

The Hope of the World to Come

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[0 : 00] Okay, we're going to turn to our Bibles and to our reading for this morning, which you'll find in the New Testament in the book of Hebrews. If you have a church Bible, one of the blue Bibles, it's page 1001.

We started a couple of weeks ago a study in this book, this letter. It's really a sermon, it's really a written sermon, a word of exhortation, that's what the writer says at the end.

A word written to a church full of Christians who were facing struggle, pressures, crisis. To encourage them, exhort them in their faith to endure and to endure to the end.

And we already looked at chapter 1 where we read of God's great revelation of the Lord Jesus Christ in these last days to the world. To show us the ultimate revelation of God to man.

And indeed to give God's ultimate warning to the human race in the gospel of his Son. And now we pick up reading at chapter 2 and verse 5.

[1 : 08] Where he says, For it was not to angels that God subjected the world to come, of which we're speaking. It's been testified somewhere, what is man that you are mindful of him?

Or the son of man that you care for him? You made him for a little while lower than the angels. You've crowned him with glory and honor, putting everything in subjection under his feet.

Now, in putting everything in subjection to him, he's left nothing outside his control. At present, we do not yet see everything in subjection to him.

That is to man. But we see him who for a little while was made lower than the angels, namely Jesus. We see him crowned with glory and honor because of the suffering of death.

So that by the grace of God, he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, that he in bringing many sons to glory should make the founder or the, some versions say the captain.

[2 : 20] I prefer the champion. Should make the champion of their salvation perfect through suffering. For he who sanctifies, who sets apart, and those who are sanctified all have one origin, literally are all of one.

And that's why he is not ashamed to call them brothers. Saying, I will tell of your name to my brothers in the midst of the congregation. I will sing your praise. And again, I will put my trust in him. And again, behold, I am the children God has given me. 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. And deliver those who through fear of death were subject to lifelong slavery.

For surely, it's not angels that he helps, but he helps the offspring of Abraham. 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.

[3 : 41] For because he himself was tested when he suffered. The ESV doesn't read this very well here.

It's not that he was suffering temptation. It's that he was tested or tempted greatly through what he suffered. Because he himself was tested greatly through what he suffered.

He is able to help those who are being tempted or tested. Amen. May God bless to us his word.

Well, turn with me, if you would, to Hebrews chapter 2. Hebrews chapter 2. Where these verses this morning tell us all about the hope for the world to come.

It's very easy, I think, to be pessimistic about this world. And certainly at the moment our news is bombarding us with pessimism. About politics. About economics. About the nature.

[4 : 48] The world of nature. And climate change. Emergencies and so on. Never off the agenda. Of course, there's a lot of anger around. Anger directed at people. People are the problem.

Other people, of course. Never me. Other people are the problem. But I read a piece this week about the danger of imminent population collapse in the world.

Because worldwide, the reproductive age population, the age of 15 to 40 year olds, is falling rapidly in every single continent. Except Africa. Did you know that? I didn't.

And the age of the under 15s, the number of under 15s in the world, is declining even more so. So there's great fear, pessimism about an increasingly elderly population with fewer and fewer workers to support them.

And that's a real crisis. On the other hand, I read something else. That was saying that because of climate change, emergency, and all the rest of it, drastic population reduction is the answer to the crisis of overpopulation.

[5 : 50] So there's all sorts of contradictory reasons to be very pessimistic at the moment. On the other hand, there are optimists, of course, who point out, for example, that if you look at absolute poverty the world over, it has been reduced by over a half, perhaps even three quarters, depending on the measure, just within the last three decades.

That's a pretty impressive figure, isn't it? And they point to technology and the vast potential that there is to continue to transform human life for the better.

But whether you're an optimist or a pessimist, these vocal protagonists of these things, they see the real solutions that our world needs, one way or another, as being found in this world.

In the ingenuity and the actions of human beings. Of course, human beings do have great responsibilities for this world and great capabilities to shape this world, either for good or for evil.

But here's a stubborn fact, friends. The grave is no respecter of persons. And both optimists and pessimists will, in the end, go the way of all flesh. And their life in this world will come to an end.

