

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Vaught Sermon Notes: Hebrews

W.O. Vaught Archive

---

5-1-1977

### The Triumph of Man and the Triumph of Christ in the Angelic Conflict

W. O. Vaught

*Ouachita Baptist University*

Follow this and additional works at: [https://scholarlycommons.obu.edu/vn\\_hebrews](https://scholarlycommons.obu.edu/vn_hebrews)



Part of the [Biblical Studies Commons](#), and the [Liturgy and Worship Commons](#)

---

#### Recommended Citation

Vaught, W. O., "The Triumph of Man and the Triumph of Christ in the Angelic Conflict" (1977). *Vaught Sermon Notes: Hebrews*. 8.

[https://scholarlycommons.obu.edu/vn\\_hebrews/8](https://scholarlycommons.obu.edu/vn_hebrews/8)

This Sermon Notes is brought to you for free and open access by the W.O. Vaught Archive at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Vaught Sermon Notes: Hebrews by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

THE TRIUMPH OF MAN AND THE TRIUMPH OF CHRIST  
IN THE ANGELIC CONFLICT

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 6  
HEBREWS 2:4-9

Dr. W. O. Vaught  
Immanuel Baptist Church  
Little Rock, Arkansas

Let's look first at a corrected translation of verses 2 and 3--  
"For if the doctrine having been communicated through angels became permanent, and it did, and every violation of the law through negative volition received a just punishment, and it did; by what means shall we escape, having disregarded so great a salvation, which was at first communicated through the Lord and was verified under the authoritative teaching of those who heard."

HEBREWS 2:4 "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" This is a grace warning to the Jews as they faced the coming of the 5th cycle of discipline. The Jews had a great heritage of Bible doctrine and had been blessed as few nations had ever been blessed. But the Jews came to reject doctrine and became legalistic and religious and destruction was at their door. So God warned the Jews in a very special way.

It says here "The God." "Theos" with a definite article. Then we have a present, active, participle of "sunepimartureo" and this means to confirm by additional testimony. God did this with "semeion" and this is plural. There were three signs in the Book of Isaiah, prophetic signs to warn Israel of her coming disaster. They were in Isaiah 7:14 and 53:9 and 28:11.

1. The Virgin birth--Isaiah 7:14. Christ was born with no old sin nature and no imputed sin of Adam and never committed an act of sin.
2. The deaths of Christ. He died twice, both spiritually and physically. His spiritual death was a warning to them. This was in Isaiah 53:9.
3. The sign of tongues as in Isaiah 28:11. Fifty days after Christ's resurrection the gospel was presented to the world in their languages. Jews were evangelized in 18 different languages. It was to warn the Jews of their coming disaster and to show them where they failed and to outline to the Church Age the pattern for their evangelism.

These were signs to the Jews. Now in the Church Age we have our sign and it is the completed canon of scripture. This verse then says "wonders" and this is an instrumental plural of "teras" and these were special miracles to focus attention on the person of Christ. The seven signs that we would classify as wonders are the seven John picked out to emphasize in his Gospel to prove that Jesus was the Son of God. Then the verse says "divers miracles" from "poikilos dunamis" and means a variety of powers. The word "merismos" means the impartation of gifts with the Holy Spirit as their source. Then it says "according to his (the Holy Spirit's) own will." The sovereign will of the Holy Spirit imparted these gifts. The Holy Spirit was the final authority and he imparted the gifts. (Keep this in mind always--No one ever earned or deserved gifts that have been received from God. Gifts are always grace gifts from God.)

