that context is the Hebrew word *Elohim* and is certainly a name for God.

But the word *Elohim* can also be used as a way to describe any false god or even to be used to describe angels or human beings in a context that would elevate their status as above other creatures of God's creation.

John 10:34-36 ³⁴ Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS' ?" ³⁵ "If he called them gods, to whom the word of God came (and the Scripture cannot be

broken), ³⁶ do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God '?

Here Jesus is quoting the psalmist in psalm 82.

Psalm 82:6-8 ⁶ I said, "You are gods, And all of you are sons of the Most High. ⁷ "Nevertheless you will die like men And fall like *any* one of the princes." ⁸ Arise, O God, judge the earth! For it is You who possesses all the nations.

The above verses are in no way suggesting that mere men are gods, only that the one true God has elevated men to a level whereby they can be identified as those who are designated sons of God. That is made clear in the context as the last part of verse 7 brings this elevated view back down to reality as the Lord says, nevertheless you will die like men.

Unless God contradicts Himself there is no way to conclude that men or angels could be identified as gods in the sense that they are autonomous beings with no beginning.

Isaiah 46:9-10 ⁹ "Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me, ¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure';

The only God Creator has allowed those to whom He extends mercy to be in a category designated gods which suggests that they are sons of the Most High God.

Genesis 6:2 ² that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

Here the sons of God are men who took wives for themselves. The word for God is Elohim but it is no way a designation of a man/god in the context of Genesis 6.

We see a similar use of the phrase for angels.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Here the sons of God, where the name for God is again Elohim, are angels who come before the throne of God, presumably to get their marching orders from God for that day. And so, what we see is that the phrase, “sons of God,” can be used interchangeably for men and angels without giving them any status but that of men or angels.

In the context of Hebrews 2 the writer, under the inspiration of the Holy Spirit, takes the passage in Psalm 8 and interprets it as angels, thus giving the indication that the passage in Psalm 8 might be better translated with the idea that the man was made a little lower than angels.

Interestingly enough the New Jerusalem Bible gives a more literal interpretation of the Passage in Psalm 8 as the following:

^{NJB} **Psalm 8:5** Yet you have made him little less than a god, you have crowned him with glory and beauty,

Here the word god could be used in the context of what we saw earlier when both Moses and Job use the word Elohim in the phrase sons or Elohim or God, but clearly indicate either an angel or human being.

David may have understood what he was writing as certainly applying to himself and other human beings being made a little lower than an angel, but it is clear according to Hebrews that the Holy Spirit uses it in a second sense, and really as the dominant sense, as applying to the Messiah.

And so, what is being conveyed in Hebrews 2:7-8 is that the Almighty risen Lord, not some creature like an angel, is to be revered as the God and Creator of the world to come, which will rise from the ashes of the world that presently exists and will one day be destroyed by fire and refashioned by the hand of God.

2 Peter 3:10-13 ¹⁰ But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ¹¹ Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³ But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

This is a future hope and fulfillment of a promise from God and so we have to accept it by faith as Christ is the one making the promise. This is why the writer of Hebrews makes the point that though the Messiah has made these promises we don't presently see all things put in subjection under His feet.

Hebrews 2:8 ⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

This simply means that all of the promises regarding this world to come have not yet come to pass as the god of this world and the prince of the power of the air still wreaks havoc along with the sin and curse still prominent in the present world.

But this doesn't change any aspect of the truth that God has, present tense, placed all things in subjection under Christ's feet whether we see the complete fulfillment of them at this present time or not.

Ephesians 1:18-23 ¹⁸ *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might ²⁰ which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, ²¹ far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. ²² And He put all things in subjection under His feet, and gave Him as head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

But there is one thing that we do clearly see in the context of Hebrews that applied to the Christ prior to His death and resurrection.

Hebrews 2:9 ⁹ But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

In what sense do we see Jesus?

You and I were not there during the ministry of Jesus Christ, and so obviously we have not seen Jesus. But there is a sense in which we do see Jesus. We see Him through the eyes of those who did see and experience His earthly ministry and then recorded the very facts of what they witnessed.

Luke 24:46-49 ⁴⁶ and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, ⁴⁷ and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. ⁴⁸ "You are witnesses of these things. ⁴⁹ "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

Jesus Himself is announcing that He has personally given His disciples the task of being His witnesses on this earth and then in turn would go out into all the world to declare His resurrection in the power of the Holy Spirit.

Acts 1:8 ⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Peter was one of those who walked with the Lord on this earth some 2,000 years ago and sat at His feet and who witnessed the transfiguration of Christ and ultimately witnessed the bodily resurrection of Christ to which Peter testifies on the day of Pentecost.

