

The Precious Fruit of His Suffering

by Anton Bosch

This sermon delves into Hebrews chapter 2, focusing on Jesus being made perfect through sufferings and how believers are sanctified as part of the same family with Jesus, sharing in flesh and blood. It emphasizes Jesus' role in declaring God's character to believers and leading worship in the midst of the assembly. The sermon highlights Jesus' mission to destroy the power of death held by the devil and how believers are released from the bondage of the fear of death through Christ's victory.

Scripture: Hebrews 2:10, Hebrews 2:11, Hebrews 2:12, Hebrews 2:14, Hebrews 2:15

Topics: "Suffering and Perfection", "Victory over Death"

Description

This sermon delves into Hebrews chapter 2, focusing on Jesus being made perfect through sufferings and how believers are sanctified as part of the same family with Jesus, sharing in flesh and blood. It emphasizes Jesus' role in declaring God's character to believers and leading worship in the midst of the assembly. The sermon highlights Jesus' mission to destroy the power of death held by the devil and how believers are released from the bondage of the fear of death through Christ's victory.

Transcript

Hebrews chapter 2 and I'm going to read 10 through 18. Hebrews chapter 2 reading verses 10 through 18. 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 be called their 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 sent me or given me in as much then as the children have partake 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 and release those who through fear of death were all their lifetime subject to bondage for indeed he does not give aid to angels but he does give aid to the seed of Abraham therefore in all things he had to be made like his brethren that he might be a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people for in that he himself has suffered being tempted he is also able to aid those who are tempted so we ended up with verse 10 last week that he has made perfect as our high priest and he is and obviously here in this in this verse as our the author of our faith and also the captain or the pioneer the leader of our salvation and he was made perfect through sufferings and so there's the key to the next verses in fact to all of the verses at the ritual the rest of the chapter this now deals with suffering so Jesus

is made perfect through sufferings and now he's going to explain how that works but obviously the point is and in the context of our present situation the fact is that if he had to be perfect through sufferings then how much more are we not to be made perfect through sufferings so the things that we suffer the things that we endure are those things that shape us and mold us that drive us closer to him that drive us to his word and that make us to become more like the Lord and so then he says in verse 11 for both he who sanctified sorry sanctifies and those who are being sanctified are all of one the word sanctified cleansed or set apart made holy so who is he who makes holy obviously Jesus who are those who are being made holy or being sanctified that's us so now he says that he who makes sanctify or sanctifies and those who are being sanctified in other words Jesus and us are all of one and this is where we get a little stuck all of one in what it seems that the general agreement and I agree with the general consensus and that is that we can insert their family that we are all of the one family now the question then is which family and so some say well we're all the family of God but the context deals with him being made a man and so I believe what he is not he's not saying that we are all of one family the family of God but we are all of one family the family of Adam because that's the whole point of this passage Jesus is made like unto us and so and it's so it's not so much in this in this section us being made like him while that is obviously part of the process this passage is dealing not with us being made like him but him being made like us so he and us are the same family the family of Adam and so Jesus obviously being born as a man becomes fully man and we part of what we believe is that Jesus was fully man while he is still fully God but the emphasis here is not on his divinity the beginning chapter 1 remember that speaks about him being God that he is the the the express image and glory of God to use another verse that he in fact is the greatest one here he's not dealing with the greatness of Jesus but he's dealing with Jesus being made like us and so we are a one family we are the same that's really what he is saying Jesus was no different this is a point I'm going to belabor as we go through the next few weeks or through the rest of this of this book in fact is that Jesus was made just like us now I don't want to get too much into this because there's a lot that I want to deal with this evening in this passage but there are many Christians who believe that Jesus was not exactly like us that for example he could not sin well if he could not sin then how can he be like me because because that's in a sense what defines me is my propensity my inclination to sin and so when I struggle with sin how can he understand that if he didn't have the same issue so he is in all points made like unto us so he is made he is born as a son of Adam while of course he is still a son of God so now for which reason because he is one of us he is not ashamed to call them brethren now obviously he is not saying that all people are his brothers we have these misconceptions in the world we know that every unbeliever prays our father and obviously God is not their father that we we like to call people brother in the world particularly if you have the same ethnicity then you know he's my brother because he's from my country or he is the same skin color and there's I suppose a sense in which we are brothers because we are all sons of Adam but that's not the point that he is making here here he's talking about brethren in the born-again sense in the spiritual sense and so he is not ashamed to call us his brothers and obviously sisters now just think about that I think when I look at my own life and when I look at the behavior of Christians sometimes I'm ashamed of other Christians surely he must be ashamed but he is not ashamed to call us his brethren because the basis on which he calls us his brethren is not because we behave perfectly but because of what he has done and what he is doing remember who is he speaking about those who are being sanctified notice not those who have been sanctified or who will be but those who are being sanctified those are the ones that he is not ashamed to call him his brethren and so if we're in the sanctification process in the spiritual growth process in this being made holy and remember for those who are new with us that there are two aspects to this to the work of God there is the the what we call the forensic or the legal aspect in that when we were born again we were made righteous and just before God as though we

