

Hebrews 2:14-18

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 April 2015

Preacher: Suraj Kasula

[0 : 00] Let us again turn from the portion of the scripture we have just read, Hebrews chapter 2, verse 1 to verse 18.

And we shall specially meditate, verse 14 onwards. Since the children have flesh and blood, and flesh and blood in Hebrew and Greek is a human being, he to share in their humanity 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 fear of death.

For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people because he himself suffered when he was tempted.

He is able to help those who are being tempted. I have entitled my sermon this evening like this, Leading Many Sons and Daughters to Glory.

Leading Many Sons and Daughters to Glory. Before 1981, you know that Germany was divided into two nations, West Germany and East Germany.

[2 : 01] In 1961, the Berlin Wall was constructed with cut off West Germany from the surrounding East Germany. The wall was called the wall of shame or the iron curtain.

There was a bitter ongoing hostility between two nations. Between 1951 and 1989, around 5,000 immigrants attempted to escape over the wall, but many were killed.

In 1989, a series of radical political changes brought peace between two nations. Eventually, the wall of hostility was destroyed, which paved the way for German reunification.

Now, people could travel freely without restriction and with no fear of death at all. The restoration of peace brought unity and friendship between two nations.

And the Bible tells us that there was a greater hostility between God and man. The most holy God and the sinful man caused by the fall, caused by the sin of Adam and Eve.

[3 : 30] In this chapter, we see that through the cross, Jesus demolished the wall of hostility that brought peace between God and man.

Let us explore this, unpack this, the portion of scripture we have read. The author of Hebrews quotes Psalm 8, verse 4 to 6.

And the psalmist is overwhelmed by the wonders as it thinks of the glory and honor God had bestowed on mankind. In making them little lower than angel and giving them dominion over all creation.

Man, Adam, first man, being the supreme creation in the entire universe, God put everything under his feet. Above all, he is the image bearer of God himself.

He is the image bearer of his creator himself. No other animal bore the image of God. And that made man really unique. And we know in Genesis chapter 1, verse 26, God says like this, Let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the birds of the heavens and over every living thing that move upon the earth.

[4 : 59] Everything was created for man. And he was made a king over all creation. Man could enjoy the beauties and luxuries God has lavished upon him.

However, we know man ate from the forbidden tree, thereby disobeyed God. And we know all the blessings and all the luxuries immediately turned into curses after the covenant was broken.

He lost his dominion. His rebellion brought not only physical death, but spiritual death and eternal death.

So in the garden of Eden, not only physical death was introduced, but spiritual death and eternal death was also going to happen. God banished them out from the garden and he placed on the

east side of the garden of Eden, cherubims and a flaming sword flashing back and forth to guard the way to the tree of life.

If man had obeyed God, they would have given to eat from the tree of life and they would have been immortal. But because they failed, even the access to the tree of life was closed.

[6 : 28] And that was the condition God put. If you succeed, then you would get from the tree of life. But he failed.

This is the reason why some is cried out like, What is man that you are mindful of him and the son of man you care for him.

Man doesn't deserve to be saved. Man doesn't deserve to be redeemed. Their destiny is eternal separation from God. But God in his greatest mercy and love planned to restore what was lost in Adam.

What was lost in first man, God planned to restore through the second man. That's why Jesus is called the last Adam. And God planned to do this through his son, Jesus Christ.

And the author of Hebrews says, Who was like Adam, who was like first man, made a little lower than the angels, but crowned with glory and honor because of the suffering of death.

[8 : 14] What was lost in Adam was restored in another man, another Adam. In other words, what was lost in Adam was restored in Christ.

Actually, Christ restored more than what was lost in Adam. More than what was lost in Adam. So we shall see how God restored the hellish man in the light of this prison passage.

So I have three points here. First point being is the destruction of the devil. And the second is the deliverance from the fear of death.

And the third is the dedicated high priest. First, the destruction of the devil. In verse 14. Since the children have flesh and blood, he too share, that is Christ, in their humanity, so that by his death he might destroy him who holds the power of death.

That is the devil. We have already seen this chapter is anthropological. Adam fell in sin. As a result, he was enslaved to sin and the devil.

[9 : 35] But the author said, Christ descended into a sinful world, taking a human body. Since the children have flesh and blood, Christ shared in their humanity.

Christ became like one of us to identify his people. The author makes sharp contrasts between first Adam and the last Adam.

