

Hebrews 2:10-18
Isaiah 8
Psalm 22

“Made Like His Brothers”

January 17, 2021

Isaiah 8 speaks of two sons.

Immanuel (introduced in chapter 7), whose name means “God with us,”
and Maher-Shalal-Hashbaz –
whose name means “quick to the plunder, hasten to the spoil.”

We have been going through these chapters in the evening service –
and it is clear that Isaiah understands the connection between suffering and glory.
The road to the glorious Kingdom will take the people of God through Exile.

Our Psalm of response – Psalm 22 – is equally clear on this point!

Let’s go ahead and sing the first half (stanzas 1-6),
and then I want to make some comments before we sing the second half.

Sing verses 1-18 (six stanzas)

Psalm 22 is broken into two parts.

The first part focuses on the forsakenness of God’s anointed.

The second on the deliverance of God’s anointed.

The NT applies this Psalm directly to Jesus.

He is the one who cried out on the cross,

“My God, my God, why have you forsaken me?”

The mockery at the cross echoes verses 7-8.

John’s gospel focuses on how Jesus dried up “I thirst” (like in vv14-15),
and how blood and water poured out from Jesus’ side.

Likewise, the soldiers divided his garments among them (like in v18).

The forsakenness that David had experienced (like when Absalom usurped the kingdom)
was but a type and picture of that far greater forsakenness,
when our Lord Jesus Christ, the eternal Son of God–
the one who is the very radiance of the glory of God
and the stamp of his substance–
hung on the cross and was made perfect through suffering.

The second half of the Psalm, however, is less well known.

These verses turn from the suffering of the LORD’s anointed,
to the deliverance of the LORD’s anointed.

In these verses David pleads with God to come and rescue him.

You could sum these words up in one phrase:

“Into your hands I commit my spirit.”

“Deliver my soul from the sword!”

“Save me from the mouth of the lion!”

But more importantly, notice what David says he will do when God saves him:

“I will tell of your name to my brothers;
In the midst of the congregation I will praise you.”

David says that when God rescues him from death,
then not only will Israel praise God,
but all the families of the earth.

Why?

Because “I will tell your name to my brothers;
in the midst of the congregation I will sing your praise.”

Psalm 22 is not only a Psalm of the suffering Messiah,
it is also a Psalm of the triumphant Messiah—the delivered Messiah—
who now sings this Psalm to you as a witness to his glorious triumph.
And so let us join our voices with Jesus, and sing the rest of Psalm 22.

Sing Psalm 22

Read Hebrews 2

What temptations do you face?

Do you ever snatch a cookie when Mom isn't looking?

Are you sometimes tempted to hit your brother?

Do you sometimes want to lie and say that your sister did it—
when you know full well that she didn't do it?

How are you tempted?

Maybe your temptations are more passive:

are you tempted to just “forget” that Mom told you to clean your room?

When you grow up, it changes – sort of...

If your boss doesn't notice – does it really matter?

They don't pay me enough – so I deserve that thing that I took...

How are you tempted?

Was Jesus ever tempted like that?

We don't know all the details,

but we do know that Jesus endured all the same sorts of temptations that we do.

“He had to be made like his brothers in every respect.”

“He himself has suffered when tempted.”

I think sometimes we talk as though
because Jesus has survived all these temptations,
so can you!
Just try harder!!

Is that how it works?
Is that what it says?

NO!!

That's not the point here at all!
"Because he himself has suffered when tempted,
he is *able to help* those who are being tempted."

What *in particular* was Jesus tempted to do?
Jesus was tempted to bow the knee to Satan,
to exalt himself—to take the route of pride and selfishness—
instead of the route of humility and service.

Remember that Hebrews has just called us to "hold fast" to what you have heard.
Do not forget the great salvation that God has given us in Christ!
So when you are tempted to forget your God,
remember Jesus.
Because he is able to help!

That little lie that you told your friend –
maybe it wasn't a big issue.
It was just a little thing, right?
But in that moment when you lied,
you said, in effect, I don't want Jesus' help.