had never sinned we were made perfect in God's sight but there is a practical holiness a practical righteousness that needs to now find its effect in our lives and so while legally we are righteous before God in practice we are not and in practice we are being made righteous we are being sanctified and the processes are we being made now I think there are many Christians who are not being sanctified because and I don't know whether they saved or not it's not that's not a question I can answer but the fact is that they claim to be Christians but they are not submitting themselves to the sanctification process to the cleansing process and and I'm not gonna I don't want to get sidetracked into how that process worked works but they're just doing their own thing just saying well you know I got born again then I was baptized I'm going to go to heaven no there's a process in between which is called sanctification and those who are being sanctified he is not a shame to call them brethren and so I I have I have no problem with Britain with Christians with brethren who are imperfect as long as they are going through the process of being made perfect of being made holy of sanctifying but I really struggle with Christians who are dissatisfied with their lukewarmness with their coldness with their carnality with their worldliness and do nothing to respond to the grace of God and so he is not ashamed to call them who are being sanctified his brethren because he knows what he is doing and it's not what we're doing it's what he is doing in our hearts so now he goes to some 22 and I want us to to go there because we need to get the context and the context here and also the next quotation is is very important so I'm 22 now some 22 is what we call a messianic song it's a song that speaks of Jesus as the Messiah but it is it speaks about a particular context this in fact should be one of the Psalms that we know best we know Psalm 23 the Lord is my shepherd but we should also know Psalm 22 because this speaks about the Lord Jesus now if you look at the at the screen saying I will declare your name to my brethren in the midst of the assembly I will sing praise to you and you'll see that that is verse 20 22 I will declare your name to my brethren in the midst of the assembly I will praise you almost identical almost quoted word-for-word except the word sing instead of praise so what is the context this is absolutely crucial to understanding you see here's the problem we have is that those to whom the writer is writing understand the context so when he says Psalm 22 they were able to immediately know what a Psalm 22 speak about it speaks about his suffering he was made perfect in verse 10 through suffering 20 Psalm 22 you should know speaks about the suffering of the Lord Jesus so let's have a quick look at it and I I'm not going to go through the whole thing but it begins my God my God why have you forsaken me we know those are words of the cross why is your far from helping me from the words of my groaning verse 6 I'm but a worm and no man a reproach of men and despised by the people all those who see me ridicule me they shoot out the lip they shake their head saying he trusted in the Lord let him rescue him they didn't deliver him since he delights in him words that were fulfilled at the cross verse 12 many bulls speaking about demons have surrounded me strong bulls of passion have encircled me they gape at me with their mouths like a raging and a roaring lion speaking about the devil I'm poured out like water and all my bones are out of joint my heart is like wax that has melted within me speaking about his physical suffering my strength is dried up like a potsherd and my tongue clings to my jaws and you have brought me to the dust of death verse 16 speaking more of demons for dogs have surrounded me the congregation of the wicked has enclosed me they pierced my hands and my feet I count all my bones they look out and stare at me they divide my garments among them and for my clothing they cost lots that's the context the cross the suffering but in that context verse 22 I will declare your name to my brethren in the midst of the assembly I will praise you that is the resurrection that is what Hebrews remember the same book that we're studying the book of Hebrews for the joy that was set before him endured the cross despised the shame speaking here of the shame and sat down so he had the joy this is what kept him going this is what caused him to endure I will declare your name to my brethren when he was suffering he saw the church he saw the brethren and he said it's worth it and not only did he see us but in the midst of

