

# I Will Declare Your Name to My Brethren

Hebrews 2:10-13, "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."

Dear Lord, we do come before You, a joyful people that You have given Your word, You have given Your instruction, You have provided for us a servant and a Saviour that is acquainted with all of our weaknesses. Father, we do pray that You would draw near to us, that You would incline our hearts and our minds to hear and to be instructed from Your word now. We do pray that You would be with Mr. Horn, that You would help him by Your Spirit, that You would aid him in causing things to be made clear, that You would make manifest the things that are in Your word, that You would cause us to understand these things rightly. Father we do pray that You would bless this body here, that we would be more and more of one mind and one Spirit. Father we do pray that You would bless us now. In Jesus' name, amen.

As we continue with the writer of Hebrews' arguments about how Jesus is exalted above all the creation, even though He became lower than the angels, that He had to suffer death and because He suffered death He was crowned with glory and honor. He tasted death so that the world could be restored and that's the main thrust of this sermon, but before we got there I wanted to just do an aside for a minute. I want us to do an aside where we consider the significance of this statement, 'For whom are all things' because the writer of Hebrews is taking this as obviously true. He is making arguments for all kinds of things, he is building a logical case for why Christ is who He is, but then as an aside he says, 'For whom are all things'. He doesn't even make a case for it because God is the Creator and it's easy for us to forget why God would create all things. He didn't create all things for us, we are the creature, we didn't exist so He couldn't create them for us because we weren't there. He created them for Himself. And I think it's really important for us to remember that because when we forget that we start to think the world is about us, but God created the world for Himself, it was because of His good pleasure that He chose to create all things. We're here because of His good pleasure. The most wicked person in the world that has ever existed was here or is here for God's good pleasure, it's because God wanted them to be. All things, every single thing, every physical thing, every spiritual thing, every idea, every thought, they are all here because God wanted them to be here. Every single one of them are here for Him. It's really important for us to remember that because it's so easy for us to act like it's about us, your life is not about you. That's a really important concept to remember, your life is not about you, your life exists because God wanted it to exist for Himself. In this case it's referencing God the Father, but it also says similar things about Jesus Christ like in Colossians 1:16, "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him." Everything was

created for Him, everything, every single thing. That's what it means, that's why we call God Lord, that's why we call Jesus Christ Lord. It means it's not about us, it's about the One we serve. It's not about our comfort, it's not about our pleasure, it's not so we can have a peaceful existence, it's not about any of that. It's all about the One we serve. When a slave is in his master's house he is not trying to build up his own house if he is a good servant, he's trying to build up his master's house. As God being our Master, being our Lord, it means our purpose is to build up His house and not to build up our own house. Jesus Christ gives us a picture of this in Luke 17:7-10, "And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? Does he thank that servant because he did the things that were commanded him? I think not. So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.' "" When we think and we say we're going to do this act for God and He should be pleased with me, why? It's just what our duty is because we are here to build His house, not to build our own. We're here to build His reputation in the world, not to build our own. We are here to glorify Him and to not glorify ourselves. We are here for Him to be pleased not for you to be pleased. That's what it means that He is Lord. As we go through these other things and we look at why Christ was given that position of glory, given that position of honor, we should marvel at that, but let's not forget what it means. It means it is our sole duty to serve Him. Now, we serve Him by training our children, we serve Him by loving our wives, we love Him by respecting our husbands, there's lots of commands in Scripture that bring pleasures in this world, but that's not the end. The end is serving God because all things were made for Him. When we consider our ways it is so easy for us to put a lot of weight on what's comfortable for us, to put a lot of weight on what we like. You know, I'll do this for God because I like doing that, I like standing in front and having everyone look at me so I will preach, but I won't go and serve tables because I don't get any pleasure out of that. Someone else might say they're embarrassed to get up and say stuff, but they are happy to go and serve tables. That's not what servants do. Servants do what they are told if they are good servants. They don't do what pleases them, what's comfortable to them, what makes them happy. They do what their Lord says He wants done. Remember the price Christ paid to be Lord. The question is, do we treat Him as Lord? Do we consider ourselves as servants? Remember, this is how the gospel is preached. So often it's 'Come to Jesus Christ and He will free you from your problem.' Which it's true, He does break the power of sin over us, but He breaks the power of sin over us so we can become His servants. He does it for Himself. He redeems us which means He buys us out of one slavery to put us in another slavery, the slavery of sin to the slavery of righteousness, the service of one to the service of others. So often we think He puts us in a place so we can have comfort of peace. That is not what He brings us to, He brings us to service. All things were made for Him, by Him, and through Him. He is the end of all. When we were going through 1 Peter we kept hearing about the sufferings of Christ as a servant, be a blessing to your master not just do what you should do when he is looking at you, do what you should do at all times because that's what it means to be a servant of Christ. For a servant, when he is beaten not for his own faults, he's supposed to say, 'This is wonderful because it is a testimony of who Christ is.' Or the wife whose husband will not obey the Word. Her temptation will be to argue with her