So Jesus did what Adam did not do. And Jesus did what Adam did not do. So there is a sharp contrast between Adam and Christ, the first man and the last man.

Adam fell in one temptation. So I mean Adam means, yes, I know Eve did that, but Adam is a representative hate.

So I mean Adam in generic man. So Adam fell in one temptation, but Christ overcame the devil in three temptations.

[10 : 41] Remember, in the Garden of Eden, the devil said, eat, and Eve ate that, and Adam also ate that. In one temptation, they failed.

And that is, again, in second Adam, the devil tempted Jesus in three times in the wilderness. And in three times, Jesus used scripture, and he overcame the devil.

So Adam fell in one temptation, but Christ overcame the devil in three temptations. And again, it was already promised, the defeat of the devil in Genesis 3.15.

It says, And I will put enmity between you and the woman, and between your offspring and hers. He will crush your head, and you will strike his heel.

So this, the seed of the woman, that is Jesus, crossed the head of the serpent on the cross. Satan would have power over Jesus if Jesus had committed sin.

[11 : 51] But we know that Jesus did not commit sin, and he was unable to commit sin. So Satan was defeated by Jesus.

And Satan's temptation did not cease in wilderness. Satan's temptation continues all the way through the cross. He tempted Jesus to the utmost level, inflicting horrible suffering on the cross. Yet, Christ remained faithful to God, even unto the death, despite he was forsaken by his own father.

The devil persuaded the first Adam to rebel against God. The devil was successful to lead Adam into the rebellion, but he failed to deceive the last Adam, the Christ.

In this way, through death, Christ defeated the devil as the last Adam. And Paul says that Jesus, in Colossians 2.15, Jesus disarmed the rulers and authorities, referring to Satan and his power, and put them to open shame by triumphing over them in him.

[13:11] So one man brought death in the world. Similarly, by another man, death is crushed and defeated. And again, Romans 5.19, For just as through the disobedience of one man, the many were made sinners, so also through the obedience of one man, the many will be made righteous.

So the destruction of the devil. And the second is, the deliverance from the fear of death. We know that death is a curse of God because of fall.

God never introduced death. Death was chosen, deliberately chosen by man. After the fall, man is born to die.

As I have said earlier, the fall not only brought physical death, it brought spiritual death and eternal death. By nature, man is all aware about the physical death.

Man, they don't, physical man, natural man, they are only aware about the physical death. They are not aware of spiritual death and eternal death.

[14:29] The life enslaved by Satan, instead of being filled with joy of living here and hereafter, are dominated and doomed by the fear of death.

And this enslavement is lifelong. God made man for fellowship, but because they chose death, they live under the shadow of death.

And that is lifelong. We don't want to talk about death. We don't want to think about death. It is a horrible tyranny.

Years ago, in America, people were asked about their most fearful things in their lives. And some say giant spider.

Others say snake, a snake, and so on. And this survey showed that the most fearful thing in human life was public speaking.

[15:34] And the second was the fear of death. The fear of public speaking can be minimized, if not overcome, by constant practices.

Or if you don't speak, if you don't speak in public, you will never experience this fear. But there is no way out to the second one.

Everyone is under the fear of death. Neither this fear can be minimized, nor overcome by the worldly means. Everyone must undergo this horrible experience.

Notice we must face death alone. There won't be your father, there won't be your mother, there won't be your sister or brother to accompany you.

It would be the first and last experience which we all will face. But thank be to Christ, our Savior, who has defeated the devil and delivered from the fear of death.

[16:42] There is no reign of the fear of death in believer's life, since the devil that holds the power of death has been crossed on the cross.

Death has been swallowed up in victory, dear friends. This final enemy has been conquered by Christ. We are therefore not under the fear of death, but we have peace with God.

We fear death and wrath because once we, God was our enemy, but now we have peace with God because of the blood of Christ.

God is no more angry and wrathful, but he is now our merciful Father. We have assurance of eternal life since Christ died to nullify death.

One Christian said that man will have absolute peace if he knows his destiny. And the destiny he made is the life after death.

[17:49] We have peace because we know our destiny, don't we? Brothers and sisters, let the fear of death be swallowed up by the absolute assurance of salvation.

We have indwelling sins, we have frail, we have many problems, but Christ had triumphed over death and the devil on our behalf.

The assurance of salvation depends on what Christ had accomplished on the cross, not what good we have or what we have done. Trust in Christ continually.

