



Does Jesus Care?

Hebrews 2:10-18

I failed, Ventura! Well, I know you're going to be completely understanding of this, but here's the scenario: I thought I could bite off more than I could chew. I wanted to preach Hebrews 2:10-18, and as I dove into writing this sermon, I had to stop at verse 13! So, next week, I'll Lord-willing preach verses 14-18. So, today, the message is "Does Jesus Care," part 1. Next week, we'll further expand this! This is actually quite exciting to me. Before we read, though, let me ask you a question.

Have you ever felt special because you knew someone important? Why do we feel that way? As a child, I remember looking up to my second sister because she was beautiful and popular. By the way, I wasn't popular. I wasn't the kid who was picked on, but I definitely didn't sit with the cool kids either. I was the in-betweener. But my sister, well, she was on the pompon squad. She dated a football player. She was popular. So, if I was around her with her friends, I felt special. I was Shelby's brother. And, I was perfectly ok with being Shelby's brother.

We can tend to find our value simply in being associated with someone else. I may meet someone and in the course of the conversation, I'm feeling awkward, and so I say, 'I know so-and-so.'" We go to the doctor and then we name-drop that we know another doctor (as though the doctor should give us special attention because we know so-and-so). In our minds, associations inherently matter.

We understand that certain associations can define us. I'm married and so, by biblical definition, I have a wife and we are one. I have children, therefore I am a father. Associations matter and even change the call on my life. But there are certain associations that affect me whether I do anything or not. For example, I am a natural born citizen of the U.S.A. That means I have received certain rights and privileges at birth. I didn't do anything to obtain them, and I'm grateful for them.

So, we understand that associations matter. But there's one association that matters most: your association with Jesus. Are you associated with Jesus? If you're not, you're missing the most glorious and tremendous of all blessings. All relationships in the entire world point to the superior relationship with Jesus Christ. Marriage points to Jesus. Family points to Jesus. Work points to Jesus. Friendships point to Jesus. Think of all the blessings and benefits of any type of relationship, combine it all, and it still fails to give what only Jesus can give.

Listen, if you can be excited that you know a certain human being who has inherent weaknesses and will die in a couple decades, don't you think your respect should increase all the more to know Jesus? Now, maybe you agree that your relationship with Jesus is important, but maybe you don't see how being associated with him is all that important.

Think back to my scenario with my sister. Yes, she was beautiful. She was popular. She knew the in-crowd in high school. But I wasn't in High School. I was in a completely different school. Others did not know popular Shelby Durey. They only knew me – average Timothy. What did Shelby's popularity have to do with my daily life? Not much.

Is that how Jesus is to our life? Sometimes that's how we treat Jesus in our everyday experience. Jesus is in Heaven. We're on this earth. How does Jesus really apply to my life? Then you hear sermons on Hebrews 1, and all you hear is how Superior Jesus is, and you think, "Yep. He's so high and exalted. He's superior. And I'm way down here."

While we may not think of these thoughts specifically, we can entertain similar thoughts when we go through seasons of suffering and pain. But then here in Hebrews 2, the author highlights how a relationship with the Superior Savior is the ultimate association. Jesus isn't just *way up there*. Jesus isn't aloof to your life and your suffering and pain. If you are a Christian, you're connected to the One who fulfills your longings and gives you all that God intended for humans to have.

While we're tempted to let our circumstances and pain to judge God, Hebrews 2 says that we need to let Jesus and his circumstances train our thinking. In being associated with him, we possess more than we could ever dream. With that in mind, let's read Hebrews 2, and I'll begin reading in verse 10:

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. That is why he is not ashamed to call them brothers, ¹² saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." ¹³ And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." 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. 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."

Does Jesus care? Absolutely. And we know he cares for us today because of the good news of Jesus' death. If you remember last week's sermon, the author of Hebrews highlights Jesus' death twice in verse 9 as what actually purchased our victory. This doesn't negate the importance of Jesus' resurrection and ascension into Heaven, but the writer of Hebrews is highlighting that glory could only be had through suffering. So, we discover that we see the glory and love of God most clearly through Jesus' death.