husband, but instead to bring glory and honor to Christ she stays silent and wins her husband without a word. This is because she's not going, 'I want what I want, I want it to be the way I want it.' She wants it to be the way God wants it. For whom are all things. We need to make sure we are taking that and applying that to our lives. Do we look at our lives and say, 'This is for the One for whom are all things'. Preaching the gospel, do we say that this is for the One who is all things? We preach the gospel so people stop rebelling against God not so they find a purpose for their life, not so they find peace, not so they find joy, but so they find a service of God. How often do we preach the gospel and say He created you to fulfill His purpose in you because it's about Him and not about you? We are always the means, the person we are speaking to, are always the means and He is the end, His glory is the end. It matters how we preach the gospel because are we glorying Him or are we just doing what works because the person we are speaking to is the target? No, the target is always the same, for whom are all things, it is always about what pleases God. Preaching the gospel needs to be about stopping slaves of sin so they can be slaves of righteousness. Consider what Christ did, He was fully God, there was no part that He was not God, but He was willing to lay down the angels bowing before Him, He was willing to lay down them flying around Him saying, 'Holy, holy, holy, is the Lord God almighty!' And He put that aside, He laid down all the prestige, He laid down all the praise, He laid down the life that had no suffering and He took on immense suffering, He took on flesh, He came into a place, into a world where He had no place to lay His head, where all His enemies were surrounding Him. He took on all that because it was pleasing to His Father. Are we here to serve God or are we here to serve ourselves? All things will be made to serve God, all things. For whom are all things. Is that what our focus is, to serve God or is our focus to serve ourselves? Because God will make us serve Him because that is the point of all things. Again, I want us to put weight on that because I want us to think about that and think about how to apply that to our lives. That's not the thrust of the passage, that's not the logical flow of the passage, but I want to consider that aside.

Verse 10, "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." "For it was fitting for Him." Before we can talk about this we need to decide who the 'Him' is that is being referenced. Contextually it could be either, it was just referencing Christ in verse 9 and using 'Him' as referring to Christ. 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 honor, that He, by the grace of God, might taste death for everyone." The normal flow would be that 'Him' here would be talking about Jesus Christ, but it does also say 'the grace of God'. It was by the grace of God that He was made lower than the angels, it was by His grace that Christ suffered, it was by His grace that He tasted death for everyone, and it was the grace of God the Father who made Jesus Christ the captain of salvation. I think contextually when you go on further this is referring to God the Father. It was God the Father that was doing these things so when it says "it was fitting for Him" God that Father to do these things, that word 'fitting' means 'appropriate'. It was suitable to the situation. The Son of God who was without sin, it was suitable, it was appropriate for Him to take on the punishment of sin in the place of the sons that He called to glory. It was fitting because it fulfills the justice of God. The rebellion had to be dealt with. It was fitting because through Adam sin came in the world and through the second Adam sin had to be removed from

the world and for Him to remove the sin of the world, for He died for everyone, for everything, for Him to remove the sin that Adam brought in, He had to come into the world of sin. He had to take the judgement of sin upon Himself so the world could be healed. It was fitting for Him "for whom are all things." All things are for the Father. The Son received authority of all things in heaven and on earth and when all the Son's enemies are destroyed, He returns to defeat the last enemy which is death and then Christ takes the kingdom and gives it to the Father for it is to the Father whom are all things. Like I said in the introduction, it says in Colossians that it is for the Son, it is the Trinity so you can't split them, but here it is saying that the Son is doing all of this for the Father. That's what He's doing it for, He's doing it as the servant because God the Father saw it was fitting for Him to suffer so that He might taste death for everything. "And by whom are all things." We see in Hebrews 1 how all things are made through Christ and made by Christ and there was nothing that was made that was not made by Christ, but yet here it's saying God the Father by whom are all things. Understand that God the Father is the first cause. He's the one, even though all things are made by Christ, He's the one who gave the command to make the world, create the universe, create heaven. He's the one who gave the command so by whom are all things. He's the first cause of Christ doing it, He was doing it under the authority of God. So He creates all things and it's fitting "in bringing many sons to glory." It was fitting because it filled the purpose of God. The purpose of the creation was to have worshippers of God. I come to seek those who will worship God in spirit and in truth, that is the purpose for which Christ came, that is the purpose for which the world was created, so there would be worshippers of God. God created the world and He said it was very good, but then sin came into the world and that sin twisted and perverted everything so that nothing was unaffected by it. It was fitting, it was appropriate in order to cause the world to fulfill its purpose which was to have people worship God. It was fitting for Him to come, it was fitting for Him to come and to restore it to take on the sin of the world. While the problem affects all of creation and while He tasted death for everything, is how I think the previous verse should read, it starts with the sons of glory. Everyone was separated from God as a consequence of sin in the world so it was appropriate to send the Son to deal with the sin so many sons of God would be reconciled to the Father. Remember, Jesus Christ is the way, not the way that doesn't go anywhere, the only way to the Father is through the Son. Jesus Christ came to bring people to the Father. It was about the Father and why Jesus Christ came. Romans 8:18-22, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now." The whole world is suffering because of the sin of Adam and just like Adam brings suffering into the world, Christ comes and He delivers people out of the world so the world can be removed from the bondage of sin, from the suffering that all of creation experiences because of the effects of sin. It starts with the sons of glory so He came to bring many sons to glory. To bring them to glory, there's justification, sanctification, glorification. Justification is when God judicially says we're innocent because the sins have been laid on Christ. Sanctification is the work that God does in us because He doesn't just say you are innocent, He changes us so that no murderer will inherit

