

Pentwater Bible Church

Hebrews Message 5
December 24, 2017



The Healing of the Cripple of Bethesda by Pieter Aertsen cir. 1575

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Pentwater Bible Church

The Book of Hebrews

Message Five

CHRIST THE CREATOR, BECAME A MAN

December 24, 2017

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Hebrews 2:10–18

¹⁰ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ¹¹ For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, ¹² saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. ¹³ And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. ¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ¹⁵ and deliver them who through fear of death were all their lifetime subject to bondage. ¹⁶ For verily he took not on him the nature of angels; but he took on him the seed of Abraham. ¹⁷ Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. ¹⁸ For in that he himself hath suffered being tempted, he is able to succour them that are tempted (KJV).

THE MESSIAH SUFFERED FOR OUR SALVATION

Hebrews 2:10

¹⁰ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings (KJV).

The text here continues to reference Psalm 8 in that it is a revelation of God the Father putting all things under the subjection of the Messiah, which includes the responsibility for the salvation of mankind.

Psalm 8:8

⁸Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him (ASV, 1901).

The text also makes reference to the extent of the Lord Jesus's work in bringing many others to a saving grace salvation. The author here describes wherein the God of the universe became a man to suffer in order to achieve our salvation. He had to become a man so that He could die for us. As God because he is eternal He cannot die, but as a man he could, and did in the body only He entered, not His deity. The Jewish view of the Messiah did not include Him being degraded, suffering humiliation and dying an ignominious death on a Roman cross.

Bearing in mind that the apostles and disciples were very slow to believe (Matthew 16:21–22; 17:22–23; Luke 24:25–26) it was strange to them that Jesus predicted His death and resurrection (Matthew 12:40). The expectation, character and nature of the Messiah was predicted in a multitude of various Jewish writings.¹ The Jewish view of the Messiah is that he will be a great political leader descended from King David (Jeremiah 23:5). He will be well-versed in Jewish law, and follow all of the Law's commandments (Isaiah 11:2–5). He will be a charismatic leader, leading others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being. This last view is obviously not who Jesus is. He is God in human flesh. The Jews who were responsible for the death of Jesus never said or recorded anywhere that He did not rise from the dead. But instead they insisted that He was not to be followed and they persecuted the believers in Jesus to try and stop this Jesus phenomena from spreading.

Acts 4:1–4

¹ And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, ² being grieved that they taught the people, and preached through Jesus the resurrection from the dead. ³ And they laid hands on them, and put them in hold unto the next day: for it was now eventide. ⁴ Howbeit many of them which heard the word believed; and the number of the men was about five thousand (KJV).

Now the result of Jesus work as the apostle describes it is Him *bringing many sons unto glory*. So the purpose was not to be a great political leader, a charismatic leader or a great military man but to bring His children, in and through Himself, the Messiah, to come into eternal glory with Himself in Heaven. The way to achieve this was totally different from an earthly deliverance as the Jews thought but rather through the death and sufferings of the Messiah himself. Jesus is described as *the captain of their salvation*. In this He achieved His goal and that is to make our salvation available through the perfect sacrifice of Himself. His sufferings attained a desired end, an intended goal. The means of completing His humanity was by means of His sufferings. His humanity was perfected, completed through His sufferings. This was according to God's purpose: *For it became him, for whom are all things, and through whom are all things*; it was God's plan and program for Him to become a man and to suffer these things. He is our salvation-author and Captain. All believers will be glorified (Romans 8:28–30). However, Paul states *many sons* and not "all sons". He is

¹ Patai, Raphael, *The Messiah Texts*, Published by Wayne State University Press, Detroit, MI 1979 pgs.344–347.

writing to Jews, then in one sense all Jews are sons of God, as God told Moses to tell pharaoh (Exodus 4:22–23). However, only those sons who believe will be glorified.

GOD CONNECTS BELIEVERS TO HIMSELF THROUGH CHRIST

Hebrews 2:11–13

¹¹ *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,* ¹² *saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* ¹³ *And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me (KJV).*

Paul states that God in Christ provides sanctification, or making one holy, and the ones who are sanctified are in unity with Christ. Finally, they are in unity because they have been made holy as God the Father is holy. Now as a result of that Jesus can say the saved are His brethren. It must be emphasized that God is holy.

Isaiah 57:15

¹⁵ *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite (ASV, 1901).*

Paul quotes Psalm 22:22 which characterizes Jesus' relationship to Israel following his resurrection (*I will declare thy name unto my brethren: In the midst of the assembly will I praise thee*). He follows with a quote from Isaiah 8:18.

Isaiah 8:18

¹⁸ *Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion (ASV, 1901).*

It follows then that believers are Christ's brothers and sisters; therefore, he is not ashamed to call believers family. Jesus is the Mediator, Christ is God's King speaking of his royal family. In a like manner the prophet Isaiah viewed his sons as signs of judgment and salvation. The Isaiah 8:18 passage (quoted in 2:13) refers to children as signs of God's judgment and salvation ("Isaiah" means "salvation is of God"). Isaiah had two sons whose names were "*Shear-Jashub*" means "a remnant will return," (Isaiah 7:3); and "*Maher-Shalal-Hash-Baz*" means "quick to the plunder, swift to the spoil" in judgment, (Isaiah 8:3). As signs, Isaiah and his sons were models or types of Christ and his children. These quotations demonstrate the unity of Christ and the believers.

The application of these Old Testament passages describes the future relationship of the Son when He would come at His first advent to claim His own. The application is the same: this

One Jesus is our Sanctifier. In that context Isaiah, the prophet was making a distinction between the Remnant and the non-Remnant. The author of the Book of Hebrews was also addressing the Remnant of his day.

