

REFORMED CHURCH CLANWILLIAM : SUNDAY 28 SEPTEMBER 2014

MORNING SERVICE

Sing before: Scripture Versification 20-2:1, 4-7

Let us commence this meeting with God by declaring openly to one another and to God:

Our help is in the name of the Lord, who made heaven and earth. Beloved grace and peace be to you from God our Father and the Lord Jesus Christ, through the mighty working of God the Holy Spirit.

Amen

Psalm 68:8

Confession of faith: Apostolic

I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only begotten Son, our Lord who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell, the third day He rose again from the dead, He ascended into heaven and sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead.

I believe in the Holy Spirit, a holy universal Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting

Amen.

After the reading of the Law we confess our guilt and pray for forgiveness and a new life before God with Psalm 8:3, 4

Law

Psalm:8:3, 4

Prayer:

- **Doxology**
- **Worship**
- **Confession of sins**
- **Forgiveness**
- **Gratitude**
- **Prayer for the need of the congregation of the church, the authorities and the sinful world and appeal to God's promises**
- **General prayer**
- **Enlightenment from the Holy Spirit for the sake of the ministry of the Word.**

Amen

Psalm 68:2

Scripture reading: Hebrews 2

Scripture text: Hebrews 2:9

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.

(Hebrews 2:9)

Which thought about the crucifixion day should we list first?

- Our salvation that became a reality on that day?
- The Lord Jesus who experienced the deepest depths of His humiliation?
- The creation that accompanied the shock of Jesus' death and also again rejoiced with His resurrection?

Everything is more or less of the same importance because that day more matters of importance fell with when the Lord Jesus was nailed to the cross and died upon the same day.

To also truly remember the day of the crucifixion with all its wrongs and tears and weaknesses as it was on that day is also impossible.

- Therefore in this sermon we are only attempting to draw one line from that day, and that is how our ways of life, winding far away from God, and still winding along far from Him, became one road on that day.
- Differently put, how, on that day, we were plucked from the filthy taint of hell and were hallowed by the Lord.

The author of the letter to the Hebrews accents the fact that the Lord is omnipotent and He is God who is immeasurable and unstoppable in His power.

- The Lord Jesus is more powerful than the angels are and He created the heavens and the earth and He sanctifies the sinful people so that they can be acceptable to God.
- Every person must hear and believe this gospel, else he is like an object torn away from the riverbanks by floodwaters, swept away and destroyed by the violence of the waters.

These matters are recorded in verse 1 and 2 but see what the Lord tells you thereby:

- Without the Lord Jesus you are lost!
- Without Him your life has no purpose and direction and also no living future!

Verse 3 also has a scaring effect upon us because it confronts us with the absoluteness thereof and that you have trouble when you and your negligence have to face God because then you cannot flee when you face God in the judgement.

Note how a certain tension starts developing: It all deals with the gospel.

- The gospel was preached by the prophets and angels and by fathers.
- But the Lord Himself also preached,
- And then He even confirmed His sermon by miracles and wonders.

Now you start wondering: What gospel is it? And what are the contents of the gospel? It is the gospel of Jesus' crucifixion.

The contents of the gospel tell that to the eyes of the Lord we are all tainted.

- There is no such thing as a pure human.
- We are truly repulsive by our sins and therewith we are also non-believers because verse 3 makes it known that the people to whom this letter is written all sin by wanting to accept the gospel, but without the Lord Jesus Christ.

You cannot believe should you not fully realise your taint of sin.

- Also not should you not realise the misery and horror of the cross and that these matters also link onto your life.
- Therewith you must believe that God disposed these things so that you also must be sanctified and then are allowed to face Him.

The first part of this chapter also contains a plea that is a serious admonition:

- Heed the gospel because should you neglect this matter then you are in a very grave position!

Then the author of this letter starts narrowing the circles around us. Verse 6 starts with mankind. There we are dealing with a quotation from Psalm 8.