the kingdom of God, no Sodomite will inherit the kingdom of God, the covetous will not inherit the kingdom of God and He can say that because He does change us, He does save us. He saves us from our sin which doesn't just mean that He justifies us and says we're not guilty, He saves us from our sin meaning He breaks the power of sin over us and He sanctifies us and changes us so we don't continue sinning in the same way. Finally He brings many sons to glory by taking those who have corruption in them because of the fall, He takes us and removes all the corruption so that we can be in the presence of Christ, we can be in the presence of the Father. All of creation is groaning together until now waiting for that day when the sons of glory will be revealed. So it was fitting "to make the captain of their salvation perfect through sufferings." God that Father made Jesus Christ the captain of salvation. That word translated 'captain' would be more literally translated as 'chief leader'. Not that captain is a bad translation, but it's two words together, the first is 'chief' and the second is 'to lead' so Jesus Christ is the leader who leads us out of suffering. So to lead us out of suffering, it was fitting, it made sense that He first had to join in that suffering so He could lead us out of suffering. He doesn't lead us out like a general leads his troops where he calls from the back lines and says to take that mountain. He leads like a colonel where the colonel is still in the front with the troops going into battle. Christ had to come and join with the people so that He could lead many sons to glory. If He wasn't with us, in the midst of us, He couldn't be a leader like it means here so it was fitting to make Him the leader of our salvation to lead us from the suffering of this world so He had to join this world and join that suffering so He could lead us out. So to make the captain of their salvation perfect through sufferings. It's easy to read that and think that Jesus somehow wasn't perfect and that God the Father makes Him perfect through the suffering, but that's not what it's saying. It's saying it's making Him the perfect captain of our salvation through the suffering because He couldn't lead us out in perfection unless He joined with us so He could lead us out so He had to join in our suffering so that He could be the leader that God wanted Him to be. He was perfect before. He was perfect afterwards, but it was fitting for Him to be made the captain of our salvation through suffering. For Him to take on the fullness of that role, that word 'perfect' can also mean 'complete'. For Him to complete the work of being the captain of our salvation, He had to suffer.

Verses 11-12, "For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." So now He's saying that He was made perfect as the captain of our salvation and now He's going to explain that because "For both He who sanctifies", the One who causes us to stop sinning, that breaks the power of sin over us, He had to join in that world where that suffering was. He had to join in that world so that He could be one with those who are sanctified. When Jesus Christ comes and He brings sons to glory, He doesn't just go, 'Poof, you're in glory'. He breaks the power of sin over us. He sanctifies us, He changes us. He doesn't just forgive our sin, He doesn't just say He decreed that we are sons of glory. He said He has decreed that we are sons of glory, therefore, He will sanctify you, He will change you, He will make you holy. There is no such thing as a carnal Christian because all the sons of glory are all those He sanctifies. The only ones that are one with Christ are those He sanctifies. You cannot separate the salvific work of Christ from the sanctifying work of Christ because the one always accompanies the other. It's Christ that is

doing the sanctifying of those He delivers to be sons of glory. "And those who are being sanctified are all of one." He is one with those who are the object of His work. When we abide by Him like John says in 1 John 2:3-6, "Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked." This is how we know that we're one with Him, is we've been sanctified with Him. The sign of being sanctified with Him is that we keep His commandments. It's really simple, Jesus Christ kept all the commands and fulfilled the law perfectly so if we are one with Him we do the things that God commanded. Now it is a process, it says He sanctifies and those who are being sanctified so it's not like it just happens and we are perfectly holy as God is holy, but everyone that God saves He sanctifies. So this is how we know if we are abiding in Him, this is how we know if we are all of one or not. It's whether our desire is to keep the law of God. Now, Paul talks about how there is an old man in us that makes us want to rebel against Him and we have to put to death that old man and fight the old man because there is still a body of corruption in us because we have not been glorified. Corruption has not put on incorruption but at the same time we are being sanctified and if we're not walking in the commands of God we should not think we are abiding in Him because He who sanctifies and those who are being sanctified, they are of one. We keep His word, we keep His commandments, that's how we are one with Him. Yes, we stumble and fall but we are going in the same direction as the captain of our salvation. The captain of our salvation walked in sinlessness. That is the direction that He leads. If you're not growing in obedience to God you're not following Christ because that is the direction that He leads. So when we think of the captain of our salvation and He's the one that's leading us out, He's the leader, are you following Him? Because to follow Him is to obey His commandments. When that colonel goes and he's on the front line and his troops are behind him and he says, 'Come, take that hill' and only half go with him, you do not say that the other half are following him. He is not their leader, they are going a different direction. To know that you are following Christ is very basic. Are you doing what God says? If you're not doing what God says you are not following Him and He is not the leader of your salvation. There's only one way to the Father and that's by following Christ. If you don't follow Christ you don't get to God, all other paths lead to destruction. Jesus Christ came and He joined in this world that's filled with suffering and He suffered in this world so that we can walk through that same suffering and follow God. When we obey the commands of God and when we're beaten not for our own faults, but because they hate God, we can say we are walking through that suffering just like Christ did and I'm following Christ. So Peter and John could rejoice after they were beaten by the Sanhedrin, they could rejoice because they said, "Yes, we are following our leader." Can you say the same thing? Are you willing to suffer to follow Christ? Christ was willing to suffer to go in that direction. If you follow Christ He says the world will hate you, it hated Me and it will hate you. If you walk in the same direction I walked, if you follow Him as the captain of your salvation, the world will hate you. That is a promise of God. Are you willing to follow Him anyway? Or do you say the world is about you, you became a Christian for your comfort and peace so your family would be healed? You can come up with any kind of list with worldly reasons why to follow Christ, but do you follow Christ because the world is about Him? In which case you can follow Him through suffering. When we get to Hebrews 11 and we hear how Abraham suffered,