[7 : 07] And the solution to the ultimate problems of this world, the bondage to decay and to death that entraps every single human being, it cannot and it will not ever be found in this world.

Nor will it be found either with the spaceships of Elon Musk or Richard Branson taking us to some other planet. They won't be found anywhere in this entire cosmos. Of course, Christians know that.

And we know that, in fact, this world is coming to an end. And we're living in the last days of this present world as we know it. That's the clear teaching of the whole Bible, the teaching of Jesus.

However old this universe may be, and the scientists will tell us it's billions of years old, that the Bible's interest is in human history. And it tells us plainly that the former days of human history are coming to an end with the coming of Jesus Christ, the Son of God, into this world.

He has come to reveal the ultimate and final word of God for our world. We saw it in Hebrews 1 verse 1. In the past, God spoke in many different ways by the prophets, but in these last days, he has spoken to us by his Son.

[8 : 24] An ultimate word, a final word, and an ultimate warning, therefore. The whole world as we know it is going to be shaken to its core so that everything that has been made will be removed.

In order that, as chapter 12 puts it, the things that cannot be shaken will remain. That is the unshakable, everlasting kingdom of our Lord Jesus Christ, whose throne and rule, as we saw last time in chapter 1, is forever and ever, chapter 1 verse 8.

While this present world will perish, verse 11 of chapter 1, Jesus Christ is the same. His years and his kingdom will have no end. In a glorious new creation, in the kingdom of everlasting, permanent righteousness and peace and perfection.

That is what salvation means, according to the Christian gospel. Nothing less than that. That's what the return of Christ will mean, as we read in chapter 9, as we'll come to it, when Jesus appears a second time to save, to bring salvation at last to all those who are eagerly awaiting him.

Salvation. Salvation. Salvation. The answer to every need of this present world, to every need, every desire of every human being. That is not going to be found, friends, anywhere ever within this dying universe.

[9 : 50] Salvation is all about the world to come. Look at chapter 2 verse 5. The first verse of our passage today. It's the world to come of which we're speaking, he says.

Referring back to the end of chapter 1 and all these great visions of glory. But really, he means the whole focus of what he's speaking about through this letter, this salvation, is the world to come.

Set your minds and your hearts there. That's your home. And it's there alone that you will find the rest and the peace and the fulfillment that you long for, that God has created you for.

Not ever in this world. So keep looking forward. Don't drift back. Salvation can't be yours if you drift back and find peace with this world.

Only if you persevere and endure to that world to come. That's the warning we saw last time at the very beginning. The first paragraph of chapter 2.

[10:52] Don't drift back from the gospel of glorious hope that lies ahead. If you do that, he says in verse 3, you're neglecting such a great salvation and in danger of losing it.

Why does he give such a stark warning? Well, of course, because it's very hard, isn't it, to live in this world. Surrounded by all the tangible and apparently solid realities of this world.

But to live for a world as yet unseen. And not yet possessed. It's hard. And especially so if you're facing many battles, many struggles.

Opposition. Persecution from the culture around you. As these Christians that he's writing to first almost certainly were. Well, we understand that, don't we? We might not be facing persecution like that in our world.

In our lives. Stark suffering. But the Christian life is never easy. There are great temptations all the time, aren't there? To throw in the towel. To find a way of peace with this world.

[11:54] To find a way of peace with your own worldly desires. It's very strong, isn't it? It certainly is for me. And Hebrews was written for all Christians.

Including us. Because we are all a pilgrim people in this world. We're still a people in the wilderness. We're not yet fully home. Palmer Robertson puts it so well.

We're in a place of deliverance. But also a place still of danger. And friends, here's the truth. That is the way it will be right until the very end of your life of faith and of mine.

I'm sure many of you have read John Bunyan's great allegory of the Christian life. The Pilgrim's Progress. If you haven't, you really ought to. Let me encourage you to. But do you remember what the very last line of that great story is?

Here it is. Then I saw that there was a way to hell even from the gates of heaven. A stark warning.

[12:56] The last line of the Pilgrim's Progress. And that's why Hebrews gives us throughout its chapter a word of exhortation. As he says at the end. To persevering faith.

