

**Five-fold Designation of Believers:**

- v10: God's "sons"; the believer's dignity, heirs to a glorious inheritance our Saviour is leading us to.
- v11-12: The Lord's "brethren"; the believer's relationship, in fellowship with the Lord.
- v13-14: The "children" given to the Lord; the believer's security, for He will ever care unfailingly for those given to Him as a love-gift from the Father.
- v16: The spiritual "seed of Abraham"; the believer's inheritance through faith, the objects of God's grace.
- v17: The "people" of God, for whom the Lord Jesus has made propitiation; the believer's calling & responsibility, to be God's people here in this world.

**Seven-fold Ministry of Christ as Son of Man in relation to His Own:**

- v10: **Chief Leader of His own**; "the Captain of their salvation", the Fileleader, leading the sons of God unto glory, God having perfected Him for that office "through sufferings". He is **a greater than Joshua**.
- v11: **Sanctifier of His own**; we are "all (out) of one" God & Father, and the Lord "is not ashamed to call them brethren". He is **a greater than Joseph**, the divine Lover of His brethren.
- v12: **Leader of the praise of His own**; He takes the central place, "in the midst of the church (assembly) will I sing praise unto Thee", declaring the Father's Name unto His brethren. He is **a greater than Asaph**.
- v13: **Preserver of His own**; "Behold I and the children which God hath given Me". With His trust in His God, He faithfully preserves those children, who are a present comfort to His heart, while He awaits His future vindication & manifested glory. He is **a greater than Isaiah**, given the context of these OT quotes.
- v14-15: **Deliverer of His own**; having victored over death & the evil one as a Man at Calvary, by His death & resurrection, "deliver them who through fear of death were all their lifetime subject to bondage" (v15). He is **a greater than David** in His victory over the evil one.
- v16: **Redeemer of His own**; by becoming a Man, "He took on Him (He took up the cause of) the seed of Abraham". He is **a greater than Boaz** as our kinsman Redeemer.
- v17-18: **Succourer of His own**; the "merciful and faithful high priest" (v17), the One who "is able to succour them that are tempted" (v18). He is **a greater than Aaron** in His unfailing Melchisedec Priesthood.

v10: "For it became Him", i.e. it was fitting for God's Son, who in all His greatness as the appointed Heir (ch1v2) "for whom are all things", and as the Creator (ch1v2) "by whom are all things" (see also 1<sup>st</sup> Cor 8v6), that He would desire to share this inheritance with the sons of God.

It was fitting for the Son of God to become a Man in this world, and as the Son of man to be the Leader of redeemed men & women, "the Captain (Chief leader) of their salvation", **a greater than Joshua** who will bring with Him "many sons unto glory", and lead us from time to "eternal glory" (2<sup>nd</sup> Tim 2v10; 1 Pet 5v10).

God will not be satisfied until heaven is filled with "many sons", all "conformed to the image of His Son" (Rom 8v29). God is going to lose nothing because of man's sin.

Our Saviour is made "perfect through sufferings", not moral perfection, but perfectly equipped & qualified by all He experienced as a Man in this world, to be our Chief Leader, and to be our Great High Priest (ch5v8-9).

v11: The Lord as the Sanctifier of His own, “For both He that sanctifieth”, and ourselves as the sanctified ones, set apart to God by salvation, “are all (out) of one” source, namely the God & Father of our Lord Jesus. Given that common source, and the oneness of relationship that Christ feels with us, “He is not ashamed to call them brethren”. This is the fullness of identification & solidarity of Christ with His own.

This truth of a new spiritual relationship for this dispensation was first announced by the risen Lord Jesus to Mary Magdalene, “go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God” (John 20v17).

The Lord Jesus is a greater than Joseph, in being the divine Lover of His brethren (see Gen 45v1-2); He is not ashamed to be so closely identified with us, despite what we are as wicked sinners.

v12: As the Sanctifier, He desires to take His place among the sanctified, “Saying (to the Father), I will declare Thy Name unto My brethren, in the midst of the church will I sing praise unto Thee”, quoting Ps 22v22.

Declaring His Father’s Name to His brethren was exactly what He first did on resurrection day (John 20v17).

