

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 2: 5-8

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord it's time to read the Bible again. Today, we will continue reading Hebrews chapter 2, verses 5 through 8.

In chapter 1, we learned that Christ, as the Son of God, is far superior and more glorious than created angels. Hebrews 2:1–4 warns us not to neglect such a great salvation, for if we do, how shall we escape? The "escape" here does not imply losing salvation and facing eternal destruction, because John 10:28 says, "And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand." All who believe in Jesus Christ have already obtained eternal life; they will never perish, and Christ will firmly hold them and lead them into eternity. So, what does "how shall we escape" in Hebrews 2:3 mean? The answer lies in verse 5.

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

To understand this verse, we must first clarify what "the world to come" refers to. The Greek word for "world" here is *oikoumene*, which translates to "inhabited world", in English, emphasizing the governance system of that world. Humanity's original mission, as created, was to represent God in managing all things He created. In Genesis 1:26, we see that Adam, after his fall, lost the authority to govern all things and was driven out of Eden. This authority to govern creation was usurped by Satan, who constructed a new world system based on money and self-interest to rule the world as we know it today.

Luke 4:5–6 records one of Satan's temptations of Jesus in the wilderness, just before Jesus began His ministry. Satan took Jesus to a high mountain, showed Him all the kingdoms of the world in a moment, and said, "All this authority I will give

You, and their glory; for this has been delivered to me, and I give it to whomever I wish." The Greek word *oikoumene* is used here again to describe "the kingdoms of the world."

Satan currently holds authority over this world and gives it to whomever he desires—on the condition that they worship him. Therefore, 1 John 5:19 says, "We know that we are of God, and the whole world lies under the sway of the wicked one." John reminds believers that while the whole world is under Satan's control, we belong to Christ and cannot bow to Satan. This world will remain under Satan's rule until Christ returns.

The trajectory of this world is clearly described in Daniel 2, which depicts the great statue in Nebuchadnezzar's dream as a representation of world history under Satan's rule. Starting with the golden head of the Babylonian Empire, it moves to the silver chest representing the Medo-Persian Empire, the bronze belly representing the Greek Empire, and finally the legs of iron representing the Eastern and Western Roman Empires. The feet of iron mixed with clay depict the semi-democratic, semi-autocratic systems seen around the Mediterranean today.

The end of this world is detailed in Daniel 2:44–45: "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this." This stone, cut without human hands, represents Christ. When He returns, He will crush the kingdoms of this earth and establish His kingdom.

This aligns with Hebrews 1:6, which says, "But when He again brings the firstborn into the world..." The Greek word *oikoumene* is also used here, emphasizing the governance system of the kingdom Christ will establish—a kingdom built on righteousness, justice, and equity. Its scepter is upright because Christ loves

righteousness and hates lawlessness. This kingdom will replace the nations currently under Satan's rule.

The millennial kingdom that Christ will establish is the "world to come" mentioned in Hebrews 2:5. This world is not yet the eternal state but begins with Christ's millennial reign and continues into eternity. If believers neglect such a great salvation today, they will suffer loss in the age to come.

To understand the distinction between this age and the age to come, let us read Matthew 12:31–32: "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come." This passage strongly asserts that blasphemy against the Holy Spirit is unforgivable in both this age and the age to come.

"This age" refers to the current world under Satan's rule, while "the age to come" refers to the millennial kingdom Christ will establish. Blasphemy against the Holy Spirit involves despising the Spirit's work, rendering a person unable to receive salvation. Those who commit this sin will neither be forgiven in this life nor have any part in the eternal kingdom after the millennium.

According to this passage, some sins are forgivable in this age. For those who repent, confess their sins, and plead for forgiveness through the blood of Christ, God promises in 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." However, this passage also implies that some sins are unforgivable in this age but may be forgiven in the age to come. Hebrews 2:3 warns that if believers neglect so great a salvation, they may bear the consequences of their sins when Christ returns, as He will judge His household first. 2 Corinthians 5:10 declares, "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad."

At this judgment, believers who neglected salvation in this life will face loss. Christ's judgment will be like a fire that burns away the works built with wood, hay, and

straw. As 1 Corinthians 3:15 states, "If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire." Therefore, those who neglect salvation in this age may suffer loss in the age to come. Though they will be saved and have a part in eternity, they will miss out on the rewards of the millennial kingdom.

