

6—Hebrews 2.10-18—The Necessity of the Fully Humanity of Jesus

I. Introduction

- A. Do you think the Lord is unfair to tell us to persevere in faith? Does he give us the resources to persevere or does he simply leave you hung out to dry? What has he done and continues to do to help and bring us to glory?

II. Main Point

- A. The full humanity of Jesus was necessary for bringing many sons to glory

III. Outline

- A. How will we make it to glory?
- B. The Unashamed Things Jesus does for his family
- C. Flesh and Blood People Need a Flesh and Blood Savior
- D. Becoming like us to help

IV. Exposition

- A. We need not forget the high and lofty description of Jesus as the divine Son of God we have already heard. God of very God. Light from Light. The radiance of God's glory. The exact imprint of God's nature. Last week, we heard the name of this unique Son was Jesus. And though we have heard the humanity of this Son mingled in these previous verses, our text today makes it explicit. We touch down again to hear how we ought to live in light of the great things to come in glory. So, how will we make it to the end...to glory? You might be tempted to think you are all alone and God provides no resources by which to endure. Well let's take a look.
 - 1. We ended last week with the idea of Jesus tasting death for everyone. For most people, death doesn't appear to be a victory but a defeat. However as you know, the death of Jesus is the means by which he brings many sons to glory.
 - a) In light of Jesus tasting death for everyone, the preacher now explains why it was fitting for him to suffer.
 - (1) He doesn't let us forget about the divine Son: the one for whom and by whom all things exist.
 - (2) And in doing so, it does NOT seem fitting that the One for whom creation came into being and by whom it came into being should suffer.
 - (3) Yet, Hebrews says it was fitting that the Creator and the founder of their salvation be made perfect through suffering.
 - (a) Now to bring many sons who suffer to glory, the founder of this great salvation must suffer too. To save creation from the fall which results in the suffering of death, the Creator assumes the role of Sufferer with them and for them.
 - (b) To bring creation to its intended purpose required the divine Son of God to suffer death even though this is his creation and this creation is for his glory. And to suffer death, the divine Son had to be a man.
 - (c) That's why it was fitting because he identifies with us in our suffering in his humanity.
 - i) It is an amazing thought that creation will be restored to its God-intended purpose through suffering.
 - (1) But not just any suffering from anyone. But rather the suffering of the divine Son of God who became a man.
 - ii) When the world accuses God of not caring about the suffering and evil of the world they do not see that God himself entered our suffering and even takes our death sentence for us in order to restore this fallen creation through faith in his Son.
 - (1) Nor do they see this temporal and momentary life in light of eternity to come.
 - b) To be made him perfect was not saying that somehow Jesus was imperfect. For an imperfect Jesus could not save imperfect people.
 - (1) He is rather qualified to bring many sons to glory through suffering.
 - (2) Indeed "Jesus is perfected in that he reaches God's intended goal by his obedience, suffering, death and exaltation." (Schreiner 96).
 - c) It is astounding to think that God condescended to the point becoming a man and suffering death for his creation.
 - (1) Does this not make you want to pay much closer attention to this great salvation?

- (a) It's possible this great salvation Hebrews talks about hasn't seemed great to you because you had not thought about that God, the Creator, lowered himself like this for you.
 - (2) But doesn't it seem absurd to drift from what God has done in seeing the humility of his own Son?
 - (3) Will you neglect this glorious work of the Lord to bring you to glory?
- d) If that were not enough, the preacher goes on to tell us more about why it was fitting that Jesus suffer to bring many sons to glory.
 - (1) Why? For he who sanctifies and those being sanctified are from one.
 - (a) One what? One nature.
 - (b) God the Son took on our nature though he is uniquely different as we have already heard.
 - i) One clear distinction in this verse is that he is the one who sanctified and we are the ones who are sanctified.
 - (1) He could not sanctify us if he were not sanctified.
 - (2) And he could not sanctify us if he did not take on our nature.
 - (3) The book of Leviticus makes clear that through the means of sacrifice that it is the LORD who sanctifies. (Lev. 20:8; 21:8, 15, 23; 22:9, 16, 32).
 - (a) That means, there's a subtle statement within this clear teaching of Jesus' humanity that he is the LORD—YHWH.
 - (b) However, Jesus is not mere animal. He was the Lamb of God who was the perfect and final sacrifice which is able to sanctify us to the uttermost.
 - (2) Jesus, the founder of our salvation, was made perfect to accomplish the mission of God to bring many sons to glory through suffering.
 - (a) That means fallen creation is restored through the unique suffering of Jesus who is of the same nature those he came to save.
 - (b) When I think of what God has done to save my wicked soul, I am ashamed of how lightly I take that on any given day. I'm tempted to think that he is ashamed of me.
 - (c) But if we are trusting in the finished work of Christ he is not ashamed of us. Jesus knows our frame that we are but dust. He knows our temptations. He knows our weaknesses. He knows our sufferings.
 - i) To say that God does not understand and is somehow unfair towards us is to deny that Jesus entered our suffering to the point of death even death on a cross.
 - ii) He's not ashamed to call us brothers and sisters, it says in verse 11.
 - (1) Romans 8:16–17 ¹⁶ The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.
 - (2) If you think Jesus is ashamed of you while you are trusting and following him, then I can see how easy it would be to just let go and drift away.
 - (3) And if you think Jesus will not have you back after going astray and would not embrace you like the prodigal son's father then you may not come back.
 - (4) There is a path back. Turn back. He will forgive you. Confess your sins and he will be faithful and just to forgive us and cleanse us.
- B. How will he get us to glory? Well he entered our suffering and pioneered the way to God through his death and resurrection. But now there is still more to be encouraged about. There are still more reasons why he is not ashamed and here are three things he does to let us know that.
 - 1. The preacher cites three passages to prove this point: Psalm 22:22, Isaiah 8:17 and Isaiah 8:18.
 - 2. There in verse 12, he quotes one of the most well-known psalms because the first part of it, "My God, my God, why have you forsaken me," was quoted by Jesus from the cross.
 - a) In that Psalm, we hear in the first 21 verses a plea for salvation. Many of the things you read in that psalm are identical to the scene of the cross. There's no way to read that psalm and not know this pointed to Jesus as the Suffering Servant.
 - (1) But in one clear sense Jesus wasn't rescued. He died. The enemies surrounded him. They pierced his hands and feet. They divided his garments. The Father did turn his face away. He did forsake him in that hour.