Do you grasp this? My dad has said in the past that there are times when even Christians can say something like, "I know Jesus died for me, but what has he done for me lately?" Have you ever felt that

¹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:10–18.

way? We have forgotten what Jesus' death means for the right now. And this is the mindset that the author of Hebrews addresses. Jesus does care for you right now. Look at his death. His death isn't something that only took place in the past and only has encouragement for your future. But his death affects the past, present and future because Jesus and his death are connected to you. If you're a Christian, you're associated with *him*. Therefore, all the blessings that his death brings are *yours!*

While you feel you can't make it through the suffering and the pain, Jesus' suffering promises that you can endure your suffering, Christian, and you will make it to a glorious inheritance! Therefore, to borrow from one hymn writer, I think the big idea of this passage is that **Our connection with Jesus, because of his suffering, grants us strength for today and bright hope for tomorrow.**

So, **how does Jesus' suffering give us eternal hope?** The author of Hebrews gives us six blessings that are given because of Jesus' suffering. Yes, six! And, actually, I'm going to only focus on the first two. These two form a bedrock for our confidence and hope in our daily lives. The first point is that through Jesus' death,

1. He was made perfect through suffering (v. 10).

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."²

As you begin reading, you could think that the "he" here is referring to Jesus. However, as you read on in the sentence, you quickly realize that this isn't Jesus. Jesus is the founder of salvation. So, who is the "he." The "he" is God the Father. He is the Creator of All. In chapter 1, the author says that God is the One who created all things through the Son. Here, the author says that all things have their existence by God and their existence is to be for his glory. That's what it means to say "for whom and by whom."

Now, if God created humans to know eternal glory with God, and if we humans have rebelled against God, then we understand why God must bring people to that God. God is the One who must draw people to himself. This verse is full of many, many points, but I hope that I'll comment on different pieces as we move along. At this point; however, let me focus on the main point of this sentence: It was fitting that the Father should make the founder of salvation perfect through suffering.

It was fitting? What does that mean? The Greek word here can carry the idea of morality involved. It's not merely that it could potentially be a good idea, but that the action fits with the character of God himself. And because God's character is the definer of all things, then God must act with his character.

The author of Hebrews reveals that Jesus' suffering was an absolute necessity. As one commentator notes, "**If all things are not only *by* but also *for* God, it is inconceivable, and it would be in the highest degree unfitting, that he should allow everything to lapse away from himself into a state of lostness and ruin instead of sovereignly taking action to bring about the rehabilitation of all things**" (P.E. Hughes, p. 98). God created all for his glory, and he's not going to let rebellion keep him from his purposes. The Hebrew Christians could think Nero can wipe away God's plan, but Nero is a piece of space dust in the universe of God's sovereignty. We too can tend to think that all is lost because we are going through seasons of pain, but since God created all things for his glory, then you ought to take hope in him.

² *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:10.

But there's more to this phrase. It's not only fitting for God to bring people to glory, but we see that it is fitting for God to bring to glory in a *specific way*: by making the founder of their salvation perfect through suffering. How can humans be saved? How can humans be restored and reconciled with God? We're sinful. We're unclean. An early church leader named Athanasius once wrote of these verses, answering that question by saying that the only way that humans can be saved is "by the coming of him who himself is the very Image of God, our Saviour Jesus Christ[.] Men could not have achieved this, for they have been made only according to the Image; nor could angels, for they are not the images of God. And so **the Word of God came in his own person, so that, as himself the Image of the Father, he might create man anew according to the Image**" (as quot. in P.E. Hughes, p. 99).