THE DOCTRINE OF SPIRITUAL GIFTS

1. For the Church Age spiritual gifts are for evangelism and are a warning to the nations. Hebrews 2:4
2. At the point of salvation and as a part of his priesthood, every believer receives at least one spiritual gift from the Holy Spirit. 1 Cor. 12:11. They do not depend on talent or merit or personal ability.
3. Each spiritual gift is necessary for the function of the body of Christ on earth in the Church Age. 1 Cor. 12:27-31
4. All spiritual gifts function from the filling of the Holy Spirit.
5. The proper attitude toward spiritual gifts is recorded in Romans 12:3.
6. All spiritual gifts were given after the resurrection of Jesus Christ. Ephesians 4:8
7. There are two kinds of spiritual gifts--temporary and permanent. Temporary gifts were given to take up the slack until the Canon of Scripture was completed about 96 A.D. 1 Cor. 13:8-10. And Acts 19:11-12 as compared with Phil. 2:7 and 2 Timothy 4:20 (Miracles, healings, and tongues were temporary gifts and they have all been removed.) Then there are permanent gifts and they function after the completion of Scripture and will continue all through the Church Age. Romans 12:6-8, 1 Cor. 12:31
8. Communicative gifts carry both authority and maximum purpose. Ephesians 4:11-13, Hebrews 13:7 and 17. Communication gifts are limited to males only. Pastor-teacher is always in the masculine gender. Each mother is a teacher in the home and has been given this gift instinctively by God. The first years of a child's life are very important years.
9. Reversionism and apostasy seek to perpetuate temporary gifts long after they have served their purpose.

HEBREWS 2:5 "For unto the angels hath he not put in subjection the world to come, whereof we speak." Here we see the ultimate triumph of man in the Angelic Conflict. This verse refers to three major doctrine The doctrine of civilizations--the doctrine of the Millennium--the doctrine of the Angelic Conflict. "Not unto the angels." The not goes with angels and is "ou gar aggelois." "Hath put in subjection" is an aorist, active, indicative of "hupostasso" and this is a military word and means under the authority of one. "The world to come" really means "The Coming Civilization" and is from "oikoumene" and it means inhabite earth or civilization. "To come" is from the word "mello" and it is a present, active, participle.

So this verse should read, "For he has not put under the authority of angels the coming civilization." There are the four civilizations, and the coming one is the Millennium. The Millennium is not the next dispensation, the next dispensation is the Tribulation. The Tribulation is the end of the Jewish Age. The Church Age, the Rapture, the Tribulation and the Second Advent are all a part of the post-deluvian civilization. So the word "Oikoumeni" is used for the coming civilization.

DOCTRINE OF CIVILIZATIONS

1. A civilization always begins a period of human history with innocent people or believers only, and it always terminates with cataclysmic judgment in which all are destroyed except believers only.
2. Each civilization has its own climate and environment and characteristics within the species. Man has a different lifespan in each civilization. Weather is different in each civilization. Animals are different. But each species remains and there is no transmutation of species.
3. Look at the outline of civilizations.
  - a. First civilization--Called the anti-deluvian civilization. It began with man and woman in innocence and ended with the flood.
  - b. Second civilization--This is called the post-deluvian civilization. It began with eight people only, all believers. (Where we get the word behind the eight ball.) Includes the Age of Israel, The Church Age, The Rapture, The Tribulation, the 2nd Coming of Christ and the baptism of fire for all unbelievers.
  - c. Third Civilization--This is the Millennial civilization. It begins with believers only. (Wheat remains and tares removed.) It has perfect environment, no war, no poverty, etc. It ends with a great catastrophe, the destruction of the heavens and the earth.
  - d. Fourth Civilization--This is the Eternal Civilization in the new heaven and the new earth and the new Jerusalem. Christ will reign forever.

Each of these civilizations has its own climate. First civilization had a perfect climate, about like Southern California. Each civilization has a different kind of animals. In the Millennium, they will change again and the child can play on the den of the spitting cobra. The lion and the lamb will lie down together. (Now when they lie down the lamb is inside the lion, but then it will be side by side. Now it's one inside the other. People will be different in each civilization.

4. Look at the second civilization, called the post-deluvian civilization. It began with eight people. It will end with a great cataclysm. At the Second Coming of Christ, all believers are put in torments. Matthew 25 says that two will be in the field, one will be taken (The unbeliever taken off the earth and put in torments) the other will be left (The believer left to enter the Millennium).
5. Look now at the third civilization called the Millennium. It begins with Tribulational saints and all other believers. Ends with the Gog and Magog rebellion led by Satan and at that time Satan and all fallen angels and all unbelievers will be put in the lake of fire forever.
6. Look now at the fourth civilization, the eternal civilization. It has no end. All will be in resurrection bodies and there will be the new heaven and the new earth and the new Jerusalem. Christ will reign forever and ever.



