

HEBREWS VERSE BY VERSE - The New and Living Way - Part eight

Sunday, March 12th, 2017 - 10 a.m. - Teaching #1951

Pastor Don Horban - Cedarview Community Church, Newmarket, ON

ISAIAH'S CHILDREN AND THE CHURCH'S HOPE

Hebrews 2:10-13 - "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. [11] For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, [12] saying, 'I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.' [13] And again, 'I will put my trust in him.' And again, 'Behold, I and the children God has given me.'"

While we briefly engaged **verse 11** two weeks ago, the teaching wrapped up right at the end of **verse 10** - "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering."

In fact, there is no good place to break up this second chapter for separate Sunday teachings. The whole chapter is an organic whole. Each sentence develops the one before and leads into the one following. To split up the verses isn't like pulling apart the segments of an orange. It's more like trying to divide the water in your bathtub.

What we *can* say is **verse 10** proclaims the Son's mission of "*...bringing many sons to glory...*" Mankind has been **glory-less** since the fall. And the writer of Hebrews spent four verses in **Psalm 8** mourning the loss of creation glory through human sin. And this is what the Incarnation of God the Son - the birth of **Jesus (2:9)** - is all about. If estranged sinners are ever to recover the glory of being **sons and daughters** of God, it will only be through the redemptive priestly work accomplished by God's final revelation of grace - the finished earthly mission of Jesus, the Christ.

Perhaps we could say the last half of that tenth verse provides the most workable bridge into the rest of this second chapter - **Hebrews 2:10** - "**For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.**"

If Jesus is the road to recovered glory, **how** does He do it? This is a fair question. There are lots of religions. There have been many teachers and prophets, as the first chapter of this letter states. And there is also a world packed full of other religious with sincere devout followers. Why is **Jesus** the only One bringing sons and daughters to glory?

The writer of Hebrews starts off by telling us Jesus, and Jesus alone, has been **prepared** and **perfected** for this saving work in a way no one else has or could be. And any follower of Christ needs to be able to treasure this truth thoroughly and feel its wonderful weight.

The reason Christ alone can bring sons and daughters to glory is said to be He fully enters into the suffering of our fractured, fallen humanity - "**...should make the founder of their salvation perfect through suffering**"(2:10). That's all the verse says. What this suffering **was** is the theme of the following verses. **Verse 11** begins the unveiling of just what **kind** of suffering Jesus experienced and **how** His suffering benefits the likes of us.

1) **ONLY JESUS CAN SANCTIFY THE UNGODLY BECAUSE ONLY IN HIS INCARNATION DOES A SANCTIFYING GOD ENTER FULLY INTO FALLEN HUMANITY**

Hebrews 2:11 - "For **he who sanctifies and those who are sanctified all have one source.** That is why he is not ashamed to call them brothers...."

There is one important reminder at this point. It is crucial to remember that everything being said about our Lord in the rest of this chapter is following the lead of verse nine. The discussion is all about the **Incarnate Jesus**, not the **eternally existent God the Son** - **Hebrews 2:9** - "**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.**"

"**Jesus**" is the Son's **physical birth name**. It's the one given upon His birth in Bethlehem. This is the One being described in **verse 11**. This is **how** He - the **Sanctifier** - and we - the **sanctified** - are of one **source** or **stock**. We are being asked to remember if we are to be sanctified - if we are ever to have lost glory restored - it will be through the Incarnate man Jesus, the Christ, or not at all. **Verses 12-18** are going to unpack that grand reality.

2) **JESUS' ONENESS WITH US REMOVES SHAME AND INSTILLS HOPE - WHEN IT'S FULLY CONSIDERED AND UNDERSTOOD**

Hebrews 2:11-13 - "For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, [12] saying, 'I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.' [13] And again, 'I will put my trust in him.' And again, 'Behold, I and the children God has given me.'"

To any in this room who knows himself or herself at all it borders on being totally irrational that the holy Son of God **wouldn't** feel shame in identifying with us. There is such condescension here. Pick the holiest saint on earth and place that saint beside the most insidiously cruel, twisted, perverted mongrel on the planet. The distance between the two is microscopic compared to that between God the Son and we.

Have you ever been out with someone and had the experience of secretly feeling embarrassed - ashamed - of something they did in front of your friends? Or have you watched a group of marauding protestors who, upon seeing person A associating with the likes of person B, start shouting out in righteous indignation, "**Shame! Shame! Shame!**"

The very idea that anyone would associate with someone targeted as unacceptable irritates and gets branded with "**Shame**" from those who feel their righteousness slighted.

And then this stunning text. We, who have the least right to feel shame for anyone else, have a perfectly holy redeemer who is not ashamed of us. God forgive the person to whom this makes sense.

As our writer ponders this he frames his argument, once again, for his Jewish audience by a string of quotations from their prophets in the Scriptures. There are three. The first is from **Psalm 22**, and the second and third are from the prophet **Isaiah**.

a) **Psalm 22:22** - "I will tell of your name to my brothers; in the midst of the congregation I will praise you...."