the assembly of the midst of the congregation I will praise you now can you see that if we go back to Hebrews 2:12 he's saying I will declare your name to my brethren in the midst of the assembly I will sing your praise to you that's all he says but the hearers should have been able to fill in the rest and say ah we know what he's talking about he's talking about Jesus suffering at the cross and yet in any suffering he sees the end of the conversation he sees the product of his of his travail and this is what he sees and he sees two things in this in this verse and I want us to have a look at those very quickly I will declare your name to my brethren when it speaks about the name of God or in fact the name of anyone it speaks about declaring his character remember the name of someone declares his character Jacob's name was changed from Esau to Jacob because there was a change in character Sarah becomes Sarah Abram becomes Abraham because there is a change in character and so the name is changed God's name Yahweh I am that I am declares his eternality that he is eternal that he is sovereign that he is supreme and so when he says I will your name to my brethren he's not saying well I'll teach them his name is Jesus Christ no I will declare his character I will declare who he is who's gonna do this Jesus this is Jesus that is speaking about in Psalm 22 and this is Jesus that is speaking about here so Jesus declares to the character of God who is God how is he remember Jesus said if you've seen me you have seen the father Jesus came and declared the father's heart to us declared the father's will to us and so this is the this is the wonderful thing that he is declaring the father he's revealing the father remember where we began that God who in sundry times died as man has spoke to the father through the prophets has spoken to us through his son and what is he spoke spoken to us he's spoken to us about himself that is what he is revealing but you know we're concerned about to remember we touched on this on Sunday we're concerned about when and where and how and what but those are not the questions the question is who that's what we need to know in our suffering in our trials in our tribulations we need to know who and the who is Jesus and of course that's the problem that's absent in preaching today we'll preach about all sorts of other things but we're not preaching Jesus we're not preaching the one who declares and reveals the father to us through the Spirit so that's the first thing he's he's doing he is declaring the father and and what what about the father the father is faithful the father is just and so when and remember he's writing to Christians who are suffering and who are thinking of giving up the faith and returning back to their traditional religion Judaism and he's saying no remember who God is God is faithful God is reliable God is merciful God is all of these wonderful things so we need to remember who he is while we're in this covert thing I'm finding that that pastors all over are preaching against this and against that and against the government and against covert and but they're not preaching Jesus there is one thing that will see us through and that is Jesus there is one thing that will see us through when we are persecuted for our faith and it is Jesus and he is the one that we need to know and he is the one that needs to be declared and so then he says and this is this is mind-blowing in the midst of the assembly or the congregation I will sing praise to you now just think what it's simple what is Jesus going to be doing he's going to sing praise to God and where's he going to do that in the midst of the assembly so when we sing and this is why it's important for us to sing with all of our hearts when we worship God that we worship him with all of our hearts because we don't have and that's one of the reasons we don't have a song leader or a or a worship team or a band because the one who is leading us in praise according to this verse is Jesus he is leading our praise to the father that's what the verse says in the midst amongst the assembly in the congregation I will sing praise to you so Jesus is worshiping the father as we worship him and I trust that the father is not just hearing him but he's hearing us and that we're entering in with all of our hearts because this is this is not us praising him and he's over there he according to this verse and I believe that this is this is right that he is amongst us and he's not just amongst us to receive our praise of course that's true of course he's receiving our worship and our praise but he is entering in to our praises and he is worshiping the father