To endurance. To the end. Because Jesus himself said, It's those who endure to the end who will be saved. And Hebrews exhorts us with words both of encouragement but also of warning.

Because we need both, don't we? He wants to perturb the comfortable. With real and necessary warnings. We all need that. Of course he also wants to comfort the perturbed.

Because we need that too. Especially when we're facing struggles and battles and pressures without and pressures within. Especially when we're surrounded by the world's woe.

And when we feel very keenly inside our own weakness. We need encouragement. We need hope. And so right after that powerful warning in the first paragraph there.

[13:58] He turns in the rest of chapter 2 to remind us of the great hope that we have for the world to come. If we keep looking to Jesus Christ.

Because you see it's in him and it's through him alone that we have real and living hope. And he says to us here that in Jesus we have a great revelation. And we've had a great rescue.

And we can find therefore in him great reassurance. Look at verses 5 to 9. He says we have as struggling pilgrims in this dark world.

We have in Jesus Christ a great revelation. Jesus is our hope. And he shows us this crown of life. Jesus shows us that there's hope for the future through the splendor of his heavenly coronation. Verse 9. We see Jesus crowned with glory and honor. It's the world to come that we're speaking about he says in verse 5.

[15:01] It's a heavenly world to come. But that's not a world about angels and the like. It's a world for man. It's about humanity. The world to come is for human beings.

And that's been the focus of God's story of salvation right from the very beginning. That's been God's ultimate purpose. That his purpose for creation should be fulfilled by the recreation of this fallen world into a new heaven and earth for human beings.

That's what Hebrews is all about. The world to come. The age to come as he calls it in chapter 6 verse 5. The city that's to come as he calls it in chapter 13 verse 14 I think it is.

That's what the Christian gospel is all about. The world to come. It's not about making this world a better place. Of course we want to make this world a better place.

It's not about though healing or prosperity or peace or fulfillment in this world. It's the world to come about which we're speaking.

[16:08] When we're speaking about the gospel of salvation. It's an everlasting heavenly kingdom that will never be shaken. And that's what the patriarchs like Abraham were living for from the very beginning.

They desired a heavenly country we're told in chapter 11. For he has promised them a city. A city that has eternal foundations. That's what the prophets and the psalmists were longing for and speaking about.

Psalm 93 begins this way. The Lord reigns. He's robed in majesty. Yes. The world is established. The eternal world forever.

It shall never be moved. The unshakable eternal world of God's promised kingdom. So friends let's be clear.

The real and the only answer to this world's problems. That all our human hopes and longings and so on. Are to be found there in the world to come. But what a wonderful, wonderful revelation of hope that is.

[17:11] Because he's speaking about the permanent peace. The permanent justice and beauty. Of everything that he quoted in these passages of scripture.

In the second half of chapter 1. Where wickedness is banished. Where justice reigns forever. For years without end. Where darkness is defeated. And Eden really is restored.

That's what he's picturing here. You see in verses 6 to 8. Quoting from Psalm 8. Centers on the astonishing dignity. The majesty of humanity.

The majesty of humanity. Of man crowned with glory and honor. King over creation. Everything in subjection under man's feet. Nothing left outside his control.

That's what you see, isn't it? When you go right back to the beginning. And you read Genesis chapter 2. All creation. In perfect harmony. Guided and ruled over by perfect humanity.

[18:08] In perfect power. Perfect wisdom. Perfect beauty. But of course that isn't what we see, is it?

When we look around at our world today. So to talk like that about humanity. Does that mean that the Bible is just fantasy? It's just talking nonsense?

It's unrealistic? Well actually no. Look at verse 8. The Bible is perfectly honest, isn't it? At present he says we do not see. This picture of perfect subjugation.

Of humanity. We don't see it since Genesis chapter 3. What we do see in fact. Is an awful corruption of humanity. Which is the result of the dreadful rebellion of man.

Against God. Against God's rightful place. And our rightful place in the universe. Man was created by God. Not as God. Lower than the heavenly beings.

[19:04] The angels. Higher though than all the other creatures. Because he was created to rule over all things. Under God as God's perfect image. And steward. But human beings have rebelled.