The only way to save humanity that would maximally express God's glory and bring humans to glory was for God to take on flesh and suffer. You see, rescuing us from sin had to *cost*. There had to be action in order to rescue. And here we see the greatest cost! Jesus stooped to become man. He couldn't just *say* that he was the founder of salvation. He had to act rightly as the founder of salvation. This is further emphasized by the word "perfect" in this text. This could be jolting to us as we read it because we might be tempted to think that Jesus was at one point morally imperfect. But this word doesn't have to speak to sin. It can mean to succeed fully, finish or fulfill. This, I believe, fits the context. Jesus is the Savior of the world, and as a result, he had to act in a certain way and fulfill certain requirements in order to save people. Jesus himself taught this. In Luke 9, he said, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."³ Do you remember at his baptism, Jesus said that "it is fitting for us to fulfill all righteousness."⁴

So, Jesus wasn't imperfect morally and then became morally perfect. This doesn't teach Mormon-like beliefs nor does it imply that we too can become morally perfect in this life. The emphasis of the author is that we needed salvation. We were created to be restored with God. We, as humans (as we learned last week), were created to rule with God in a kingdom to come – and only Jesus, God in the flesh, could save us. Jesus has done it and he did it in the *only* way that we could be saved. Through suffering.

By the way, what was the suffering that the author is primarily talking about? It's the suffering of his death. This, I believe, is the point as we read along here, but also if you look at verse 9, the suffering of death is emphasized twice, and then in verse 10, we have the word "For" which means verse 9 and 10 are related.

Now we see that Jesus' incarnation and his suffering of death brought many sons to glory! So, how do we have hope today because of Jesus' suffering? Jesus suffering was absolutely perfect. Therefore, he really is the real Savior! Or, as the author writes: Jesus is the founder of salvation. This word has certain nuances to it that elevate the idea of being a hero. This word was used of a hero of a city who founded a city and was its guardian. While there are other ideas to this word, the general sense was a military or political one. This fits with what we were studying last week. Jesus, through his death, declared *good news*. He brought victory. He took our death and gives people life! Therefore, he's the *founder* of salvation. And, by the way, this salvation includes all of his Kingdom – our forgiveness, our entrance into his Kingdom, the promise that we will reign, and so much more! This is what Jesus gives. He's the founder. This word also indicates that as the founder, he's the pioneer. He's the first, and we follow

³ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Lk 9:22.

⁴ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Mt 3:15.

him! So, Jesus is the premier One. He's the hero, and as the hero pioneer who is the founder of salvation, we are connected with him and follow in his steps.

This affects us today! If we're suffering, we also know that our Founder suffered. And his suffering brought life. What do we have to expect? Glory! Do you want a Savior who can only save you somewhat? Do you want a Savior who can rescue you mostly, but not in all scenarios? Do you want a Savior who gets you about 30 feet from God and then you have to jump? No! That's still hopeless. Jesus' death made him the absolutely *perfect Savior*. Therefore, Christian, you are restored with God right now! He can't love you any more or less. He loves you perfectly because the perfect Savior! But there's another point that we have in this verse that is further reiterated in verses 11-13.

2. He brought people into God's family (vv. 11-13).

Verses 11-13 say: ¹¹For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, ¹²saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." ¹³And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." ⁵

Verse 10 says that God is bringing sons to glory. This actually should be astounding to us. As a part of the salvation of God, he doesn't merely want a kingdom of reigning kings, over which he will rule. God wants a relationship with his creation that is close. He wants sons and daughters.

Hold on a second. Does God need sons and daughters? No. The Bible says that he has no needs. And yet, somehow, God wants sons and daughters. Now, if you're really pessimistic, you could say, "He just wants sons and daughters to enslave them or make them miserable." Or, if you're going through painful circumstances, you could think, "Who cares that I'm his daughter!"

But when we look at the wording here in these verses, we see that God showers people with his love. And it's here that we see the beauty of being associated with God. We're not just children of human beings. We're children of God! But this needs to be clarified. There are many times we hear people in this world say that we're all children of God. They say that because we're human being created by God, we're children of God. But the Bible doesn't teach that. First John 3:10 says, "¹⁰By this it is evident who are the children of God, and who are the children of the devil. . ."⁶ This is how the Scripture speaks. There are those who are children of wrath and those who are children of God.