how Noah suffered, how Gideon suffered, how all these people suffered for their faith because they knew there was a better country that they repented to. They saw that by following Christ, that is where they would go even before Christ walked the earth. They saw that they had to get there through suffering and they didn't say they wanted to build a nice house because they were wealthy like Abraham, he said he would live in tents because this world is not his home. He was willing to suffer in order to follow Christ. With the revelation we have, how much more do we need to be willing to suffer to follow Christ? He who sanctifies and those who are being sanctified are all of one. The path that Christ walked is the path that we are supposed to follow. That's why Jesus Christ says to pick up your cross and follow Me, you have to die to yourself to follow Me. It's not because it's about us, it's because it is about Christ, it's about God. "For which reason." Because those He sanctifies and those who are sanctified are one, because we joined with Him and He came to join us in our suffering, we join with Him and we can join with Him in His ascension to heaven. We can join with Him and become sons of glory. It's because of that, because He has joined with us that "He is not ashamed to call them brethren." Think about that. This is God. We're filthy sinners. Even once we have been saved we sin in so many ways, but think about that, Christ is still not ashamed to call us brethren. That's a pretty amazing statement. It's easy for us to pass over it and not think about how the natural response would be, 'I'm ashamed to call them brethren.' I know there are a lot that have siblings here and when they see their sibling do something foolish, which I'm sure happens all the time, how often do they want to disassociate themselves with their brothers? How often do they want to say, 'Yeah, I'm not with him.' This is natural, this happens all the time. We see this in families, we see this in public schools where you have a lot of children together. This is very normal where someone wants to say they are ashamed of their brother. I know when I was in school I said that a lot. What my older brother did wasn't nearly as bad compared to what we did to Christ. Christ had no sin and yet He's still not ashamed to call us brethren. That's a pretty amazing thing. 2 Corinthians 5:21 says, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." He's not ashamed to call us brethren because He is sanctifying us and He's cleansing us and He's changing us. If we remained exactly the same, if we remain as filthy, if we remain under the bondage of sin, if we remain that we were about serving the world, the flesh, and the devil, if that's what we remained He would be ashamed to call us brethren, but it is for the reason both He who sanctifies and those who are being sanctified are one and that's the reason He isn't ashamed to call us brethren because He is changing us. A child in your household, when the 2 month old baby soils themselves, he doesn't say he's ashamed to call him a brethren, I'm ashamed to call her my sister. People don't say that because they say they will be trained, they will learn, they will understand. Now, if they're twenty and they do it intentionally, that's a different story and all of a sudden you are ashamed to call them brethren. You're not ashamed to call a baby brethren because you know they are going to change, this is not who they are, this is not who they will be. That's what God does with us, He's not ashamed to call us brethren because He knows we will become sons of glory and He knows we are in the process of being sanctified and changing us so we won't bring embarrassment on the name of God. Now he's going to quote from Psalm 22:22, and Noel just read these, but I want to touch and make us remember the context of these verses. Jesus Christ quoted part of Psalm 22:1, when He was nailed to the cross, "My God, My God, why hast Thou forsaken Me?" So it starts with the suffering because Psalm 22 is about suffering, and it

starts with the suffering of not being heard by God. Then it talks about in verse 6 about the suffering of being despised by people, "But I am a worm, and no man; A reproach of men, and despised by the people." Then verse 8 talks about the suffering of being mocked. They mock Him because God didn't rescue Him. Just like it's recorded in Luke 23:35, "And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."" They mock Him because God doesn't rescue Him. Then it continues and it talks about physical suffering, how His bones are out of joint, how His skin clings to Him. Verse 16 is how they pierce His hands and feet. It talks about all different kinds of suffering and then immediately preceding the verse the writer quotes, verses 20-22 say, "Deliver Me from the sword, My precious life from the power of the dog. Save Me from the lion's mouth And from the horns of the wild oxen! You have answered Me. I will declare Your name to My brethren; In the midst of the assembly I will praise You." The context of this is to think of Him when He is with Pilate and Herod, when He is with the High Priest. These people who rose up against Him and He's saying in Psalm 22 to save Him from these things. Psalm 22 was written to be understood as these are the ways that Jesus Christ suffered. So right before this verse is about how God rescued Him from the lion's mouth just like Daniel was tossed into the lion's den so that He would die. From the horn's of the wild ox, these things that are supposed to kill you, He didn't save Him from these things by Him not experiencing them, He died, but He saved Him by overcoming death, by rising from the dead. Remember, all this is written in first person so in Hebrews when it says Christ is saying this, it's Christ saying all of Psalm 22, from the start of "My God, My God, why hast Thou forsaken Me?" through all the mocking as He's describing all these things. This is Christ that is saying this. It's from Jesus Christ's perspective. Then He says, "I will declare Your name." It's interesting to me that the word 'declare' in Hebrew is different from the translation of the word in the Septuagint of Psalm 22:2. In the Septuagint, the word means more to declare completely. He is saying He will make you known completely to my brethren, is what Christ is saying to the Father. But here the word is different, here the word is like He will announce and proclaim. Not that He will make you completely known, but I will make an announcement that this is who Christ is. Obviously both are correct because Jesus Christ said if you have seen Me, then you have seen the Father which means Christ did completely declare the Father to the brethren, but here it's more the idea that He will make known to people, to the brethren, who God is. Again, we always have to be careful that we are thinking about what it means when He says He will 'declare Your name'. It doesn't just mean Jehovah, it means who God is. With His death, Christ declared the name of God to the Israelites, to the Jews. The Israelites and the Jews said they were the people of God, we're ok, it doesn't matter what we do because we are the people of God because we have Abraham as our father. That's what it says in the gospels and that's the picture over and over again, we are the people of God and You have to accept us because You have made a covenant with us. So when Jesus Christ comes and He declares the seriousness of sin by going to the cross and dying, He's declaring a different God than the Jews believed in. It's a completely different God. The Jews believed they had to be acceptable to God, it didn't matter what they did, and Jesus Christ comes along and says that is not who God is, you are misinterpreting all the promises. The promises are for those who have the faith of Abraham and not those who have Abraham as their father. With His death He declares the name of God the Father, He declares that God is righteous, that God is holy, who can abide on My holy hill but those with clean hands and a pure heart. This is what Jesus