And turned the entire picture right upside down. Man now wants to be above all heavenly beings. Man wants to be his own God. In control of everything himself.

That's our world isn't it? Human autonomy rules. I decide what I do. I decide who I am. I decide what I am now. In all kinds of different ways.

Human beings you see have become their own rulers. Their own gods. And yet the paradox is that at the same time. We say that we are not the crown of creation.

We are not special. We are not made unlike animals. In the image of God. To be over all the animals. And over all the beasts. We are just like them. We are just part of the same chance. Evolutionary river of life.

[20:06] We are not special creatures. Made in God's image. So we are just. Beasts like the rest of the animal kingdom. That's a very frightening thing.

Isn't it? Because that means that we are saying. That we are just beasts. Who are in fact God. That's the story of human history. That's the world of humanity.

That we do see at present. The arrogant rule of man. Towards creation. It's not the gracious rule. Over creation. For God. It's the greedy rule of creation. For ourselves.

We see it towards one another. It's the rule of beasts. Isn't it? It's dog eat dog in the world. We see it nationally. We see it internationally. We see it individually too. Survival of the fittest.

The best. That's the world of the selfish gene. That Professor Dawkins describes. So well. And at times throughout history. When great.

[21 : 00] Human beasts of power. Have reared their head in the world. The great evil empires. Think of the ancient Assyrians. The Babylonians. Or think of the Nazis.

In more recent times. Or the Marxists. For whom genocide was always for the many. Never for the few. Think of ISIS. In our own time.

When the great beasts of humanity. Rear their head. That's where we see the rule. Of the great beast. Of human life. That has been so visibly. So violently twisted.

From God's creation. No wonder is it. That the. The Bible's imagery. Of earthly rule of man. When you read John's vision. In the book of Revelation. The Bible's image of that.

Is. The rule of the beast. The beast. And the mark of the beast. The name of the beast. The number of the beast. Nothing to do with crazy nonsense. Of Hollywood films. Perfectly straightened.

[21 : 54] Straightforward. We're told. It's the number of man. It's the identification. Of the rule of man. Rebellious. Autonomous humanity. As we know it. And that is the world. That we see. And we know.

And there's not very much hope. There is there. Nothing but despair. So we don't see that. But. Look at verse 9. We do see.

Jesus. In the face of the. The terrible. Present reality. Of the unmaning of man. Of the corruption. Of humanity. All around us.

This world. Has seen at last. To use Martin Luther's phrase. The proper man. In Jesus Christ. In his human flesh. Psalm 8.

You see. Expected. The world to come. To be subject. Not to angels. But to human beings.

Everything under his feet. Just as Psalm 110. Was quoted in chapter 1.

[22 : 52] For seeing everything. Under the feet. Of the son of God. And it is so. Already. He's saying. In the human flesh. Of Jesus Christ.

You see that. In his earthly ministry. Don't you? Read the gospels. If you've never read one. He has a man. Ruling over the beasts. In the wilderness. He has a man. Ruling over. Even the winds.

And the waves. That obey him. Ruling over all of nature. Multiplying. A few loaves. To feed 5,000. Turning water. Into wine. Ruling. Having sovereign power.

Even over sickness. And death itself. As a man. That was a cry. Wasn't it? What kind of a man. Is this? And notice here.

In verse 9. The one who. Who is the divine son. That's been talked about. All the way through.

Chapter 1. The son of God. Radiating the glory. And the light of God. He's named now. Isn't he? Emphatically.

[23 : 47] As what? A human being. Jesus. Jesus of Nazareth. And now. Already. By his resurrection. From the dead. God has begotten.

His first born. Human being. Into the heavenly world. To come. We saw that in chapter 1. Verse 6. The first born. Whom all the angels. Are bowing down to.

A man. Glorified. In the person. Of Jesus Christ. The second man. The true man. The true Adam. At last. Restoring. The image of God. But the first Adam.

Lost. By that great act of rebellion. Jesus. Is the true hope. Hope. For our humanity. He shows us. The crown of life.

That man. Was created for. Man was destined for. And is now redeemed for. In the world to come. And that's what the gospel is about. It's about the world to come.