And the only way you can become a child is through the Superior Son, Jesus. This is brought out in verse 11. Jesus is the one who causes people to be children of God. The word "sanctify" in the Bible can refer to a process of growing in holiness. And other times, the word simply means to be "set apart" to God. Through Jesus' suffering, he sets people apart to God for God's purposes. And what's God's purposes? We've already read some of those purposes: to reign, to be children of God, to experience forgiveness, to know God, to have eternal life and joy with the Lord.

Now here, the author of Hebrews highlights the closeness of our association with Jesus (and with the Father). Here we see the astounding love of God. First, we're associated with Jesus in a common humanity. We're told that we all have the same source. The Greek actually is more clearly translated in

⁵ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:11–13.

⁶ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 1 Jn 3:10.

the King James, in saying that we are “all of one.” The idea, I believe, is that we share a common humanity.

Think again of the Isaiah throne-room experience. Creatures over the throne cover their creatureliness: their eyes and their feet. Isaiah wants to cower. He pronounces woe on himself, and that’s understandable. If a non-living temple floor shakes, how much more should humans! Do you remember when Moses wanted to see God, and God said that he couldn’t see him a live? What right does a human have in the presence of God? We deserve to die. So, it would make sense that we would have similar feelings about our humanity in the presence of God. Who are we that we can come into the presence of God? And yet, Jesus wasn’t in Heaven saying to the Father, “Do I have to go there? Do I need to do this? But they’re so *human!*” I would say that. Wouldn’t you? Why give up Heaven’s glories? But here, under the inspiration of the Spirit of God, we read that Jesus came to this earth, in the flesh, thus sharing a common humanity. And, as a result, **he’s not ashamed to call us brothers**. In other words, he’s not ashamed to call us family.

By the way, this isn’t saying that because Jesus shared in human flesh that every human is now a child of God. The point was already made that there are those whom Jesus has set apart. And, as set apart ones, Jesus shares our flesh and then he isn’t ashamed to call us brothers. Have you ever had a situation where you were ashamed to be associated with someone? You’ve thought to yourself, “I wish they would dress better or that they wouldn’t talk that way.” Or, maybe it was more significant. When I was in high school, I had a cousin murder another man. I lived in a town of 7,000 people, and the last name Durey isn’t common. When I went to work and someone said, “You’re related?!” I wanted to say, “I’m *not* like him!” I wanted to distance myself from that relationship.

Why wouldn’t Jesus want to distance himself from us? We rebelled against the glorious God. We delight in sin. We justify lying, pride, selfishness. We embrace things that will kill us and we laugh it off or say it’s no big deal. If I were Jesus, I’d want to be ashamed of me. But Jesus isn’t ashamed of me! And if you’re a Christian, he’s not ashamed of you. And not only that, he announces that not only does he know you, he declares that you’re a member of his family! You’re his brothers and sisters!

Our Hero, our Pioneer, has brought us into God’s Kingdom and his family! Are we protected? Are we loved? We need to hear this. Throughout the ages, Christians have suffered, but they have known that God protects them and vindicates them completely. God’s children are dearly loved. Now, as God’s children, there are privileges given to them.

Two different passages are referenced here. The first is from Psalm 22. This psalm is used elsewhere in the Bible as a prophetic reference to Jesus’ suffering. But this verse comes after phrases referencing Jesus’ death – indicating that this verse speaks of Jesus after his resurrection. Now, after his death, and in his resurrected state, he declares to his brothers and sisters of his glory! In the midst of the congregation of believers, he sings God’s praises.

You know, at the beginning of this message, I gave an illustration regarding my sister. And, I stated that because she was in high school, and I was in middle school, she really couldn’t help me practically. That family illustration doesn’t work with God’s family, though. The implication is that Jesus is in the center of his followers. In his resurrected state, he will never leave us nor forsake us. The Holy Spirit dwells within us and the presence of Christ is always with us. Do you believe that? What does it matter that we’re connected with Jesus? He’s with us always. But not only is he with us, **he fuels our worship of God**.

When we feel like giving up and giving in, know Jesus is praising the Father and calling you to grow in your knowledge of the Lord. Jesus is singing. By the way, this verse elevates singing, doesn't it? If Jesus sings, so should we! Worshipping God through song is important. And, we need to sing to the Lord. We need to praise him with our voices. The more we learn of God, the more we will praise him.