also that's an amazing thing and so what is it that that caused Jesus to endure what what was it that caused him to go through the stuff that we read about in Psalm 22 the hope of being in the congregation and seeing his brothers and declaring the father to the brothers and sisters and worshiping God with the body of Christ with the church this is powerful stuff and when we are beset by trials and tribulation and difficulties and and and problems we need to remember that it's far greater than anything that we are dealing with and it's far greater than even the sufferings of the cross and I'm not I don't want to in any way minimize or lessen the sufferings of the cross but it that is what caused Jesus if he for one moment focused on what was happening to him there and lost sight of the end goal lost sight of these things that he would have brethren and that he would declare the father to the brethren and that he would sing praises to the father with the body of Christ if he lost sight of those things who knows that he may have despaired and not been able to endure but he endured because he had respect and to the old King James says wreck the recompense to the reward all right now if we go then to verse 13 now he's going to go to Isaiah chapter 8 and I was powerfully blessed when I studied Isaiah 8 we spoke from Isaiah chapter 8 this last year very early on in the covert thing about the verse on conspiracies here and I I was really so touched by this today that I I want to preach on Isaiah 8 again very soon maybe even next week but let me again give you the context the context is that Israel is walking in disobedience God is allowing the Assyrians to come against them Israel is about as in as and is in the process of being broken and destroyed on top of this God is no longer speaking to Israel and I believe that this is where the church today is God is not speaking anymore he's only speaking to a few verse 16 bind up the testimony and seal the law among my disciples terrible place God says I just seal it keep it amongst the disciples amongst the true followers because the people are not listening they're not interested there's 17 and I will wait on the Lord who hides his face from the house of Jacob and I will hope in him I will wait on the Lord who hides his face from Jacob and I believe that that's where we're at in the church in the world today it seems that God has hidden his face but verse 17 ends I will hope in him remember the word hope and trust is basically the same and so Hebrews chapter 2 I will put my trust in him is that part of the end of verse verse 17 I will hope I will trust in him now I've sidetracked you by speaking about our modern situation let's get the context again Israel is surrounded by enemies Israel is about to be God is not speaking anymore Israel is in a desperate desperate state but Isaiah says I will trust in him Isaiah has lost trust in the prophets because in chapter 1 he speaks against them he has lost trust in the religious system he's lost trust in the government he speaks about that in chapter 1 he's lost trust in the land barons speaks about that in chapter 1 he's lost confidence in everything but he says I'll trust the Lord and folk that's where we're coming to that's where the true Church of Jesus Christ is coming to today is that we need to come to a place where we that we forget about everything out there and everyone else that we had hope in and that we put our hope and our trust in God alone and as Jesus hangs upon that cross and again this is this is speaking about Jesus as Jesus hangs on the cross everyone had turned against him the one that he ate with for three years betrayed him with a kiss the others all ran away from him the multitudes that cried a week before Hosanna ready to crown him as king now cried crucify him they spat upon him no one stood with him except a few women and John but he says I will put my trust in God every man just about failed Jesus on that day but he put his trust in God and folk everything around us may fail us but God will never fail can you see the messages that the writer is assuming we understand but we don't because we don't know the scriptures and so I will put my trust in him when everything else fails when America fails when the church fails I will trust in him and again and you see the beginning of verse 13 and again and then the middle verse 13 and again these are different subjects but in this verse they both come from the same verse or the same text and so this is the next verse verse 18 in Isaiah chapter 8 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 now he's saying two things in this verse in Hebrews first of all he is reminding us of Isaiah and secondly he's reminding us of the fact that we are his brethren all that there are children that God has given him the produce of the prevail of his soul the results of the price he paid at Calvary are the children whom the father has given him that's us but the context in Isaiah again is everything was failing the the worship of God had failed the priests had failed the prophets had failed the Kings had failed Israel was far from God but Isaiah had two sons and that's what it's speaking about here here are the children that you have given me what were those children to Isaiah they were two important things the first thing is where they were the hope of the future they were the hope that God would raise up of his children and obviously of the children of others who were faithful a people who would worship God and give God his proper place amongst them one of his sons was named and his name means God has a remnant God has a remnant and again Hebrews the writers assuming we understand what he's saying when Isaiah says I here are my children God has a remnant I'm not going to speak about the other son because that's another long story but here are my children and one says God has a remnant and so even here to these Christians who are suffering for their faith who are about to give up on Christianity and go back to Judaism he's saying remember God has his children and he has his remnant even though God is not speaking to Israel anymore in Isaiah even though God has said seal up the testimony God still has his children here am I and the children so why does he say here am I we now understand I hope what the children signify Isaiah's name means God saves and so what is he saying here am I here are my children God saves and he has a remnant God saves and he has a remnant and folk that is still the message today God still saves we thank God for the testimony of those who've been saved in these last in this last year 18 months God still saves not in big numbers remember out of all of Israel basically Isaiah says well I've got me and I got my boys it's all I got but God has his remnant and there is hope for the future now verse 14 in as much as the children have partaken of flesh and blood he himself likewise shared in the same who are the children the previous verse those whom the Father the God has given spiritual children those who are born again we are partakers of flesh and blood just simply saying we're human he himself likewise in the same so he is reminding us again that when we suffer when we go through trials when things are hard Jesus was made like unto us he was also human he did not have superhuman ability so this is the point that we're gonna hammer home I trust as we go through the book of Hebrews because it's going to come up over and over and over he didn't have superhuman abilities to deal with stuff that you and I don't have because then he wouldn't be like us but he has made like us flesh and blood he shared in the same that through death he might destroy him who had the power of death that is the devil all right now let me as I often do deal with the end and then go back to the beginning again he who had the power of death that is the devil we know that ultimately God has final authority as far as life and death is concerned that doesn't change but at the same time the devil rules in this world and under God's authority he is the one who by virtue of sin has brought death into the world and so it's not saying that the devil has ultimate say God has ultimate say but the devil is the one who brought death into into the world and so now he says let's go back to the middle he himself likewise shared in the same shed in flesh and blood that through death he might destroy him who had the power of death that is the devil now what was the what was the power of the devil had in death the power he actually had was the Word of God the soul that sins it must die and so if God wanted to save you he in a sense has to get past the devil now I'm exaggerating here but this is the point because if he saves you without Jesus's death then the devil said but you said you made the law the soul that sins must die so that in a sense God's own righteousness holds him to this law obviously but the devil is also and the devil is saying well why don't you save me then so Jesus has to die and in dying he breaks the power as the hymn says of canceled sin he deals with the sentence or he deals with the with a guilt and in dealing with a guilt the sentence now is expunged the sentence is taken away and as we said last week