[24 : 42] Where human beings. Raised from the dead. Will be crowned with glory. To reign forever. Darkness defeated. And Eden. Restored. That's a.

A vision of wonderful hope. Isn't it? For human beings. In a world of pessimism. Of fear. Of despair. But that. Nothing less than that.

Is what the Christian gospel. Is all about. It's about a new creation. It's about the world to come. And yes. We don't see yet. Everything. Subject to perfect human rule.

But already. It's certain. And in the resurrection of Jesus. His crowning glory. And honor. Has been seen. He has shown us. The crown of life.

And in Jesus. We have a great revelation. Of hope. He is our hope. He's the hope. For all humanity. Forever. He's the first born. Of the world to come. Apostle Paul puts it.

[25 : 40] Very similarly. In Colossians chapter 1. Where he says. For in him. In Jesus. All. The fullness of God. Was pleased to dwell. He is the first born. From the dead. And through him.

He reconciles to himself. All things. In earth or heaven. Making peace. By the blood of his cross. You see. Jesus. Is our hope. He's the first born.

Of a whole new humanity. The first. Who will share. That glorious crown. With us. With many brothers. And sisters. But you notice.

Paul said there. In Colossians. Only. Only through. A great reconciliation. By the blood of his cross. And that's exactly. What Hebrews. Is telling us here.

Look at verse. Nine. Jesus. Is crowned. With glory and honor. Because of the suffering. Of death. So that by the grace of God. He might taste death. For everyone.

[26 : 36] We can't separate. The great revelation. Of our human future. From the awful reality. Of the necessary. Great rescue. From our human past.

And that's what verses. 10 to 17. Are all about. You see. He's saying that in Jesus. We have a great rescue. He's saying. Jesus. Is our hero. Who has saved us. From the curse of death.

Jesus saves us. From the horror of the past. Through the suffering. Of his earthly crucifixion. Verse 15. That through death. He might destroy.

The one who has the power of death. That's the devil. And deliver. All those. Who through fear of death. Were subject to lifelong slavery. God hasn't just spoken.

About the glory of the world. To come and shown it to us. In the triumph of Jesus. Jesus came to lead us. To share in that glory forever. He'll share his crown with us.

[27 : 34] But you see. To do that. He must suffer the cross for us. And that's what these verses make so clear to us. That the splendor of the promised crown.

Can come only. Through the suffering. Of one who is our powerful champion. Verse 10. The founder. The captain. The champion. Of our salvation.

Let's think first of all. About this sharing of his crown. Verses 9 to 13. Major on that. You can see. He'll share his crown. With all his brothers.

With all his family. In the beginning of creation. God. God didn't just. Plan a single solitary Adam. Did he? He wanted a vast family. Of human beings.

To fill the earth. To rule over it. To flood the whole creation. With the image of God. And that's what's going to happen. In the new creation. Verse 10. Jesus came to bring many sons.

[28 : 26] To glory. For God. Because verse 11. He who sanctifies. He who sets them apart. For that holy future. And those whom he sanctifies.

They're all of one. Literally. Probably means all of one. Humanity. Might mean all of one family. But either way. The point is. He's sharing. With many. He's leading many others.

To share his glory. And that's what the. The Bible testifies to. And promises all through. Which is why he quotes here. From two places. From the Psalms. And from Isaiah. In verse 12.

Psalms 22. You know that Psalm. It begins. My God. My God. Why have you forsaken me? Jesus quoted it on the cross. But it goes on. To speak about. The Psalmist. The great king of Israel.

Rejoicing in God's victory. On his behalf. And saving him. And therefore. All his people with him. Who join in praise to God. With him. And that pattern.

[29 : 22] That prophecy. Was fulfilled. So marvelously. In the person of Jesus. And his cross. And then in verse 13. Again. It quotes from. From Isaiah. Chapter 8. Where God's prophet. Was the savior of many.

Then when he trusted God. And put his faith in God. In the face of great opposition. And great danger. From enemies. And God delivered him. And all his children.

All of the people. Who stood with him. It echoes Jesus' prayer. In John chapter 17. Where he prays. But they also.