7. Each civilization begins with divine blessing and ends with divine cursing, except the last one which needs no cursing for there will be no unbelievers there.

Now that's why we read that he has not put the running of the civilizations under angels.

Now we come to study the triumph of Jesus Christ.

HEBREWS 2:6-9

VERSE 6 "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?" "But one" and this is none other than David, the son of Jesse and this is a reference to Psalm 8:4.

Before we leave it, look at a correct translation of verse 5. "For he has not put under the authority of angels the coming civilizations, concerning which we now communicate to you."

Here in these next verses we will see the two Adams and the Angelic Conflict. "But" is the particle "de" and should be translated "moreover." "One" is from "tis" and it refers to David the King. He was living the super grace life when he wrote this Psalm. He was occupied with Jesus Christ when he wrote these things. "Pou" translated "in a certain place" refers to Psalm 8:4-6. The second advent of Christ will bring radical changes to the earth. The Devil, who is the temporary ruler of this earth, will be superceded by the Lord Jesus Christ. Two have ruled this earth. The first Adam ruled in the Garden of Eden until he sinned and fell. Then he was superceded by Satan who has ruled since Adam fell and he will rule until the Second Coming of Christ. At that time, Christ will supercede Satan and will rule through the millenium and through all eternity.

(Scriptures which speak of this are--2 Cor. 4:4, Ephesians 2:2, John 12:31 and 14:30 and 16:11.) During Satan's rule Christ is absent from the earth. (Except for his brief earthly ministry) Then Christ will stand up and leave God's throne and will return to this earth and will take over. All civilization will be changed when Christ returns. At that time, Satan will be removed. So avoid trying to whitewash the Devil's world. We are to all be patriotic, and we are to serve in the military and attempt to keep peace and order in the Devil's world.

But remember this, we will never reform the Devil's world. We will never bring peace to this earth and we will never eliminate poverty. Man by man's efforts will never make the Devil's world into a reformed society. You can't whitewash the Devil's world. And when you go out on a campaign to try to make everybody equal, you just reveal what kind of an idiot you really are. This will be the Devil's world until Christ de-thrones him. At the beginning of the Millennium, Christ will overthrow Satan and will place him in the bottomless pit for a thousand years, chained.

Then it says David "has testified" and it is an aorist, middle, indicative of "diamarturomai." It is an intense ecstatic testimony of who and what Jesus Christ is. Then it says "saying" and it is a present, active, participle of "lego" and it means it will be true forever.

Then we have "ti eimi anthropos" and it means "What does man keep on being." The Hebrew word for man translated "anthropos" in the Hebrew comes from "enosh" and it refers to man in his weakness and sinfulness. It is a picture of the entire human race being totally weak and depraved. We are born into this world spiritually dead. Adam acquired a sin nature by sinning, but we were born with an old sin nature. All personal sin is a manifestation of the old sin nature. "That thou art mindful of him" comes from the present, middle, indicative of "mimnesk-omai" and it means God himself calls him to memory. People have a tendency to get stuck on themselves and are filled with pride. We have a tendency to be egomaniacs. We run to someone for help and call it a problem. It is usually pride and self-centeredness.

Why should God remember me and think on me? Well, why should he? I'm not worth God thinking about me. If God never gave me another thought it would be about what I deserve. But remember--God thinks about us every day. We have a few redeeming features but not enough to call us to God's attention. We are "ZERO" in God's sight. If you were God, you would be only too glad to forget all about us. (All Adam and Eve could do was sin and cover--sin and cover. That's how stupid we are.) But Christ came back to that Garden with a promise that he would go to that cross (Genesis 3:15). So man had failed and did nothing right and yet, God remembered him. Man blew the whole thing but God kept on remembering him. So this Scripture really says, "Come down off your high horse and remember who you really are." So we read, "You, yourself God, remember man." "Or a son of man" refers to the progeny of Adam. The whole progeny of Adam was spiritually dead. God not only remembered him but he visited him--and this is a present, middle, indicative of "episkeptomai" and it means to help--like a doctor visiting a patient. It means to come to someone's aid. God always keeps on coming to the aid of every member of the human race.