Christ declared to these Jews who were sure they knew the Father. He declared to them who God really was. Then He says, "To My brethren." He declared it to those who are His brothers so the question is, who are the brethren? Is it the people who had flesh like He had or those who heard the declaration? I think we find that out from the next phrase, "In the midst of the assembly." The word is translated 'assembly' in this passage, but it is a quote from the Septuagint, 'ecclesia', the New Testament word for 'church'. The KJV translates this as the church and it really is not just a group of people. Ecclesia means 'to call', it's those who are called out. It's not saying, 'I declare Your name in the midst of the world'. He's saying, 'I declare Your name in the midst of those who are called out.' Christ came to give eyes to see and ears to hear and a heart to understand to those who He would reveal Himself to. That's what it's saying here, that's what it's saying in Psalm 22, He didn't do this for everybody, He did this for those who would follow Him, those who are His brethren, those who are the many sons, those who are one with Him because the One who is sanctifying and those He is sanctifying are one, they are the brethren that He is referring to here. So in the midst of the assembly "I will sing praise to You." Think about that, Christ sang praise to the Father. This is what the church is supposed to be doing. It's not bad things, it's not bad to say that you come to Sunday morning church to hear the preaching of the word so you will be sanctified, because God does sanctify, but let's not forget in the midst of the congregation Christ is here to sing praises to God the Father. It's really easy for churches to make it so they are singing praises not to God the Father, but Jesus Christ. Jesus Christ said He sang praises to God the Father in the midst of the assembly. We should ask ourselves when we are in church if we are here to sing praises to God. It doesn't even say declare with our lips, it's to sing praises to God. That's what Christ did and that's one of the ways we declare how great God is. Let's make sure when we sing these hymns and psalms, it can be this thing that we do by rote where we just go through. It's time to sing, we sing one at the beginning, one at the end and three in the middle, let's just go through this process. No, we're here to sing praises to God. That's what eternity is going to be about. If you don't want to do it now, don't think you want to be in heaven. If you don't want to sing praises to God now that should really concern you. So we should really make an effort to consider and to think about what it means to sing praises to God because Jesus Christ says, 'I suffered death so I could sing praises to God in the midst of the assembly.' There isn't much record of Him doing this. The only time we have a record of Jesus Christ singing is in Mark and Matthew after the Lord's Supper before He goes to the Garden of Gethsemane they sing a hymn and go out. They did sing a hymn of praise in the midst of the assembly. Remember the context because God is putting that in a context. He sings a hymn of praise to God right before He sweats drops of blood because He knows what's coming. He sings praises to God less than 24 hours before He says, 'My God, My God, why have You forsaken Me?' If Christ can sing praise to God in that circumstance, how much more should we be able to praise God in our circumstance?

Verse 13, "And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." So the writer of Hebrews is building his case so he just used Psalm 22 and when he says, "And again", he is saying he is going to pull from other Scriptures to make a corollary point. Then he says, "I will put My trust in Him." There's a couple places where this could be quoted from. One is Isaiah 8:17, because in the Septuagint, which is translated 'I hope in him' in the NKJV, is translated the same as the Greek that's used here. But when He follows