- The writer of Psalm 8 looks at the creation and the universe and then goes into a state of mental dumbfoundedness.
- Suddenly he realises how enormously powerful God is.
- He also realises the greatness of God's grace in that He, in this great creation, also thinks about man who forms but a mere speck thereof:

What is man that You are mindful of him, And the son of man that You visit him?

(Psalm 8:4)

The author confesses two things:

- That God subjected everything to man.
- But the glory of man is terribly wanting because it is clear that man cannot properly exercise his rule over these matters – man's kingly image is greatly lacking.

Because when it was started talking in ecstasy about man that was made just slightly less than the angels, the tone of the author now changed considerably.

- There is no longer any mentioning about how good he is and how little he lacks to be like the angels.
- Very sharply comes the confession: Man can see that he is unable to rule over the creation even though God subjected it to him.

But you will see from the nature of the now following words and sentences that we are unsure whether the writer of the letter is referring to the people or to Jesus in His humiliation.

- The two matters are so intertwined with each other because on the one hand the sins of man worked these things over the Lord Jesus.

- But also because on the other hand, Jesus Christ entered this state of humiliation totally voluntary in aid of saving man from this taint and miseries.

This is the position of our verse of text.

- Should we not perceive mankind to be proper king in the Name of the Lord and we also do not see that he decays in his miseries, what then do we see?
- It is like matters have started to be confusing.

Then comes the answer: We see the Lord Jesus. And we see two things about Jesus:

- We see that due to His suffering by death He was for a short while less than the angels.
 - This points upon the entire life of Jesus' human life.
 - But with the accent upon His death and the suffering that was especially connected to the crucifixion.
- But we also see that Jesus, due to the suffering of His death, was crowned with honour and glory.
 - Into this the glory then of course breaks through for the people because when the writer here refers to the people, he refers to us in our miseries, but also how eventually we are saved therefrom by the work of the Lord Jesus.
 - We go upwards in the glory of the Lord Jesus.

Here the Bible gives the application or reason why the Lord Jesus had to experience all these miseries.

- It is so that He, through the grace of God, could experience the death for everybody.
- It does not at all mean that Jesus received the grace of God to be able to die, because you must keep in mind that, whilst on the cross, He called out that God has forfeited Him!

This passage describes the road that grace ran to reach us!

- The grace of God determined that Jesus had to become less than the angels.
- Also that He had to die,
- So that He could arise with glory and
- afterwards we were also clothed by this glory, so that we have the same glory than Him.

This is the unity verse 11, just hereafter, refers to.

The judgement of God and the grace of God always go hand in hand. Here we have it like that again:

- First the grace – that is that the Lord Jesus again repairs our lost glory and rule.
- Then the judgement: verse 10 the words “many children”.
 - God does not sanctify all people. The word “many” sets a limit – a large amount share in Jesus' sanctification, but not all.
 - Just as God did not only sanctify His Son Jesus and resurrected Him from death, so He does not go to the other extreme of blindly sanctifying everybody.

This judgement thus joins immediately to the beginning of the chapter: Hold onto this gospel and listen when it is ministered to you, else you are not part of those who are again sanctified.

Verses 11 and 12 again focuses our attention onto what we already know very well:

- God has reason to be ashamed of us, but He does not do so.
- He identifies Himself with us and therefore Jesus calls us His brothers and in verse 13: **“and the children whom God has given Me.”**

The cross reminds us that a day will arrive when our rule and glory would again be repaired.

- It also reminds us that a day will come when we would rule over the devil – although man cannot yet see that everything is subjected onto us.
- As long as we just keep in mind that we will obtain these things because the Lord Jesus was humiliated by having to become a human and thereby even less than another part of His creation – the angels!

Amen.

Closing prayer.

Closing Song Scripture Versification 2-4

The Lord bless and keep you, the Lord make his face shine on you, the Lord turn His countenance to you and give peace.

Amen

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 Scripture Modern King James Version