Psalm 22 is forever famous for the simple reason its opening verse forms the agonizing cry of Jesus on the cross - **Psalm 22:1** - "My God, my God, why have you forsaken me?...." The striking thing about Jesus quoting this Psalm is this is the **only** time in the entire New Testament where Jesus prays and **doesn't** call God, "**Father**." Such was the **forsakenness** and **rejection** He felt bearing our sins. This was not a **fake** forsakenness. It was the real weight of your sins and mine.

Verses 16-18 of this Psalm also speak of the piercing of Jesus' hands and feet and the unbrokenness of His bones, and the casting of lots for His garments.

But none of these is directly quoted by the writer of Hebrews. He has a different goal in mind. In **Hebrews 2:11** our writer has boasted Jesus isn't ashamed to call us brothers and sisters. Then, in **verse 12** he quotes **Psalm 22:21** - "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise."

Note those two strange phrases - "**brothers**," and "**midst of the congregation**." There are two points our writer wants underscored. First, "**I will tell of your name to my brothers**." This Messianic Psalm prophetically points to our Lord's **solidarity** with His redeemed. And we can see how literally this was fulfilled in Jesus' earthly ministry:

Matthew 12:46-49 - "While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him....[48] But he replied to the man who told him, 'Who is my mother, and who are my brothers?' [49] And stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers!'"

The second important term in that quote is the word "**congregation**" - **Psalm 22:22b** - "I will tell of your name to my brothers; in the midst of the congregation I will praise you" Our Lord doesn't just label us "**brothers**" and "**sisters**" in some distant legal sense. We are pulled into a body. It's a picture of parts joined together - parts of the same whole. The "**congregation**" is the "**Body of Christ**," the **New Testament**

Church. We don't just get a loving pat on the back from God the Son. We are **organically joined - linked through the authentic humanity of Christ.**

And our writer will tell us this is a body with a **future** - the same fixed future as our Head, the ascended Messiah - **Hebrews 12:22-24** - **"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, [23] and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, [24] and to Jesus, the mediator of a new covenant...."**

b) **Isaiah 8:17** - **"I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him."**

In the Old Testament prophecy, **Isaiah** is the speaker. In **Hebrews 2:13** it is **Christ**. But it's the context that gives our writer a wonderful application.

In **Isaiah 8** the prophet has just discovered the written oracles of God containing both a message of deliverance and deeper judgment. Neither the king nor the people had any interest in hearing the prophet's message. So the prophet **hides the prophecy away (8:16)** so that when it **is** fulfilled he will bring it out and read it again so the people will know it was the Word of the Lord.

Then the prophet speaks these words - **8:17** - **"I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him."** The prophet is determined to **keep trusting in God while in the middle of a culture of cynicism and unbelief.** That's the point of quoting this text.

The writer of Hebrews takes the last part of this verse and boldly applies it to the suffering of Jesus who, **Hebrews 5:7** - **"In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence."**

Jesus **trusted** the Father. He trusted **through** the deep forsakenness of the Father. He trusted **through** being despised and rejected. He trusted **through** the cry for the removal of the cup in the garden. He trusted **through** the desertion and betrayal of His closest friends.

And He was fully vindicated. He has entered into the Father's reward. His name is above all names. And our writer's point is we are **in** Christ. Our writer is still unpacking **Hebrews 2:11** with all of these Old Testament quotes - **"For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers...."**

The path of Jesus is the one we all follow. We trust Jesus **through** departed loved ones, miscarried babies, unexplainable suffering, loss of jobs, gossiping, slandering church members, and unanswered prayer. But we still **wait in hope.**

And it's not **unfounded** hope. It's anchored in our risen and ascended Lord. He waited and kept trusting. And He was fully rewarded. You will be too.

c) **Isaiah 8:18** - **"Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion."**

This is one of those rare passages where the prophet Isaiah speaks of the two sons his wife bore. And he says these children were **"signs and portents"** to God's rebellious people. Isaiah's children were the nucleus of the **faithful remnant** who would remain faithful to the Lord when all around the masses were not.

Notice the way the quotation from Isaiah starts - **"I and the children...."** And remember, our writer of Hebrews is applying these words to the Christ and **His** children. And the part to consider is the shocking way the **children** and **the Messiah** are not discussed in different categories - which only seems appropriate - but as lumped together - **"I and the children...."**

Our writer's point is we aren't to consider Christ and His redemptive work **apart from our participation** in the fruit of that work. When you study Christ's earthly life with all its rejection and trial and when you see His

exaltation and reward you aren't just looking at **His** life. You are looking at **your** life **in Him**.

We are still being pointed back to **2:11** - "For he who sanctifies and those who are sanctified **all have one source**. That is why he is not ashamed to call them brothers...."

And again, back to **Hebrews 1:6** - "And again, when he brings **the firstborn into the world**, he says, "Let all God's angels worship him...." The "**firstborn**" must never be considered apart from His "**offspring**." We are pulled into both His **patience** in the face of suffering and His **reward** through His resurrection, ascension, and coming new creation.

This is the scope of the New Covenant. This is the might of the Father's plan. And this is the certainty of the Christian's hope.