this with "And again", the phrase that follows this would indicate it's coming from a different place. So even though it matches the Septuagint, I don't think that's actually where He is quoting from. It seems to be separating this quote from the quote in Isaiah 8:18, "Here am I and the children whom the Lord has given me! We are for signs and wonders in Israel From the Lord of hosts, Who dwells in Mount Zion." Otherwise he wouldn't have had 'And again' a second time. It seems to me that he is quoting from Psalm 18:2, and the context of that psalm is David being delivered from Saul. Now, we need to understand this whole thing. There's those years that David is being chased by Saul around the desert and all the wilderness and all that. The one who is the ruler of the nation is the one who's chasing and trying to kill the one who is anointed to be ruler over the nation. That's the context of Psalm 18, which is obviously the picture of Christ. Satan is ruling the nations and he's trying to destroy Christ and he kills Christ, that's the crucifixion. David doesn't actually die, but he is raised up as king and is in a position of prominence. So Psalm 18, let me read verse 1-7, "I will love You, O Lord, my strength. The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold. I will call upon the Lord, who is worthy to be praised; So shall I be saved from my enemies. The pangs of death surrounded me, And the floods of ungodliness made me afraid. The sorrows of Sheol surrounded me; The snares of death confronted me. In my distress I called upon the Lord, And cried out to my God; He heard my voice from His temple, And my cry came before Him, even to His ears. Then the earth shook and trembled; The foundations of the hills also quaked and were shaken, Because He was angry." This is what he wrote when he received what he was anointed to be. That's the crucifixion being described. We have no record that there was an earthquake when Saul died, we know there was an earthquake when God died. God was angry and the earth shook. This is Christ saying He will trust in You even when You cast Me into sheol, even when You cast Me into death. So this is going back to the theme of Jesus Christ needing to join us in suffering so He could defeat the one who ruled over all the nations, so He could be anointed, He was the Messiah, which is what it means to be anointed. He was anointed to be the ruler over all the nations, but there was another ruler that had to be cast down first. Next week we are going to talk about how He broke the power of sin which is the fear of death, which is how Satan rules the nations and Christ breaks that. That's the picture in Psalm 18, He joined us in suffering so He could deliver us from the suffering. And God did hear Him out of His temple. Later in the Psalm he makes a point of being delivered by God in verses 16-21, "He sent from above, He took me; He drew me out of many waters. He delivered me from my strong enemy, From those who hated me, For they were too strong for me. They confronted me in the day of my calamity, But the Lord was my support. He also brought me out into a broad place; He delivered me because He delighted in me. The Lord rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me. For I have kept the ways of the Lord, And have not wickedly departed from my God." The reward that He received was the He brought many sons to glory, that's the reward that it talks about in Isaiah. Because Judah is not enough for Him, those who are faithful in Judah, that He will give Him all the nations and that will be the reward for all He did. The psalm ends with him making the same type of statement about declaring the name of God among the people and singing praise to Him. Psalm 18:49, "Therefore I will give thanks to You, O Lord, among the Gentiles, And sing praises to Your name." So it's the same point that was made in the previous one, that Jesus Christ came, He

suffered, He defeated Satan so He could be raised up and bring many sons to glory so the name of God would be declared not among the brethren, but among the Gentiles so the name of God would go through the whole earth. That doesn't mean the brethren aren't there, but the point is that He is declaring that to people who do not know God the Father. Again, it goes back to singing praises to His name. It's worth reading the whole Psalm and considering it in the context of Christ coming and having to suffer. Then back in Hebrews 2 it says, "And again", which I think it's pointing to another Scripture to consider, which is Isaiah 8:18, "Here am I and the children whom the Lord has given me! We are for signs and wonders in Israel From the Lord of hosts, Who dwells in Mount Zion." The verse immediately preceding it, verses 11-17, "For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: "Do not say, 'A conspiracy,' Concerning all that this people call a conspiracy,

Nor be afraid of their threats, nor be troubled. The Lord of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread. He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem. And many among them shall stumble; They shall fall and be broken, Be snared and taken." Bind up the testimony, Seal the law among my disciples. And I will wait on the Lord, Who hides His face from the house of Jacob; And I will hope in Him." This is talking about Christ who is a stone of stumbling and the rock of offense and what does He do? He seals up the law among His disciples. He causes His people to be sanctified. It's the same thing He said before, both He who sanctifies and those who are being sanctifying are one. My disciples, bind up the law. This is what it's talking about in Jeremiah 1, where Jesus will send His Spirit who will write the law on our hearts and take away our heart of stone and give us a heart of flesh. "Here am I and the children whom God has given Me." Remember three weeks ago where it talked about how He has given signs and wonders? Hebrews 2:14, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil." How those signs and wonders continue today is because we are for signs and wonders from the Lord of hosts. It's not just Christ who was for signs and wonders, we are for signs and wonders. We are the signs and wonders because the law has been sealed up among His disciples, because His disciples walk in righteousness because the One who is sanctifying and the one being sanctified are one. That's why we are signs and wonders because we will follow Jesus Christ even though following Jesus Christ usually means suffering. We will follow Christ because He is the captain of our salvation. That's why we're signs and wonders to the nations. He's declaring it to Israel, He's declaring it to the Gentiles. We are signs and wonders to declare to the world who the Father is. That's why we are here so in 1 Peter where it talks about being beaten not for your own faults but for the name of Jesus Christ and rejoicing, that's because we are fulfilling our role. This doesn't mean that God doesn't give us peace and joy. Even Paul when he is being stoned with stones has peace and joy, but He doesn't take away his suffering because we're supposed to follow the leader. Our leader suffered and we have to be willing to follow Him even if it means suffering. So the writer of Hebrews was making his case that Jesus Christ had to suffer so that the name of the Father was known among those that believe, so the name of the Father was known among the Gentiles and among Israel. This is why it was fitting for the Father to send His Son to suffer on the cross, to suffer and die so that He could lead those who are suffering out of

suffering and into glory. We're still set here to be signs and wonders, we're still set here to declare the name of the Father to the brethren, to those who are outside which is the Gentiles. Also to those who are Israel, those who pretend to be believers in God while their heart is far from Him. We're sent here to declare the name of the true God to those who profess Christ but whose hearts are far from Him, who proclaim Him with their lips but not their hearts. We're supposed to declare His name to the brethren, to those who are in Christ. This is what we are here for, are we signs and wonders as we should be? Christ came to declare the name of God to all three groups and after His death we've been left here to be His body and to declare His name to all three groups.