- (a) In other words, the Son was forsaken that we might not be forsaken.
 - (2) However, in another sense, God did save him by raising him from the dead. I'm going to go ahead and pick up the next citation from Isaiah 8:17 to say that Jesus trusted the Father to very end.
 - (a) And by trusting the Father he obeyed the Father's will perfectly all the way to the end even though it ended in death.
 - (b) But his death was not because of his own sin but for the sins of his brothers.
 - b) The preacher starts quoting Psalm 22 at verse 22 because that's the place the psalm takes a drastic turn.
 - (1) From verse 22 to the end, it is a celebration for God's deliverance.
 - (a) And in that celebration, it's not merely the one who was delivered celebrating.
 - (b) Notice there in Hebrews 12, "I will tell your name to my brothers; in the midst of the congregation I will sing your praise."
 - i) Jesus speaks the name of the Father to his brothers.
 - ii) He sings praises among the assembly.
 - iii) In other words, he is celebrating with the church not merely for his deliverance but for their deliverance through him.
 - iv) Because they can now be saved through his death and resurrection.
 - (1) If we die with him, we will also live with him.
 - (c) It is fitting that we celebrate the Lord's Supper today in light of this amazing scene.
 - i) We will remember that he was pierced for our transgressions.
 - ii) And crushed for our iniquities.
- 3. In verse 13, we hear the Savior say, "I will put my trust in him." That is, Jesus will put his trust in the Father.
 - a) The context of this quote from Isaiah is that Judah and Jerusalem were under threat from by "Israel and Syria, who were attempting to take the throne of King Ahaz. The Lord promised Ahaz that the plot would not succeed and it didn't. Assyria came and defeated Israel and Syria. But then one might imagine the threat of Assyria to invade Jerusalem. However, Isaiah summoned the people of Judah and exhorted them to trust the Lord's promises and fear the Lord not Assyria. For in (Isaiah 8:14) "And [the LORD] will become a sanctuary" for those who trust in him." (Schreiner 102).
 - (1) So too here in Hebrews. The preacher uses this quotation to encourage the church, the people of God, to trust in the Lord like Jesus to end. What waits for us on the other side of death is glory nor wrath.
 - (a) Even in our day, were there are threats on every side, powers attempting to destroy, political turmoil beyond measure, trust in the Lord to the end and he will deliver.
 - b) The final quote from Isaiah there in the middle of verse 13, is meant to show that Jesus' trust of the Father and deliverance wasn't just for himself but for his family.
 - (1) Hebrews 2:13 "Behold, I and the children God has given me."
 - (a) His salvation was our salvation. We plead the merits of his blood.
 - (b) We hear that it was not on any merit of our own, but solely rests on the work of Jesus and that he saves those to whom the Father has given him to save. He will lose none of them.
 - (c) Indeed, in Isaiah 53:10 Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring.
 - i) We become children of God through the crushing of God's Son.
 - ii) He is the one who makes the offering for our guilt.
 - iii) We were given to Jesus by the Father.
- C. We've heard how Jesus will bring many sons to glory through his own suffering as a man. He is not ashamed to call us his brothers as he tells of the Father's name to us, puts his trust in the Father, and saves those children to whom the Father has given to him. Now we return to the unbelievable reality of the divine son's fully humanity. Because these children are flesh and blood, he too shares in flesh and blood to destroy the one who has the power of death.
 - 1. We should be very familiar by now that Jesus took on flesh. The incarnation of the divine Son is an amazing reality.
 - 2. But specifically in this connect with the fact that Jesus partook of flesh and blood he did that to defeat the one who has the power of death, namely the devil.