Whom you have given to me. The children you've given to me. Will be with me. Where I am. And see my glory. Jesus. Sanctifies. All his people.

He sets them apart. For that glorious future. With him. Human beings. Brothers. Who share the same flesh. Notice verse 16. Not angels. Not glorious beings.

[30 : 18] In their own right. But men and women. Of flesh and blood. Isn't that astonishing? That he. Verse 10. For whom. And through whom. All things exist.

On heaven and earth. That he's focused. Not. Not on the fearsome. Splendor of angels. But on the frail. Sinful flesh. Of human beings. The world to come.

Is not for angels. It's for us. It's not angels. He helps. It's the offspring. Of Abraham. The ragtag people of God.

Full of weakness. Full of failures. Full of waywardness. All through their history. And no less so today. He's the creator. Of all things. And yet. He's utterly committed.

To his children. His people of promise. And look at verse 11. Our Lord Jesus. Is not ashamed. To call us. His brothers and sisters.

[31 : 15] To share his crown with us. Paul says. In Ephesians chapter 1. That he chose us in him. Before the foundation. Of the world. That we should be blameless.

And holy before him. To the praise. Of his glorious grace. With which he blessed us. In the beloved. In Jesus. In him. We have redemption.

Through his blood. He says. And so says Hebrews. Here you see. Because in order that he might. Share his crown with us. With all his brothers. He had to share.

And suffer the cross. For all his brothers. Because. Sin's curse can't be wished away. Can it? Sin has to be washed away.

And so for his people. To be made like him. We're told. He had to be made like them. So that he could be for them. The great champion of our salvation. Who slays the tyrant. To liberate his people.

[32 : 14] Look at verse 9. He was crowned with glory and honor. Because of the suffering and death. So that he might taste death. For everyone. That is for all his family. For the many sons.

He's bringing to glory. For his brothers and sisters. For the children of flesh and blood. For the offspring of Abraham. That is for everyone. Who through faith. In Jesus Christ. Become his people. The true seed of Abraham. That's important. He's not saying. Everyone without exception. All people will share that glorious salvation. Now he.

He became. The source of salvation. Says chapter 5 verse 9. Very clearly. The source of eternal salvation. For all. Who obey him. My.

Mother and sister and brothers. Said Jesus. Are those who hear the word of God. And obey it. But for those who do. You see. His family of faith. His brothers. He is the champion.

[33 : 10] Of our salvation. That word in verse 10. Champion. Translated in our Bible's founder. Well. Some. Some people think. He's. He's making a reference here.

To the. The Greek stories. Of heroes. That the readers would be very familiar with. Hercules and the like. I don't think we really need to even think that. Because the Bible is so full of that image. Of God.

As the great hero for his people. And God's king. Think of the story of David and Goliath. The champion. For all his people. Against the tyrant. Or think of what Jesus says.

In Luke chapter 11. About coming in. And binding the strong man. In the house. So that he's overcome. Binding Beelzebul. The prince of demons. If you read in the prophets.

The prophets like Isaiah. You'll find constantly. That God himself. Said he would become. His people's champion. I the Lord. Will go and fight for them. Like a mighty man.

[34 : 03] He says in Isaiah 42. I will contend with those. Who contend with you. And I will save your children. And all flesh will know. That I am the Lord your God.

He says. In Isaiah 49. Well he in Jesus. Became the champion. Of our salvation. To destroy. Look at verse 14. To destroy.

The one who had. The tyrant. Who had the power of death. That is the devil. And to free us. From the fear of death. Because that is. The fear of death.

That is what subjects. Every human being. To bondage. Think about it. David Gooding. Is very helpful in this. And he says.

That it is this fear of death. It is the fear. Of what lies. Beyond the grave. That makes. Perhaps the majority. Of the people on this earth. Live in bondage.

[34 : 55] To all kinds of religious rights. And sacrifices. And offerings. And rituals. All things. That are. That are designed. To lessen the pain. Lessen the. The potential punishment.

That they might face. Beyond death. In whatever it is. That lies beyond. Human religion. Is all about. Trying to allay. That fear. That anxiety.

Of what there is. Beyond death. The great unknown. That's why when you. When they dig up. Egyptian tombs. They find their fool. Of all sorts of things. That are there. To aid. The deceased person. On the life.