HEBREWS 2:7 "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:" Here we have the first Adam and his failure. The word for made here is an aorist, active, indicative of "elattoo" and means to make inferior. For a brief time, God has made man inferior to angel

1. Angels, by creation, are superior to mankind.
2. Only by the process of salvation does man begin to become superior to angels. This is positional truth. Since at the moment of conversion we are in Christ, we are at that moment positionally higher than angels.
3. While angels are created superior to man, they have one area in common with man and that area is volition.
4. The free will of mankind is the things that plays such a significant part in the solution of the Angelic Conflict.
5. The free will of the humanity of Christ took him to the cross and that's where the back of Satan was broken. The cross is the basis for the final victory over Satan, which is the beginning of the Millennium.
6. The free will of man, when man becomes a believer, expresses the thing that Satan cannot stand. Satan just can't stand a man, by his own free will, doing the will of God.
7. In the future when man gets his resurrection body, he will be physically superior to angels.

"Thou crownedst" is an aorist, active, indicative of "Stephanoo" and we get it from crowning a victor in athletic games. This is the victor's crown and is the one Adam wore in the Garden at the beginning. Glory and honor are datives of possession and come from "dozza" and "time." It is a technical grammatical term, and it means God transferred his glory and honor over on to Adam. Adam was given a kingdom and the whole world was his kingdom. Adam lost all this when he sinned. It really says, "You have crowned Adam with glory and honor which really belonged to you."

This next phrase is not in the original so block it out.

HEBREWS 2:8 "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Thou hast put in subjection is an aorist, active, indicative of "hupo-stasso" and it means to subordinate. "All things" means all things emphatically underneath his feet.

We will now have some documentation of this truth, first the documentation concerning the Millennium and then documentation concerning the Church Age.

Then it says, "For in subordinating the all things he omitted not one thing." This is referring to the Millennium. There will be no rebellion and no revolution. In the Millennium Christ will be the sole dictator and every single thing will be in subjection to him.

"But now" and this refers to the Church Age, which comes before the Millennium. "We see" is a present, active, indicative of "horao" and it means a panoramic view. "The all things" have been subordinated, and this is a perfect, passive, participle of "hupostasso."

1. This means that during the Church Age, the Angelic Conflict will reach its intensified stage.
2. In the Church Age there will be war both in the Angelic world and in the human world.
3. Peace will not occur in either realm until Christ's millennial reign. Then the swords will be beaten into plow shares.

So it reads like this--"All things, Your Father, have subordinated underneath his feet (Jesus Christ) (And that's the end of the quotation from Psalm 8. Now we will have the application.) For in subordinating the all things to Christ, he (the Father) omitted not one thing rebellious or insubordinated to him. But now (the Church Age) we see not yet the all things having been subordinated to him."

This being true, what are we to do?

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 honour; that he by the grace of God should taste death for every man." There is just one thing to do and that is to turn your eyes on Jesus. "We see" here is the word "Blepo" and this emphasizes the glance of the eye in which you see something important. We glance at Christ and we know we are looking at something important. The word "Jesus" is used here for the humanity of Christ.

"Having been made inferior" is the perfect, passive, participle of "elattoo." It means for a brief time he was made a little inferior to angels. "For" here is dia plus the accusative and should be translated "Because of" the suffering of the death--"Pathema thanatos" and it refers to his spiritual death on the cross. We see Jesus crowned. Now he isn't crowned yet, but we have enough doctrine to know that the crow

is coming. "The crowned" here is a perfect, passive, participle of "stephanoo." The word "we see" goes with "crowned." He is crowned with doxza and time, glory and honor. There is only one celebrity in life and that one is Jesus Christ. But the cross must come before the crown.

This "that" introduces a purpose clause. "By means of grace from God" this is going to be accomplished. "He might taste" is an aorist, active, subjunctive of "gouomai" on behalf of all.

So this verse says, "But having been made inferior to angels, for a brief time because of the suffering of the death, we see Jesus, having been crowned with glory and honor, that by means of grace from God, he should taste death on behalf of all."