Hebrews chapter 1 is all about how Jesus is greater than the angels
because he is the one through whom God created the ages,
he is the very radiance of the glory of God.
And his inheritance is an eternal sonship
in which he rules as king forever.
Hebrews 2 is all about how Jesus is greater than the angels
because he humbled himself, and became like us, lower than the angels.
He is exalted in his very humiliation.

1. The Purpose of the Incarnation: Bringing Many Sons to Glory (v10-11a)

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. ¹¹ For he who sanctifies and those who are sanctified all have one source.

Verse 10 opens by saying that “it is fitting”—in other words, there is something appropriate about God making the champion of our salvation perfect through suffering.

Verse 10 and verse 18 bracket our section today with two terms that depict well who Jesus is. Here in verse 10 he is the *archegos* – and in verse 18 he is the *archierus*.

Archegos is the Greek word translated “founder” in verse 10.
Archierus is the Greek word translated “high priest” in verse 18.

Founder is a bit wimpy for *archegos*.
Perhaps it would better translated “hero” or “champion.”
Think of Hercules in Greek mythology – he was often called “archegos” – a mighty warrior and deliverer.

The Son of God is the true “archegos”—the divine warrior and leader of mankind.
“Founder” is okay – if you think of Jesus as the “founder of the new humanity.”
He is the champion of our salvation –
the hero who delivers us from our enemies.
This is very much what the ancient world expected of a deliverer:
A hero, a champion, a mighty warrior-king who establishes a new people!

But this champion achieves his great triumph over death and the devil,
through the suffering of death.

And Hebrews says that it is fitting for the founder (or champion) of our salvation to be made perfect through suffering.

Why is it fitting?
Why is it so appropriate?

The apostle Paul often speaks of our union with Christ.
But Paul usually starts with how *we* are united to *him*.
Hebrews starts by focusing on the Son’s union with us.
The eternal Son of God had to become like us in all things.
In order for him to be a faithful and merciful high priest he must be like us in all things.

And we suffer.
We were slaves to sin and death.

We were lost in misery, without hope and without light.

The fall brought mankind into an estate of sin and misery.

But God had mercy upon us.

He sent the champion of our salvation to be made perfect through suffering.

As he is identified with us in suffering,

so we will be identified with him in glory.

Because the purpose of the Son – his goal – is to bring many sons to glory!

In verse 11 we are told that “he who sanctifies and those who are sanctified all have one origin.”

The word “sanctify” is the same word for “consecrate.”

And given the fact that Hebrews will give us

the most detailed discussion of the priesthood of Christ in the NT,

we might want to read it that way.

Our consecration—our being set apart for the service of God—

has the same root – the same origin – as Christ’s.

That is why he is not ashamed to call them “brothers.”

Think about that (end of verse 11):

2. The Son and His Brothers – According to the Scriptures (v11b-13)

That is why he is not ashamed to call them brothers,

Jesus calls *you* brothers and sisters.

Do you ever feel like you are the odd one out?

Everyone else belongs.

Not me.

That was me in high school and college.

And I’ll let you in on a little secret –

there are times, when, after church on a Sunday morning –

that’s still me.

You might think, but you’re the pastor!

Yes, and there still are times when I don’t feel like I belong.

As though people only ‘put up with me’ because I’m the pastor...

But then I remember, “that is why he is not ashamed to call them brothers...”

What’s the reason?

Because the Son of God joined himself to our humanity –

to our weakness – to our suffering.

Why is Jesus not ashamed to call you his brother – his sister?
It's not because you are such a wonderful person!
If your standing before God depended on how wonderful you were –
I, for one, would be sent packing.
Jesus would be, like, “Ew! Did you see what he did? Get him out of here!”

But he is not ashamed to call you brother – sister –

a. Psalm 22 – Jesus and His Brothers (v12)

¹² saying,

*“I will tell of your name to my brothers;
in the midst of the congregation I will sing your praise.”*

And then he quotes from Psalm 22 –

the Psalm we sang earlier – the one that starts,
“My God, My God, Why have you forsaken me?!”
The one that Jesus quotes from the cross!

There it was the cry of dereliction
as the Son of God took upon himself our sin and our shame.
But Hebrews quotes from the second part of that Psalm!
Here it is the victory Psalm.
Jesus calls us brothers because through his suffering he has consecrated us
as a new priesthood, a new humanity,
and in our midst, he sings the praises of his and our Father.