John Owen, the greatest, one of the greatest English theologian, expressed his last word in a marvelous way. It was when Owen's book, The Glory of Christ, was in process of being published.

Owen's friend, called namely Pine, was looking after the printing of this book, visited him, and assured him that the plan were proceeding well for the publication.

[18 : 59] Owen's response absolutely amazed him. And Owen was the greatest theologian. He wrote many volumes, and his last book was called Glory of Christ.

That book is absolutely wonderful. And Owen's replied like this, I am glad to hear it, but O Brother Pine, the long wished for day is come at last, in which I shall see the glory in another manner than I have ever done or was capable of doing in the world.

Owen was known in this book, he has revealed the glory of Christ, but he is saying that he is going to see the glory in another manner, and that is through his death.

He had no fear of death at all. Instead, he rejoiced in his death, saying that he was entering into the most glorious presence.

If you are new here tonight, may I tell you that there is a solution to be delivered from the fear of death and death itself. Christ can set you free from the fear of death by giving you an absolute joy, absolute hope of eternal life.

[20 : 32] As a result, death becomes the doorway to heaven to those who are united with Christ. We'll close our eyes on this earth, but immediately open in the presence of our Lord Jesus Christ.

And indeed, for believers, death is a blessing. As the psalmist declares in Psalm 116, verse 15, precious in the sight of the Lord is the death of his faithful servant.

Finally, we see the dedicated high priest. priest. For this reason, Jesus had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

Jesus, we know, was not a descendant of Aaron. Aaron was a priestly, Aaron was a first priest, and all his descendants will be priests for God.

But we know Jesus was the descendant of Judah. He was not the descendant of Aaron. However, God made him the high priest after the order of Melchizedek, and he is called a merciful and faithful high priest in service to God.

[22 : 10] He is merciful because through his own suffering and death and trial, he can sympathize with his people, and he is faithful because he endured to the end without flattering.

So he finished his mission for man's salvation by going to the horrible cross willingly. He remained faithful till his last breath.

His high priesthood would have been possible, would not have been possible if he hadn't become like one of us. He was made like his people in every way in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of his people.

The Greek verb used for atonement in verse 17 means to cover. And you know, on the day of atonement, once a year, the high priest enters into the holy of holies and sprinkle the blood of a blameless animal on the mercy seat upon which the God of Israel appears in the cloud to meet his people.

And you know, there were two tablets of God's law, that is the ten commandments inside the ark of the covenant. And the sprinkling of the blood on the mercy seat symbolically represents the covering of guilt, guilt which was the consequence of breaking God's law.

[23 : 54] So people have broken the God's law, God's ten commandments. All the law is summarized in ten commandments. So they have broken the law and when the priest sprinkles blood, that means blood covers the guilt.

So God doesn't see. That is how it is in the book of Leviticus. It is the guilt covering. The blood covers the guilt.

God's God's God's God's being propitiated.

That averse, the wrath of God, yet not permanently. And the Old Testament ceremonial law is a shadow of which Christ is the reality.

It is a shadow that awaits its fulfillment in Christ, who is the perfect sacrifice and the high priest. For this reason, Christ as the high priest is said to have entered into a holy of holies and covered the mercy seat by his own sinless blood, which appease God thoroughly once for all.

[25 : 09] Christ is the perfect sacrifice and Christ is the high priest, went into the holy of holies and offered himself and appeased God thoroughly once for all.

Christ did not enter into earthly temple, but heaven itself. And we know that, again, author of Hebrews makes explicit that the earthly thing is a shadow and the reality is in heaven.

So Mosaic law and the ark and the temple are all shadows of the reality which is in heaven.

And Hebrews chapter 8 verse 5 says like this, the priest served as a sanctuary that is a copy and shadow of what is in heaven.

This is why Moses was warned when he was about to build a tabernacle, see to it that you make everything according to the pattern shown on the mountain.

[26 : 15] This proves that the real sanctuary is in heaven and where Christ entered. And we know that Jesus did not enter into the holy of holies of Herod's temple.

When Jesus went on earth, there was a temple called Herod's temple. He did not enter into the holy of holies of Herod's temple, but according to the author, he entered not in the man-made sanctuary that was only a shadow or a copy of the true one, but rather he entered heaven itself. He entered into the true sanctuary. Now to appease God for us in God's presence. Notice the word for us.