- a) This might be a foreign teaching to you that satan has the power of death. Granted it was a secondary power.
- b) Let's unpack this understanding from the Scriptures.
 - (1) "The devil did not possess control over death inherently but gained his power when he seduced humanity to rebel against God." (Lane 61).
 - (2) Some Bible references to consider:
 - (a) 1 John 5:19 We know that we are from God, and the whole world lies in the power of the evil one.
 - (b) In John 12:31 Jesus calls the enemy, "the ruler of this world" and he will "be cast out."
 - (c) Paul makes the same kinds of references: 2 Corinthians 4:4 "In their case the god of this world has blinded the minds of the unbelievers." Or in Ephesians 2:2 "the prince of the power of the air."
 - (d) In the book of Job, God asks Satan if he had considered his servant Job to which he replied, how can I since you have a hedge of protection around him. He says take away all that he has and he will curse you to your face. The Lord grants Satan permission to take everything but his life.
 - (e) This gets at the clear understanding that people outside of union with Christ live in slavery of the fear of death.
- c) As you know, death was the consequence given to Adam and Eve in the Garden but their sin and death came at the [quiet attack] of the serpent." (Schreiner 104).
 - (1) Death is still the consequence of sin.
 - (2) The only way to put death to death was through the death of Jesus.
 - (a) And the divine Son had to take on flesh and blood to die so that he could put it to death.
 - (b) And in doing this through his perfect sacrifice and resurrection, now all who put their trust in him, though they die, yet they shall live.
 - (c) You can trust the Lord in death because Jesus put it death. To trust the Lord is to die with him.
 - i) As Paul says in 1 Cor. 15, the sting of death has been removed through the resurrection of Christ.
 - (1) He can only threaten with an empty weapon. He bites but he has no teeth.
 - (2) As John tells us what Jesus said in Rev. 1, he has taken the keys of death.
 - (3) The last enemy to be defeated will be death. One day there will be no more death.
 - (d) So, Jesus took on flesh to destroy the devil and his power over death and to deliver all those through fear of death were subject to lifelong slavery.
- 3. The preacher brings up angels again as it pertains to the deliverance of God's family.
 - a) It was not angels that he helps but rather the offspring of Abraham.
 - (1) This might have you worried because you may rightly know that your lineage does not trace back to Abraham. Neither does mine. Does that mean Jesus will not help me?
 - (a) Paul clearly teaches that all who put their faith in Jesus are sons of Abraham.
 - i) So, yes. If you believe like Abraham then you are sons of Abraham and Jesus promises to take you by the hand and lead you to the promise land.
 - ii) That's good reason not to neglect such a great salvation.
 - iii) He will hold you fast.
- D. And finally, we end with a help for the tempted which includes all of us. The merciful and faithful high priest is able to help the tempted.
 - 1. Again, the emphasis is on the divine Son being made like his brothers there in verse 17.
 - a) Not partially but in every way.
 - (1) Why? So that he might become a merciful and faithful high priests.
 - (a) The high priest was charged with representing God on behalf of the people. The prophet speaks on behalf of God to the people.
 - (b) But the high priest was able to sympathize with the people as he represented them on the day of Atonement. Each year he went in before God to offer sacrifices on behalf of himself and the people.
 - i) These sacrifices were to erase their sins.
 - ii) As noted, the high priest needed his sins erased too.

- iii) He goes behind the veil trembling as he may, but with the blood of the sacrifice for himself and the people of God.
 - (c) However, Jesus the high priest, had no sin but went into the holy of holies to represent the people.
 - i) There he not only offered up the sacrifice to God but the sacrifice was himself.
 - ii) He was the lamb of God who takes away the sins of the world.
 - iii) He goes in to erase our sins and settle accounts with God the Father.
 - iv) By faith in his name, God puts our sins on Jesus and gives us his righteousness.
 - v) Because of this great salvation, we ought not drift away from it. This is amazing.
- 2. Yet, he not only did that to erase our sins but because he himself has suffered when tempted, he is able to help those who are being tempted.
 - a) We are taught to pray: lead us not into temptation but deliver us from evil.
 - (1) This is a daily prayer because it is a daily reality.
 - (2) Faith longs for the aid of the suffering High Priest who knows very well what it's like.
 - (3) And with a simple grammatical point I will end. It says he is able (present tense, meaning continual ability) to help us who are being tempted.
 - (4) We have all the help we need to endure to the end. Do not abandon such a glorious salvation.

V. Response

A. The Lord's Supper