Jesus stands in our midst and declares God's name to us.
He reveals God's power to us through his word.
At the same time,
even in our midst he sings praise to God.
He is our song leader!
As we sing the praises of God,
we are merely joining Jesus in his praise of the Father.

b. Isaiah 8 – Read the Prophets Like You Read the Psalms (v13)

¹³ And again,

“I will put my trust in him.”

And again,

“Behold, I and the children God has given me.”

Then, in verse 13, Hebrews quotes Isaiah 8.

We were just there in the evening service a couple weeks ago.
In Isaiah 7-8 God reveals to Isaiah his purposes for the captivity of Israel by Assyria.

The northern kingdom of Israel will be carried away captive,
while the southern kingdom of Judah will be spared for a time.
And the signs of this are two sons: the first son is “Immanuel.”
“The virgin shall conceive and bear a son, and shall call his name, “Immanuel”
God with us.
And the second son, Maher-shalal-hashbaz (quick to the plunder/hasten to the spoil)
which signified the destruction of Damascus and Samaria
before the Assyrians.

After hearing these tidings, Isaiah says,
“I will wait for the LORD who is hiding his face from the house of Jacob,
and I will trust in him.
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.”

The first quote is from Isaiah 8:17–“I will put my trust in him.”
Why did Jesus sweat in Gethsemane?
If he was the eternal Son of God, why did he agonize?
Because he was also truly man, and had to live by faith and not by sight.
He has fully identified with us, even in our life of dependence and faith in God.
His trust was in his Father,
as he said on the cross: “into your hands I commit my spirit.”

The second quote is from Isaiah 8:18 – the next verse:
“Behold, I and the children God has given me.”
Isaiah had spoken these words regarding how he and his children were signs to Israel.
Now Jesus speaks these words to show that he and his children (us)
are signs and symbols to the nations.

Have you ever thought about how *you* are a sign to the watching world?
We often think about how there were signs in the OT.
Joshua caused Israel to inherit the land –
like Jesus causes us to inherit the land.
David was a type of Christ –
and hopefully we have gotten good at reading the OT that way!

But do you read your life that way?

“Behold, I and the children God has given me – we are signs and portents in Israel.”

Now – let’s be clear – *you* (all by yourself), meh, what does that mean?!

The Bible does not encourage us to be individualistic in our attitudes!
But *you – in Christ – connected to his body* – “I and the children God has given me”

We are signs and portents in Israel!

Our lives – joined together in Christ – are a sign to those around us!
My high schoolers were reading John Stuart Mill this week.
And there is a tragic line in Mill where he comments on how in the early church
people would say of the Christians, “see how they love one another!” –
and he adds – that’s something no one would say of the church today!

Really?!

But as I reflected on this *tragic* comment –
I realized that it really drives home what Hebrews is saying here in chapter 2.

These are pathetic Christians who really don’t love one another!
And yet, he is not ashamed to call them brothers and sisters...

3. How the Incarnation Delivers Us: Through His Death (v14-15)

All of this comes together then in verses 14-18.
The Son is bringing many sons to glory,
therefore, God made him perfect through suffering,
so that he might truly call us brothers:

¹⁴ *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,*
¹⁵ *and deliver all those who through fear of death were subject to lifelong slavery.*

The purpose of the incarnation was to destroy death and the devil.
Sin, death and the devil had dominion over us.
We were subject to lifelong slavery–bondage to slavery because of the fear of death.

Death is a horrible curse.
Death is the entrance into the realm of God’s wrath and curse.

And sure, there were other ways that God could have defeated death.
God could have simply spoken the word
and the devil would have been cast into the lake of fire!
But there’d be one little problem:
we were in bondage under the power of death.
If God destroyed sin, death and the devil simply by command,
he would destroy us as well.

No, the only way to destroy the one who had the power of death *and* rescue us,
was for the Son of God to partake of flesh and blood.

And so the eternal Son of God was made for a little while lower than the angels,
not to help angels—but to help the offspring of Abraham.

God remembered his covenant.

When Adam fell into death, God promised that he would provide a deliverer –
the Seed of the Woman.