Into the beyond. To why countless lives. All over the world today. Are enslaved. By rituals. And offerings. And prayers. And spells. And all of these things.

Of course. In our culture. More recently. People have tried to allay. The fear. Of what might lie beyond. By trying to convince themselves. That there's nothing beyond. That death. Ends everything. But that also leads.

[35 : 50] To bondage. Because of this life. Is all there is. Then you become a slave. Don't you. To time. And to passing time. And you're desperately. Trying to stop. That clock advancing. So rapidly.

And so you're a slave. To your diet. Or to your gymnasium. Or to your medicines. Or to everything else. Or indeed. You're a slave. To mindless hedonism.

To get everything done. On your bucket list. Before at last. You're beaten by death. Or perhaps you're a slave. To the bondage. That if death. Does end everything.

Then there never will be. Any justice. For you. If you've suffered. Cruel injustice. In this life. Well there is no hope.

For betterment for you. If you've suffered. Some grave deprivation. In life. Health wise. Or emotionally. Or in any other way. See all of these.

[36 : 45] Are different forms. Aren't they? Of bondage. To that great fear. That death. Inflicts. Death. Is the great enemy. Of the human race. But death.

Is what Jesus. Our great champion. Came to save us from. And that. Is what salvation means. Nothing less than that. It's the death. Of death. Forever. It's not about.

Improving this world. A little bit. Or this life. A little longer. It's about rescue. From this world. And rescue. From the judgment. To come. Which is real.

As we'll see. In Hebrews 9. It's appointed for man. To die once. And after that. Comes. Judgment. But you see. Jesus. Our champion. Our hero. Has defeated.

The power of death. Look at verse 9. How has he done it? Through. The suffering. Of death. Verse 10. Through. Suffering. That is. Through his death. Verse 14.

[37 : 45] Through his death. He delivered. His people. Verse 18. He himself. Suffered. That is. In his death. On the cross.

You see. That's remarkable. Isn't it? Our great champion. The mighty warrior. The destroyer. Of the ultimate enemy. How does he destroy him? Not. Through. Superhuman strength.

But through. Suffering. And sacrifice. Why is that so? Well. See. Verse 17. He suffered.

To make propitiation. For the sins of his people. Because the sting. The real sting. Of death.

Friends. Is sin. That's what condemns us. To the judgment of God. That's what condemns us.

To the wrath of God. Without hope. It's sin. That holds us. As slaves. To the devil. So it's only when sin. Is dealt with. That we can be liberated. From the power of death.

[38 : 42] And so verse 10 says. It was fitting. That our great champion. Savior. Was made perfect. Was equipped. For his role. That's what that language means.

Through. Suffering. And that language. Of being made perfect. Is the language. That the Old Testament. Uses. Of the setting apart. And the equipping. Of the great high priest.

Of Israel. Because you see. That role of Savior. Was the role. Of the one. Who reconciles. Sinners to God.

Through. Through sacrifice. It was the role. Of the high priest. And here is the true. And ultimate high priest. Who could bring real forgiveness. Forever.

For our sins. So you see. Verse 17. Really sums it up. He had to be made. Like us. In every respect. So that he could be. A merciful. And faithful. High priest.

[39 : 36] In the service. Of God. To make propitiation. For the sins of the people. Do you see. The only champion. Who could ever rescue us. From the tyrant power of death.

Was the high priest. Who could make propitiation. For our sins. And thus reconcile us. To God.

Through his own suffering. And death. To pay the price.

Of our sins. As one of us. For us. Had to be a death. For sins. But there was. There were. His death. For us. And so our perfect savior.

Was a faithful. High priest. To God. Upholding his perfect justice. And a merciful. High priest. To us. Unleashing. That perfect love. For all his people.

For all his children. For every seed of Abraham. Whom Jesus. Is unashamed. To call his brothers. Jesus. Crying with glory. And honor. Because of the suffering.

[40 : 33] Of death. So that by the grace of God. He might. Taste death. For everyone. A great rescue. Through Jesus. Our hero. Who saved us.