He did not go for himself because he was sinless, but he went for us in God's presence. And this is why it says Christ is our representative who appears before God for us, not for himself, but for us who need reconciliation with God.

Christ doesn't need reconciliation. We need reconciliation because God had become our enemy. That's why Christ, as a high priest and as a sacrifice, went there to reconcile God and man.

[27 : 45] And in the Old Testament, you know that the high priest represented the twelve tribes of Israel. And in his garment, the twelve tribes, the names of twelve tribes were engraved.

And when the high priest enters to the holy of holies and presents before God, he symbolically brings all the twelve tribes.

That means all Israel he brings because the high priest represents the people of Israel. Let me tell you a very interesting thing.

So we have looked at Jesus is the high priest who continually represents us at the right hand of the father. What does Jesus have with him that represents us before God?

Like the high priest in the Old Testament, he had twelve engraved names of the twelve tribes. So what does Jesus have with him that represents us?

[28 : 54] he has his own body that identifies his people. He is at the right hand of the father and he identifies you in his body because he shares our humanity and that is the great mystery, that is the great theme of the epistle to the Hebrews.

You and I, the father God sees you and I in Jesus because he took humanity, he identifies us, he recognizes us in Jesus because we are united with Christ.

And that's why the author said Jesus had to be made like his brothers in every way in order that he might become a merciful and faithful high priest in service to God.

Interestingly, it has been proven that the Garden of Eden was the first temple of God. Some clear evidences are the entrance to the temple and the Garden of Eden are the east side and there were two cherubims placed at the entrance of the garden and you see two cherubims on the ark in the Holy of Holies.

And we have only looked at because of sin, the entrance of Garden of Eden was blocked by those terrifying cherubims. But when Christ entered, as I said, that's a copy and the reality is in heaven, there were two cherubims and in reality, if that is the reality, then there would be everything in heaven too.

[30 : 41] So when Christ entered to the Holy of Holies, those cherubims, they did not touch Christ because Christ was sinless.

And that's the reason why the cherubims were, symbolically speaking, those were pushed backward and the glory of God was brought forward and that's how reconciliation took place.

Because of Jesus' blood, that reconciliation took place. And the wall of enmity between man and God has been permanently broken.

And he is, in this chapter, it is presented that Jesus is the captain of our salvation who went ahead of us, breaking the entire barrier and he cleared up all the way.

He went ahead of us, he cleared the cherubims, he cleared everything, and he opened the way to salvation. And this is the reason why Christ died on the cross and the temple, when Christ died on the cross, the temple's curtain was torn apart from top to bottom so the access was provided by Christ.

[32 : 05] So Christ is a bridge builder. he built a bridge over the great galls caused by sin between God and man. Not only that Christ is leading us back to the, scholar would say that we are being

laid back to the Garden of Eden, since the barrier, because of sin, were removed and the path has been clear, and scholar would say the long closed Garden of Eden was reopened by the person and the work of Christ, because the Garden of Eden symbolizes the heaven itself.

So the main reason, as I have entitled, the reason Christ suffered and died on the cross is to bring many sons and daughters to glory.

As verse 10 says, 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.

Just briefly, who are the children? The children are those whom Father gave to the Son. In the eternal, eternity past, the Father gave those children to the Son.

And this is explicit in John chapter 6 verse 37. Jesus said, All that the Father gives me will come to me and whoever comes to me, I will never cast out.

[33 : 47] So the children are you and me. The children are those who believe in Jesus Christ and are united with him.

And he made peace with God on behalf of his children. He defeated the devil, he crossed the death on behalf of his children.

He redeemed children from the fear of death and the second death. He represented the children before God and he is leading his children to glory as the one who goes ahead as their captain of salvation.

His children enjoy all the benefits as he earned on the cross through the suffering of death. Let me ask you tonight, are you God's child?

Are you his son or a daughter? Believe in Jesus as your personal Lord and Savior will only qualify you to be one of his children.

[35 : 03] And you will enjoy all the benefits earned on the cross. It won't be yours until you trust in him, until you are united with Christ and you only, a union would take place only through faith.

and I'm sure God takes delight in making you his precious child. You are invited to be his child and invited to enjoy divine blessing which no one can give except Christ Jesus.

So, God is leading his children to glory. Are you going to be his children? if you believe, then you receive all the privileges of Christ.

Let us now sing. Let us now sing.