He chose Abraham to be the one through whom he would bring blessing to the nations.
“Through you all the nations of the earth will be blessed.”

God has now fulfilled his promise.

The Son is greater than the angels because through his humiliation and suffering,
he has helped the offspring of Abraham.

4. How Jesus Helps Us (v16-18)

¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.

We saw earlier that the Son is a champion – an archegos (v10).

Now, in verse 17, Hebrews ends this paragraph with an arch.

The Son is the great archegos—the great champion—
but he is the great champion—the founder of our salvation—
precisely because he is also the merciful and faithful high priest--
the archierus.

Indeed, Hebrews says that

“He had to be made like his brothers in every respect [death included],
so that he might become a merciful and faithful high priest
in the service of God,
to make propitiation for the sins of the people.”

By using these two “arch” words, Hebrews connects the kingly rule of Christ,
with the priestly sacrifice of Christ.

To put it simply,

the Son is greater than the angels because he became one of us,
and endured the suffering of death.

The Son is greater than the angels because he became the merciful and faithful high priest.

Before we conclude I want to tell you where we are going.

Verses 17-18 of chapter 2 set forth the program for the rest of Hebrews.

Jesus faithfulness is explored in Hebrews 3-4

His compassion as high priest is dealt with in Hebrews 4-8

His propitiatory sacrifice is the theme of chapters 9-10

and his help to those who are tested is the focus of chapters 10-13.

So really, the rest of this series on Hebrews
will be a detailed exposition of these two verses!

And you need to hear this because you are being tested.

When you walk out of the heavenly sanctuary today,
you will be tempted.

When you go home you will be tempted to ignore your wife,
to speak harshly to your children,
to gossip about your friends.

You will be tempted to lust after someone who is not your spouse,
to cheat on your income taxes,
and above all to just forget the message that you have heard—
to drift away from the champion of your salvation.

Hebrews calls you to hold fast.

There are times of great discouragement,
when you don't know how you are going to do what God has called you to do.
In those times the answer is not to “buck up” and just do what's right.
You'll never make it.

You need to see Jesus—

“crowned with glory and honor because of the suffering of death.”

He has partaken of our flesh and blood,

he has endured temptation and suffering—not just to set an example
that you've got to “suck it up and imitate.”

No, he has destroyed the one who has the power of death, that is, the devil.
He has made propitiation for your sins—
that means that your sins are forgiven—the price has been paid!

He is able to help you.

The beauty of his help is that its not just a band-aid.

What does it mean to be a “helper”?

When we think of a “helper” nowadays we tend to think of an assistant:

I had some good helpers on that project —

means that *I got it done* — but I had some help.

That's *not* what “help” means in the OT.

In the OT there are two people who are said to be “helpers.”

The first is in Genesis 2 — where Eve is created to be a “helper” suitable for Adam.

The other person who is said to help is God.

Four time in the books of Moses — eleven times in the Psalms —

and once in the prophets –
God is said to be the *helper* of his people.

And when you look at these passages – they’re not little things:
“Our help is in the name of the LORD who made heaven and earth” (Ps 124:8)
“I am poor and needy; make haste unto me, O God;
you are my help and my deliverer!” (Ps 70:5)

In other words, If you don’t do something – I’m toast!
The helper in scripture is one who does something for me
that I could not *possibly* do for myself!
(And if you are wondering why the Bible calls Eve a “helper” –
well, just imagine Adam trying to make babies by himself –
actually, no, don’t try to imagine that...)

In the same way,
the way that Jesus helps you is not by making surface repairs on the exterior of your life.
It’s not some superficial band aid to make you ‘look better’ on the outside.
Jesus has helped you by destroying the one who has the power of death!
Jesus has helped you by removing you from the realm of bondage to death,
and bringing you into the realm of life and salvation.

Jesus helps you by doing for you that which you could not possibly do for yourself!
And then he says,
“Here am I and the children whom God has given me.”

You are called to be a sign to the watching world.
And what do you signify?
“Come, be like me – everything nice and shiny!”
No.

It’s why I rather like living in the midst of a construction zone!
It’s a mess.
We’re a mess.
But God so loved the world – this very, very messed up world –
that he gave his only-begotten Son,
so that whosoever believes in him might not perish
but have eternal life.