that he could not die as God because God cannot die so he has to come as a man he has to become one of us flesh and blood so that he can die and in dying he can destroy him who had the power of death now I know immediately you say well the devil has not been destroyed well the word doesn't mean destroy in the sense of annihilated we understand that he will ultimately be cast into the lake of fire until then he's going to continue to do his his stuff except for the thousand years when he is bound but the word destroy here simply means the rendered or made ineffective that so it doesn't mean it's completely gone it means it's made ineffective the the church truck is made ineffective it still exists it still has all its parts but it doesn't work and that's the devil he's still alive he's all but he he's powerless as far as the Christian is concerned and and so he has been not he has been destroyed in the sense that he doesn't exist but his power has been broken and that is what Jesus came to do and so one of the joys that we have is that we are not ruled by sin anymore sin shall not have dominion over you the devil doesn't rule us anymore but we're under God's care and God's authority now the last verse for this evening verse 15 and release those who through fear of death were all their lifetime subject to bondage the fear of death is a very real thing for unbelievers it doesn't matter how they camouflage it it doesn't matter how how much of a brave face they put on unbelievers fear death and that fear brings us into bondage but brings them into bondage we're bound by this futility of death the finality of death the inevitability of death and this is this is a fear that grips the hearts of the unbeliever and they put it off and that's why unbelievers get into the stuff they do chasing after pleasure chasing after all sorts of things just to put out of their minds this concept of death at the same time there I think is Jeff Bezos who right now is putting millions billions of dollars into trying to find some form of eternal life in the sense of making this body live forever because they fear death and it bite and that that enslaves them but by Jesus dying for us and rising of course he has released us from the bondage of the fear of death we don't fear death anymore because we know that we have been born again we know that there is to be absent from the body as Paul says is to be present with the Lord now remember the context as I draw to a close these people are suffering for their faith they are potentially facing death maybe by being fed to the lions or being burnt at the stake or being beheaded or being crucified many of them were being crucified just like Jesus and the writer is reminding them remember that that's the worst that the devil can do I mean you know he does some terrible stuff to Christians but he can't do any worse than killing us and he's reminding us and he's saying well we don't even fear death anymore because Jesus gained the victory over death sin and the grave at the cross of Calvary because he was made like unto us and so the writer is saying be encouraged that it doesn't matter what we're experiencing it doesn't matter the trials that we because Jesus has gone through them we have a faithful high priest and we need to remember the end of the conversation who for the joy that was set before him there is a joy set before us and on that day there's that song it says it will be worth it all when we see Jesus one glimpse of his dear face all trials will repay father we thank you for your word we thank you for Jesus we thank you Lord that he experienced death for every one of us not just in the sense of experiencing your judgment in your wrath for our sin but also doing away with a power of death father we pray that we may be able to have our eyes fixed on him Lord that we may understand that even though we may go through the valley of the shadow of death as the next song says we will fear no evil and Lord we we know that many Christians are suffering at this time for many many reasons some more than others but Lord we thank you that the Lord Jesus was made like us experienced the same things and he's overcome we thank you Lord that he is amongst us and he's declaring you to us that he's singing your praises amongst us Lord these are glorious things these are things Lord that should lift us out of the discouragement and despondency of this life thank you Lord that you do have a remnant that you have children and Lord that those children will have children and Lord that your name will never be blotted out because you promised that you're building your church and the gates of hell will not prevail against it Lord make these things real to us I pray Lord

they they so easy to talk but Lord they need to become realities to us and I pray that that would be real today I pray in Jesus name I pray Lord that you'd go with us keep us and protect us bring us together again on Sunday we pray in Jesus name Amen

Video: <https://sermonindex2.b-cdn.net/knZLbeaTQOE.mp4>

Source: <https://sermonindex.net/speakers/anton-bosch/the-precious-fruit-of-his-suffering/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net