CHRIST HAD TO BECOME LIKE US TO DESTROY THE DEVIL

Hebrews 2:14

¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil (KJV).

The apostle has described the unity of Christ and the sons of salvation as they all now belong to the same common root and take part of the same nature. This is the unity of God. Jesus is God, God the Father is God and now through Jesus' sacrifice the believers are unified to God through Him. Believers do not become God but we receive the imputed righteousness of Christ to be acceptable to God (Romans 4:5).

He now declares the result, use, and necessity of that union, in respect of the work that God has appointed to Himself in Christ to achieve, and the ends which he had to accomplish by His personal sacrifice. He cites two achievements, the destruction of the devil, and the freeing of those who have been in slavery because of death. Neither of these things could have happened except through the Captain of salvation. Christ could not have done this unless he had the same nature as the children, which is clear from the opening words of verse 14. The sons or children have flesh and blood, so He too became human so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their adherence to the fallen state and sinful corruption that the devil caused. The Jews knew that Satan had authority over the physical death of both believers and unbelievers. Since Christ came Satan has no power over the death of a believer. The one exception that is give in the New Testament is found in I Corinthians 5:1–5. There a believer is excommunicated and thereby placed under Satan's control as far as his physical death is concerned.

The one excommunicated is still saved from the second spiritual death, but his physical life is killed by Satan. This is the only text in the New Testament where Satan has any authority over the death of a believer. Before God sacrificed Himself in the body of Jesus, Satan's weapon was physical death, but Jesus took that away from him.

THE BELIEVER IS FREED

Hebrews 2:15

¹⁵ and deliver them who through fear of death were all their lifetime subject to bondage (KJV).

Prior to salvation we had a morbid fear of death and as a result we were acutely aware of it and it shackled us with a bondage of fear of the inevitable. We knew it was coming some day and dreaded it. Principally because of a fear of the unknown and a termination of what we knew. Also a children of the Devil he deceived us and held us in bondage with fear. Now that Christ has died we are freed from that bondage. He delivered us. Death is no longer a punishment for the believer. It is a means of escape and the pathway to eternity or as Jesus told the thief on the cross, *today shalt thou be with me in Paradise* (Luke 23:43). This is also affirmed in I Corinthians 15:55 where the text says *O death, where is thy sting? O grave, where is thy victory?* Another affirmation is Philippians 1:21 where the apostle says that *for to me to live is Christ, and to die is gain*. This affirmation of the blessings we will receive entering eternity are certain and eliminate the fear of death which used to lead us into spiritual and emotional bondage.

MANKIND NEEDED HELP

Hebrews 2:16–18

¹⁶ For verily he took not on him the nature of angels; but he took on him the seed of Abraham. ¹⁷ Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. ¹⁸ For in that he himself hath suffered being tempted, he is able to succour them that are tempted (KJV).

Jesus ministers to us human beings. He took on a human body not the body of an angel. The human is here described as the *seed of Abraham*. That is the offspring of the first Hebrew man Abraham. Since Abraham was promised to be a blessing to the whole world. God promised that He would bless Abraham and make him a blessing to others, to make his name great, to give him many descendants, to make him the father of a multitude of nations, to give him the land of Canaan for always and to “*bless them that blessed Abraham and to curse them that cursed him*” (Genesis 12; 13; 15 & 17). The Olive tree also characterizes the blessings that come to the Jews.

It has as its roots in the patriarchs: Abraham, Isaac and Jacob. If the root is holy, so are the branches. This is the good and cultivated Olive Tree, which has been tended to through the centuries, and the natural branches are the Jews. They are born into the Olive Tree naturally. But, it is only believing Jews who remain in the Olive Tree. Unbelieving Jews, of all things, are broken off. They are dead, lying at the side of the tree. Strangely enough, there are also these wild olive trees, and branches from the wild olive trees that are grafted into the good Olive Tree, the cultivated Olive Tree, and live off the nourishment from the roots and the sustaining power of God. The Olive Tree is the Spiritual Commonwealth of Israel.² Paul elsewhere speaks of the nature of the Commonwealth in light of Gentiles.

² McCall, Thomas S. *The Olive Tree Anti-Semitism and Bible Prophecy*, Theology in perspective, Inc. 2014
<http://doctorwoodhead.com/the-olive-tree-anti-semitism-and-bible-prophecy/>

¹¹ Wherefore remember, that ye being in time passed Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹² that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³ but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

In the same way that Gentiles are saved and blessed the Jews must believe in Jesus who took on the likeness of the seed of Abraham to die and free them from their sins. Again Paul says to the Jews that if they are branches broken off of the Olive Tree for unbelief they can be grafted back in by faith in Jesus.

Romans 11:24

²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree (KJV)?

The Bible teaches us that we are slaves to sin and Jesus is the Jews Kinsman Redeemer. He also combined the Jews and Gentiles in one unit called the Church. The book of Ruth demonstrates this concept. Boaz was nearest of kin to Naomi's deceased husband (Ruth 2:1). He was able to redeem by paying the price of redemption (Ruth 2:1), and he was willing to redeem the land (Ruth 4:4). Boaz was to become the kinsman redeemer, or the Goel. It's a beautiful love story too, but the central thread through this is showing us the role of the kinsman redeemer. Boaz, whose name is on one of the pillars of the Temple, became foundational in the family line that would bring the Lord Jesus Christ's body into the world. That is what makes this story so beautiful. This story is a picture of the Christ and His Church.

What did Christ do? The Church is the gentile Bride of Christ. He brought the Gentiles into the Church. Christ is a Jew. The Jews and the Gentiles are one in the Church. Christ is our Goel, our Kinsman Redeemer. That's one of the reasons why he qualifies to provide salvation to both the Jews and the Gentiles.

Next message: The Book of Hebrews Chapter Two Continued

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