From the curse of death. In order to share with us. The crown of life. And so finally. You see in verse 18. We have in Jesus. Our savior.

A great reassurance. Jesus is our helper. He can sustain us. In our calling. To endure. Jesus sustains us. With help in the present. Through all the struggles.

Of our heavenly calling. Because he himself. Was tested. By what he suffered. To the very end. So he's able to help us. When we're being tempted. He's one of us.

And he endured. To the end. He was tested. Even through. The suffering of death. And so he's able to help us. Through every trial of suffering. Through every temptation.

[41 : 28] Of sin. He's not ashamed. To stand with you. And me. To walk with us. However frail and weak. That we are. We're his brothers and sisters.

It's us. He's interested in helping. Not the dazzling angels. As verse 16 talks about. It's not them he helps. It's us. It's Abraham's feeble seed. I love that. God's attention.

Is not on the splendor. Of angels. I suspect that means. His attention is not on. Grandiose spiritualities. It's not on the great cathedrals. And the statue of angels. Statues of angels.

If he's not interested. In the real thing. Why is he interested. In all that. What's he interested in. He's interested. Well what did Jesus say. Even where two or three. Are gathered together. In my name. That's where I am.

In the midst. Because I'm not ashamed. To call you my brothers and sisters. I'm there to help you. In your little prayer triplet. When you gather together. To pray for one another. In the struggles you're facing.

[42 : 24] He's there to help you. In your bible studies. You gather together. To encourage one another. In the world. Wherever it is. Wherever believers. Are seeking the help. Of the Lord Jesus Christ. He. Our faithful savior.

Is there. To help us. Endure. In this hostile world. He's for us. He's our champion. Of salvation. To help us.

With all his heavenly power. And with all his human understanding. Of our frame. And our weakness. And he's not ashamed of us. To call us brothers and sisters.

Isn't that a great reassurance? Especially when maybe things are hard. Or we are facing struggle. As we surely will. In our Christian lives. Friends. Christianity without struggle and suffering.

Isn't real Christianity. According to the New Testament. And there are powerful lures. Aren't there for us today. To a kind of Christianity. That avoids suffering. That makes peace with this world.

[43 : 23] That appeases this world. That settles down. Into this world. Just takes up the campaigns of this world. The concerns of this world. That's the kind of Christianity. That will be celebrated by this world.

And the Lord Jesus will be ashamed. Of those. Who deny him. And deny his gospel.

And go that way. But he'll never be ashamed. Of those who endure suffering. From the world. And who don't embrace surrender. To the world. And so are castigated by the world.

And not celebrated by it. Never. He knows that road. And he knows our flesh. Jesus is our helper. He will sustain us. In our calling to endure. Therefore he says in chapter 3 verse 1.

Look. Holy brothers. And sisters. You who share in a heavenly calling. Consider Jesus. The apostle.

[44 : 24] Who came to show us the crown of life. The high priest. Who came to save us. For that crown of life. Consider Jesus. The apostle and high priest. Of our confession. Look to Jesus.

And keep looking to Jesus. Especially in dark trial. Especially in deep temptation. He came in our flesh. And he shed his own blood. To redeem those.

Sin held so strongly. Death bound us as slaves. But he rose up from the grave. And we. Will follow our brother. To glory.

Jesus is our hope. He shows us the crown of life. That's ours. And he's our hero. He saves us. For that crown of life. Bearing the curse for us.

And he's our helper. He will sustain us. In our calling to endure. So let us then. With confidence. Keep on drawing near. As the Hebrews writer tells us.

[45 : 20] To that throne of grace. To receive mercy. And to find grace. To help us. In time of need. Let's pray.

We pray in the words of a prayer of. A brother Christian. Who went before us. In the fourth century.
Long ago. Ambrose of Milan. Merciful Lord.
The comforter and teacher. Of your faithful people. Increase in your church. The desires. Which you
have given. And confirm the hearts. Of those who hope in you.
By enabling them. To understand. The depths of your promises. That all your adopted children. May
even now. Behold. With the eyes of faith. And patiently wait for.
The light. Which as yet. You do not openly manifest. Through Jesus Christ. Our Lord. Amen.