Acts 2:30-32 ³⁰ "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE, ³¹ he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. ³² "This Jesus God raised up again, to which we are all witnesses.

Later, this same Peter would address the Jews after a crippled beggar was miraculously healed by God through Peter. The Jews were all amazed at the grace of God that was extended to this man, but Peter would have none of that as he confronted them as to who this God was.

Acts 3:14-15 ¹⁴ "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, ¹⁵ but put to death

the Prince of life, *the one* whom God raised from the dead, *a fact* to which we are witnesses.

Again, Peter claims to be a personal witness to the events of Christ's life, death and resurrection, along with many others who were also witnesses of those things.

Acts 5:29-32 ⁹ But Peter and the apostles answered, "We must obey God rather than men. ³⁰ "The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. ³¹ "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. ³² "And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him."

It is quite apparent that Peter is going out of his way as he addresses people that being a witness is no small thing, especially being a witness of the Son of God who came into this world to redeem a people for Himself through His redemptive work on the cross. But again, Peter makes it clear that God had specifically given him and many others the commission of being a witness for a purpose that would include you and me. That purpose was to testify of the man and the message of hope found in that man, Christ Jesus.

Acts 10:39-43 ³⁹ "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. ⁴⁰ "God raised Him up on the third day and granted that He become visible, ⁴¹ not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead. ⁴² "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. ⁴³ "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

It is this Jesus whom we see in the very testimony of those who handled our Lord and hung on His every word and marveled at all of His miraculous works and who ultimately sat in awe the third day after His death as He appeared to them in the upper room. It is this Jesus we see through their eyes as they bear witness to this with the express purpose of declaring that Christ is risen and is Lord and Savior. John put it well.

1 John 1:1-3 ^{NAU} What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life-- ² and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us-- ³ what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

But we also see Jesus through the eyes of the Holy Spirit who has given us this written word we call the bible.

John 14:16-18 ¹⁶ "I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷ *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. ¹⁸ "I will not leave you as orphans; I will come to you.

Romans 8:15-16 ¹⁵ For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶ The Spirit Himself testifies with our spirit that we are children of God,

Jesus has come to His people and has opened their eyes to see Him for who He is, the Almighty God, Creator and Savior.

It is this Almighty God and Savior who humbled Himself to come into this world and take the nature of a man. And so, in this sense He was made a little lower than the angels.

Hebrews 2:9 ⁹ But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

To be made a little lower than the angels sill places Him in a very humbling place since He is creator of the angels. But it is precisely through this humbling, that theologians call His humiliation, that the death He died He died for a reason. It was to taste the death of others.

It is only through a death, a propitiatory sacrifice, of a sinless Savior, that salvation is purchased for those of this world. A propitiatory sacrifice is by definition the death of the one being sacrificed. But because it is a sacrifice it is intended to stand in the place of someone else, namely the recipients of grace and mercy

who are covered by the blood of that sacrifice for the penalty of their sins.

It is through this sacrifice that the wrath of God is eliminated toward the one who receives this atoning death on their behalf and instead their position before God goes from an enemy to a friend and a child of God, whereby that child can now cry, Abba, Father.

Paul sums it up well when writing to the Romans.

Romans 3:23-26 ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶ for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.*

This propitiatory sacrifice is demonstrated in the Levitical sacrificial system whereby an innocent animal is slain on the altar of God in the place of those it represents, namely the children of Israel. It is children of God for whom Christ came into this world to bring them into the kingdom prepared for them before the foundations of the world.

The Son of God who is the Lamb of God had to take on flesh to be able to pay the debt of human beings and our writer here in Hebrews points this out a few verses later from the text we're in today.

Hebrews 2:17 ¹⁷ Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

But if Jesus Christ has made propitiation for the sins of the people, what people are on the receiving end of this grace? Our text would suggest that He tasted death for everyone.

Hebrews 2:9 so that by the grace of God He might taste death for everyone.

But did He taste the death for everyone?

The answer is yes, and no. To suggest that Christ's atoning sacrifice was anything but effectual would undermine His will to

redeem a people for Himself. It is not as though He makes salvation a possibility but in fact, saves to the utter most.

Jesus makes this clear during an encounter with the Jews in regards to what He came into this world to accomplish.

John 6:37-40 ³⁷ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸ "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰ "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

The yes, no answer I stated above is captured in these verses. It is true that Christ came to taste death for everyone, but only in the sense that the "everyone" is that entire group for which the Father sent His Son into this world. "All that the Father has given Me."