#### Applications:

1. Do you live your life like all things were made for God, that He is the purpose, He is the end? Your comfort isn't the end, your joy isn't the end, having a nice peaceful family is not the end. Samuel was a righteous man that was very blessed by God and yet his family was a mess. The point here is to serve God and not to serve our family. We serve God by serving our family, but God isn't making any promises about that. What God says is, all things were made for Him. Is that how you live your life? Is that how you spend your time? Are you building your own glory or are you building God's glory in your life? Are you treating Him as your master or do you consider yourself to be your own master? What are you trying to exalt by the works that you do, by the things that you do, by the way that you spend your time? We should really seriously consider this because it's easy to forget for whom are all things. They are for God. Think about it, Christ laid down His happiness, He laid down His comfort, He laid down His fulfillment, He laid down His reputation, He laid down His power, He laid down all these things so that He could become the captain of our salvation. Are you willing to follow after Him?
2. Are you doing what Christ did and is doing? Are you declaring the name of the Father? Are you declaring the name of the Father in the midst of the congregation? Are you declaring the name of the Father to the Gentiles? Are you declaring the name of the Father to Israel? If someone stepped back and looked at your life, would they say this is a person who is declaring the name of God to those who are around them? This is our purpose. The glory of God will fill the earth as the water's fill the sea. That's our purpose. Are you fulfilling the purpose for which God saves? For which God sanctifies? Jesus was willing to undergo great suffering, far greater suffering than any of us could possibly undergo because we all deserve the judgement of God. His was all undeserved so He underwent far greater suffering than we ever will and yet He was willing to do it to cause the name of God to be declared. Are we willing to do that? Are we willing to be rejected by everyone? Everyone rejected Christ. Remember at the cross that all His sheep were scattered, there was nobody following Him. Are you willing to be tortured? Are you willing to be abandoned by the Father? These are things that He did. He was willing to say, "My God, My God, why hast Thou forsaken Me?" He was willing to have all the world against Him even though He knew that after He was dead God would not let His body see corruption. He was willing to die a painful death to declare the name of the Father. Are you declaring the name of the Father? Are you singing praises to Him? Not just during the church service, are we doing these things with the time in the afternoon

where we are declaring the name of the Father? Are you exhorting one another to love and good works? Are we doing these things? He was willing to suffer to fulfill His role as a servant even though He was a Son. Are we willing to suffer to fulfill our role as a servant?

3. Do you rejoice when you suffer? If it's for righteousness' sake, we're supposed to rejoice because we are testifying of Christ's work in us. This is how we are a sign and wonder so we should rejoice that we can be a sign and wonder when we join in our suffering. If you are suffering for suffering sake and you are truly a son of God and God is using it to sanctify you, using it to make you to be more like His perfect Son, then you should rejoice because the suffering is not meaningless. The suffering is how God sanctifies and cleanses and changes us. Just as Christ was made complete as the captain of our salvation through suffering, it says in James 1 that our faith is made complete through suffering. There's always a reason to rejoice in the midst of suffering. Not in some sadistic way that you are supposed to be pleased that you are suffering, but you are supposed to be pleased that there is a Father in heaven who has a purpose for that suffering and He sent that suffering for your good. When we grumble and complain when we suffer, we're not following Christ, we're not treating Him as a captain of our salvation. Repent and follow Christ.
4. Do we praise God in song like we ought to? When we think of why Christ came, we think of Him calling a people unto Himself, we think of Him bringing many sons to glory, but as I said earlier, it's so we worship Him in spirit and in truth and one way we worship Him in spirit and truth is what we sing and how we sing. He came to praise God to those who are being saved. Our response should be to praise God in song as well. We need to put it in context. Jesus Christ says this is something you need to remember, I came into the midst of the assemble to sing praises to God. Let's make sure that we take singing as seriously as we ought to. Now that we're meeting inside again, not this coming week but the following week we will start working on another hymn to sing in parts. Singing is important and we can improve a lot in it. We probably need more than singing in parts, but it's a place to start. We should take singing as seriously as God takes it. Christ said He suffered so He could sing God's praises in the midst of the assembly, let us not diminish the importance of singing. Do you sing praises to God in your house? When you're here and we're singing, do you sing them not as this thing by rote or as a thing where you are truly praising God? It's important, let's take singing and give singing the importance that it ought to have.
5. Do you trust in God? I don't mean just have faith, I mean more than that. Like in Psalm 18, Christ says He trusts in God, that He knows God will be His deliverer so He's willing to walk by faith, He's willing to do things that don't seem to make sense. That's what I'm saying by 'trust in God'. When you go, 'I know I should preach that gospel to him, but he might be angry and fire me because of it' and you go preach the gospel to him anyway. There's these people that are angry and they need the word of God, do you go and speak to them anyway? Do you actually trust in the promises of God? Do you trust that He will protect His servants? If we're faithful to serve Him, it can be so easy to sit at home and say you trust in the Lord, but trusting in Him means you put that faith into practice. I especially want to challenge men to do this because God did give men and