We must clearly distinguish between this age and the age to come. In this age, Satan has usurped the authority over the world, so believers must separate themselves from it. In the age to come, God will not subject the world to come to angels but to humanity. To prove this, the author of Hebrews cites an Old Testament passage.

Verses 6–8a: "But one testified in a certain place, saying: 'What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor and set him over the works of Your hands. You have put all things in subjection under his feet.'"

This passage quotes Psalm 8:4–6 to demonstrate that the world to come is entrusted by God to humanity. When mankind was initially created, God's intent was for humans to represent Him in governing all creation. However, humanity fell into sin, losing this authority, which was seized by Satan, who usurped control over God's creation. In Psalm 8:4, as the psalmist contemplates the heavens, the moon, and the stars fashioned by God, he marvels at how, despite human unworthiness, God in His grace and compassion still remembers and cares for mankind. The psalmist is profoundly moved, declaring, "What is man that You are mindful of him, or the son of man that You take care of him?" This reveals that God's plan is for humanity to reclaim what was lost.

The first Adam disobeyed God's command, fell into sin, and as a result, all his descendants are born into sin and become slaves to it. God's plan of salvation was to send His Son as the last Adam, standing in the position of the Son of Man, to

overcome Satan, who holds the power of death, and to accomplish redemption so that all who are in Christ can share in the victory over Satan.

The text continues, “For You have made him a little lower than the angels,” which can also be rendered as “for a little while lower than the angels.” This refers to humanity’s outward form and abilities being inferior to angels. In Hebrews chapter 1, we saw that Christ, as the Son of God, is far superior to the angels. In this chapter, it is demonstrated that Christ, as the Son of Man, also surpasses the angels. When Christ became flesh and took on human form, He shared in human limitations—hunger, thirst, fatigue—even though, as the Son of God, He possessed divine power. Yet, in facing the challenges of Satan and his messengers, Christ responded always from the position of the Son of Man, proving that even as the Son of Man, He is greater than the angels.

Hebrews 1:14 tells us, “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?” And Matthew 18:10 states, “Take heed that you do not despise one of these little ones. For I say to you that in heaven their angels always see the face of My Father who is in heaven.” These verses reveal that every person has many angels sent by the Father to serve and care for them. Though angels are powerful, their role is to minister to humanity and they are not as honored as humans. Psalm 34:7 also says, “The angel of the Lord encamps all around those who fear Him, and delivers them.” When people face trouble, God dispatches angels to protect and deliver them.

While Christ carried out His earthly ministry, He temporarily assumed a position lower than the angels as the Son of Man. Yet, Jesus lived a perfect human life, fulfilled God’s will, accomplished redemption, and was crowned with glory and honor by God. Christ has thus opened a path to glory and honor, leading to a crown, so that all who follow in His footsteps may also receive glory and honor in the world to come. At that time, humanity will fulfill God’s original design in creation, as stated in Psalm 8:6–8: “You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the

paths of the seas.” This is reiterated in Hebrews 2:7b–8a: “And set him over the works of Your hands. You have put all things in subjection under his feet.”

Dear brothers and sisters, in this present world under Satan’s dominion, we may experience weakness and failure. Yet God continually remembers and cares for us, sending His angels to protect and serve us. Let us fix our eyes on the coming world where Christ will reign as King. If we do not neglect such a great salvation today but draw on Christ’s riches, experience His grace, and grow in life through service in the church, we will bear a beautiful testimony. When Christ returns, we will receive the crown of glory and honor and reign with Him, governing all that God has created.

Let us pray together: Dear Heavenly Father, how great is Your love for us! What is man that You are mindful of him, and the son of man that You take care of him? You gave Your only begotten Son to accomplish redemption for us, so that we could be forgiven of sin and receive eternal life. Not only that, but You have also predestined us to receive a crown of glory and honor in the world to come. The prerequisite, however, is that we do not neglect such a great salvation in this present world. Grant us wisdom and help us to fix our eyes on the coming kingdom, where we will reign with Christ. Bless my church and my church life, I pray in the name of the Lord Jesus Christ.