These are those who were chosen before the foundations of the world. These are those designated as the elect. Those for whom Christ did not enter into this world to redeem for the Father are not part of the group for whom Christ died.

His death and resurrection resulted in a purchase which resulted in a possession by God Himself.

Acts 20:28 ²⁸ "Be on guard for yourselves and for all ^athe flock, among which the Holy Spirit has made you ¹overseers, to shepherd ^bthe church of God which ^cHe ²purchased ³with His own blood.

Christ purchased the Church, that is every true believer who was given to Him by the Father, not just an institution we call the church which houses both wheat and chaff. In His prayer to the Father Jesus makes it clear for whom He has come to redeem.

John 17:7-10 ⁷ "Now they have come to know that everything You have given Me is from You; ⁸ for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me. ⁹ "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; ¹⁰ and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

Those whom He purchased with His blood He now possess for all eternity.

^{NAU} **Titus 2:14** who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

^{NAU} **1 Peter 2:9** But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

To suggest that Christ has tasted death for everyone and yet does not possess everyone in a saving way defies logic and the intent of the atonement, for it is painfully obvious that not everyone is saved.

To the degree that Christ tasted death for everyone from every corner of the earth, both Jew and Gentile, is the plain meaning of the text and of the word of God in general.

John 6:37-40 ³⁷ "aAll that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸ "For ^aI have come down from heaven, ^bnot to do My own will, but ^cthe will of Him who ^dsent Me. ³⁹ "This is the will of Him who sent Me, that of ^aall that He has given Me I ^blose nothing, but ^craise it up on the last day. ⁴⁰ "For this is the will of My Father, that everyone who ^abeholds the Son and ^bbelieves in Him will have eternal life, and I Myself will ^craise him up on the last day."

The context here in John is speaking of those individuals whom the Father has given to the Son for the specific reason of being raised on the last day, a reference to the resurrection of believers. But the context also mentions everyone who beholds the Son and believes Him will have eternal life, and I will raise Him up on the last day.

The context will not allow this to be two separate groups but the same group. The one's whom the Father has given to the Son are the same one's who will believe as both designations result in the same event of being raised up on the last day.

Jesus further drives home the point, just a few verses later, that unless the Father draws this group who are given to Jesus to redeem, they cannot come to Jesus because they will not believe.

John 6:44 ⁴⁴ "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

Only those who believe on the Lord Jesus Christ will be raised up on the last day, and only those who are raised up on the last day will do so because it is the Father who has drawn them to Himself for this to be accomplished, and it is because the Father gives these individuals to the Son that they will be drawn and eventually, but most certainly, raised up on the last day.

By the way, the word drawn in the above passage is a Greek word that is literally translated to drag. Not dragged in the sense of kicking and screaming into the kingdom of God, but as a lifeless body dragged from a burning building who is graciously rescued by the only One who can save and give life.

We are dragged from a burning hell and I for one am happy to have survived the flames and I will be forever grateful for my God arresting my stubborn will to walk in a way that wanted nothing to do with Him and dragged me to the safety of His light and life found only in Christ.

If those whom the Father has given to the Son will be raised up on the last day then our salvation depends on the will of God to choose a people before the foundations of the world, even as the Father chose the Son before the foundations of the world to gather these very people.

Ephesians 1:3-4 ³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love..

1 Peter 1:18-21 ¹⁸ knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ. ²⁰ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you ²¹ who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

Both Christ and His people were chosen before the foundation of the world to be together forever. But it was in time as the Father's will was carried out through the Son who was sent into the world

by the Father to accomplish what? “All that the Father gives me will come to Me and I will raise them up on the last day.”

The death of Christ accomplished a specific task as the Father’s will was carried out through the death and resurrection of His Son. So, when we look at our text in Hebrews which clearly says, that Christ tasted death for everyone we must put that back into the context of the entirety of the word of God.

The everyone cannot be everyone otherwise everyone would be saved. The everyone must be the everyone of whom the Father gave to the Son who will be raised up on the last day by Christ Himself.

You and I in Christ have much to rejoice in. But you and I must never presume that we were chosen by the Father and given to the Son because we were more desirable than someone else. It is by grace and grace alone through the mercy of God that anyone is saved, because we all deserve the wrath of God.

When you put your salvation into this context there can only be one response.

Romans 7:24-25 ²⁴ Wretched man that I am! Who will set me free from the body of this death? ²⁵ Thanks be to God through Jesus Christ our Lord!

Ephesians 2:3-10 ³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. ⁴ But God, being rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), ⁶ and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, ⁷ so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; ⁹ not as a result of works, so that no one may boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Praise God from whom all blessings flow!