women different roles, but especially for men, we're supposed to be spreading the gospel through the world. Are you willing to walk out in faith? Are you willing to take a step where you go, 'In my human flesh, this doesn't seem like a wise thing based on looking by sight, but this is the faithful thing to do so I will trust in God.' Do you trust in God so that your practice matches that like Christ did? Let me read some more verses from Psalm 18. Verse 29, "For by You I can run against a troop, By my God I can leap over a wall." Do you trust in God enough to believe in that? Or verse 30, "As for God, His way is perfect; the word of the Lord is proven; He is a shield to all who trust in Him." Do you trust in Him enough to see Him as your shield, that He will protect you? Verses 33-34, "He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze." Is your trust in God such that you believe that? David is not saying how great a warrior he is, David is saying what Christ did and Christ is saying that this is what God does. Do you trust in Him enough to believe that He can cause your hands to know how to make war? Hey, there's been plenty of times where I've said I don't know what I'm doing or I can't do this. Sometimes I backed off and sometimes I haven't and you know what? He teaches your hands to make war. I'm amazed every time I go to Nigeria that I have all these people that are very openly challenging me and I'm always amazed at how all the verses come to mind, that over and over again I can shut their mouths. God will teach you to make war, not with a bow of bronze, He will give you a sword that's sharper than a two edged sword, but do you trust Him enough to go in the battle trusting that He will teach you how to make war? This is what we need to be doing, this is the promise. Do you trust God like that? Do you trust God enough to be bold in your faith? Verse 37, "I have pursued my enemies and overtaken them, Neither did I turn back again till they were destroyed." Do you believe in God enough to believe that all the nations of the earth will be crushed like it says in Daniel? The kingdom of God will grind to powder all the kingdoms of this earth. That's the promise, do you trust in God enough to walk in that promise? We live in a nation that's filled with darkness because the church is not trusting in God in this way, but let's not talk about the broader church. Let's ask ourselves if we are trusting in God this way, are we trusting in God in a way to say like it says in Romans 8:37, "Yet in all these things we are more than conquerors through Him who loved us."? Do you trust in God enough to believe that you are more than a conqueror because Jesus Christ loves you? That's the promise of Psalm 18, that's the promise of Romans 8:37. When we don't trust in God, when we trust in God we can defeat a troop. As it says in Deuteronomy 28, one can put ten thousand to flight. Do you believe one can put ten thousand to flight? That's the promise of Psalm 18, that's the promise of truly trusting in God, that's the picture we saw with Paul. Do you trust in God so that you can walk differently?

6. Just as Christ justifies those who believe in Him, He also becomes one with them because He also sanctifies them. Is He sanctifying you? This is the work, they are being sanctified, He leaves nobody unchanged, nobody can say they've been in the church for ten years without changing. If you say that, you are saying that you are not one with Christ because He is changing everyone He receives, He promises to conform them to Christ, He promises to change them. Can you look back and see how God changed you? Because every son that He's bringing to glory, He changes. Can you see how God

is changing you? If you can't see it, that should scare you and make you flee to Christ. Cry out to God because God changes the ones that He receives. We can't boast of how He changes us, we can only boast of Christ because He's the One who changes us, but He promises that those He sanctifies and He who sanctifies are of one. He sanctifies every son that He receives. Can you look back and see how He's changing you? As you look back, if you see He's changing you, there is only one valid response and that is to praise Him. Not to say how great you are, that is to praise Him and say to look at what God has done in your life. Look at who you were and who you are, praise be the name of the Lord. That should be the constant inspiration for us when we praise God in the midst of the congregation, is to go look at what God has done.

7. Are we signs and wonders? Are we signs and wonders to the church or are we signs and wonders to the Gentiles? Are we signs and wonders to the false professors of Christianity that are out there? We need to remember that we are to be a peculiar people as it says in the KJV. Titus 2:14, "Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works." This is how we are a sign and wonder, instead of being about us and our comfort, instead of being about our ease, instead of it being about our peace, we are a sign and wonder because we are zealous for good works. Are we zealous to be servants of God? If that you individually and is that us as a group? Are we zealous for good works? That's what the world needs. We're in the midst of a pandemic of fear, in the midst of a pandemic of rage, the world is stumbling in darkness blinded by their own sins. They can't see up from down, they can't tell left from right, they can't tell sweet from bitter or good from evil. Are you a sign and wonder in the midst of that? It's very easy now, but are we shining forth the light? That's what we are supposed to be doing, that's what Christ did. Are we declaring the name of God to our brethren?

Let me close us in prayer. Oh Lord God, I pray that You do use this passage to work in us, to convict us, to let us see our failings, to let us see where we fall short, let us see where instead of seeking to do Your will we seek to do our own. Lord, You have put us in a comfortable place, let us not be like Sodom and Gomorrah where because of the fullness of bread and idleness we destroy ourselves. That is what's happening to our nation. Protect us from being like our nation, make us a peculiar people. Let us be signs and wonders to the nations. We ask this in Your Son's name, amen.