But as I think about Jesus singing with us and leading us to praise God, I get a mental image. Hopefully you find this encouraging as well. When you were a child, did you ever get scared? When you're scared in your bed, you either want to go to your parents bed or your brother or sisters bed. Or, maybe they'll come to you. Imagine life circumstances are scary. Whether you're facing what the Hebrew Christians were facing with suffering or maybe you're just scared by temptations you're facing. Either way, you're like a little child lying in bed scared. You call out for help and your older brother, Jesus, comes to the room. As he sits by your side, he starts to sing to you to calm you down. He sings songs of how good our Father is and how our Father will protect us.

You're still scared. So then Jesus tells you of a story that you often remember. It's the story of your adoption into the family. But Jesus says something that you might not have thought of. Jesus says, "Do you realize that in my whole life on earth, I had to trust God? And, did you know that when I was facing death, I had to face the greatest fear of all?"

Through tears you respond, "You did?"

"Yes," Jesus says, "dying on the cross wasn't something easy to do. I had to face the Father's wrath. But as I trusted the Father, he gave me the strength, and I endured the cross and even on the cross I committed myself to him. And you know what?"

"What?" you say.

"Our Father was faithful! My death bought your rescue and it also bought the rescue of creation. God rescued you (and so many others) through my suffering, and I also am exalted to the highest place as a result of my suffering. Since our Father did that for me, know that he's going to have greater blessing in store for you."

Jesus had to trust the Father. **He empathizes with us.** This is what it means when the author quotes from Isaiah 8 and it says "I will put my trust in him." In the context, Isaiah saw no real signs of godliness and he says that he will trust the Lord despite the difficulty. But the author here says it's prophetic of Jesus. In the midst of opposition from Israel, Jesus trusted the Lord that what he was doing was leading to salvation – even though the people were absolutely opposed to him. And because Jesus trusted the Father, now all who are sanctified by Jesus can trust the Father as well.

That's the next verse. It's in the same chapter. It's actually the next line. Again, contextually, Isaiah is saying this of himself and also his two sons. This verse goes on to say that the names of Isaiah's sons and he himself are a message to Israel. Isaiah means Yahweh is salvation. Maher-shalal-hash-baz means "the prey hastes" and that means that Israel's enemies will be removed. Shear-jashub means "a remnant shall return." Isaiah stands by his sons and he knows these names are for no reason. All enemies of God's people will be removed and a remnant will return. Why? Because Yahweh is salvation.

So, the author of Hebrews has revealed to us that Jesus is Yahweh, and he's the founder of our salvation. As a result, in the midst of this pain-filled world where there are many who are enemies of Christ, a remnant still will return to God. And, that remnant will grow in trusting the Father as Jesus perfectly trusted the Father and obeyed him.

Pastor R. Kent Hughes writes, **“These words, applied to Christ, are a sublime statement of confidence. It is as if he places his arms around the sons and daughters of the suffering church and says, ‘Behold, I and the children God has given me’ (v. 13) – ‘The fact that I have family-brothers and sisters- is a prophecy of the future. This blessed remnant will survive the onslaught, whatever comes.”**

So, being a part of God’s family as God’s children, we find solidarity with Christ. **Being associated with Jesus, we have God as our Father. We also have a Savior who sings over us to bolster our trust in God. And we also have a Savior who empathizes with our weakness. In all of this, he impels us to keep trusting and following our good God.** Jesus does care! He cares so much that he’s connected himself with you. He’s your brother.

The One who is the center of the Good News, came to this world and took the punishment that you deserved and he took away the curse on humanity and the whole world. And now, he has declared good news to you! If you’ve trusted Jesus, you’re alive in God. You’re reconciled with him. And now, even though you may be experiencing suffering, your Savior is singing praise to God and leading you to worship him and trust him. God is faithful! Jesus and his death prove he cares!

It’s with this that we even move into our communion time this morning.

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