NB. “My brethren” = brothers & sisters together in a NT local church (see Acts 1v14, Acts 2v1,17-18).

As the Leader of the praise of His own, the Saviour delights to be “in the midst” of His brethren, leading the singing of praise unto His God & Father.

The risen Christ will be that gathering centre for restored Israel in a coming day, leading their praise to God in the midst of that great congregation of a coming millennial age (see Zephaniah 3v17).

We enjoy this truth spiritually of Christ having that central preeminent place “in the midst” in all our present gatherings as a local church, delighting to declare the Father’s Name to His brethren, and to be the Presenter & Leader of our united praise to His Father.

At Calvary, He suffered in the midst of the malefactors, on that centre cross (John 19).

In resurrection, He “stood in the midst, and saith unto them, Peace be unto you” (John 20v19).

Now He delights to sing in the midst of His brethren, expressing His personal joy of gathering with His own.

v13: “And again” 2x; 2 further OT quotations, attributed to the Lord speaking.

“I will put My trust in Him”, ? from Ps 18v2, a general statement of His faith, dependence & rest upon God.

The Lord is identifying Himself closely with His brethren, with such an expression of implicit trust in His God.

Could also be a reference to Is 8v17 “And I will wait upon the LORD ...”, given the next quote from Is 8v18.

In Isaiah 8, the nation had to wait patiently on God for deliverance from all their enemies; that historical time of captivity in Israel’s past prefigures the coming days of tribulation for the nation of Israel.

The Lord Jesus is thus expressing His trust & faith in God for Israel’s ultimate deliverance & salvation.

“Behold, I and the children which God hath given Me” (Is 8v18); the names of the 2 sons born to Isaiah were for his assurance during that time of the Assyrian captivity, promising future restoration for the nation.

So we as “the children” given by God to the Lord are for His present comfort, awaiting His coming glory.

This is how much we mean to the heart of Christ; John 17, 7x “Thine they were, and Thou gavest them Me”.

He will therefore be the faithful Preserver of His own, while He awaits His vindication & manifested glory.

v14: We are “**partakers of flesh and blood**”, common sharers involuntarily by natural birth. The Lord Jesus in His incarnation “**took part of the same**”; He preexisted the choice that He made, and by His own act of volition, He assumed Manhood, a real & true Man, albeit uniquely holy Manhood. Contrast of “**flesh and blood**” in His incarnation, with “**flesh and bones**” (Luke 24v39) in resurrection; His blood was shed in totality at Calvary; He poured out His life blood.

Our Saviour, “**though His death**”, victored over the evil one, rendering him powerless, annulling him of his “**power of death**”, robbing him of his prey, i.e. relevant to believers, who “**sleep in Jesus**” (1<sup>st</sup> Thess 4v14). Only the Lord Jesus, the Son of man, caused the devil to retreat, and Calvary was the devil’s definitive defeat. He entered the strong man’s house, bound him, and spoiled his goods (Mark 3v27); the Lord Jesus defeated the devil in his own domain, through His death & resurrection.

He declared the ***mighty victory of His Manhood*** over death & the evil one to the apostle John (see Rev 1v18). He is ***a greater than David***, who slew the giant Goliath, and used the Philistine’s sword to cut off his head. So the devil has been decapitated of his authority over death, by means of his very own weapon of death.

v15: The Lord Jesus is the mighty ***Deliverer of His own***, who delivers from the “**fear of death**”. His victory has become our victory, and death for the believer means to be immediately with Him (Phil 1v23). We can say today “**O death, where is thy sting? O grave, where is thy victory?**” (1<sup>st</sup> Cor 15v55).

OT saints were “**through fear of death ... all their lifetime subject to bondage**”; the uncertainty & trepidation of going down to a place of captivity called ***Sheol*** (see Job 14v13, 17v16, Ps 18v5, Isa 38v10). The Lord in His death & resurrection broke the power / bands / bars / gates of ***Sheol***, and delivered those departed OT saints to heaven.

v16: The subjects of the redeeming work of Christ are not angels, but “**the seed of Abraham**”. He did not take hold of / take up the cause of fallen angels; they are “**reserved unto judgment**” (2<sup>nd</sup> Pet 2v4).

As the ***Redeemer of His own***, He took up our cause, and He provided an eternal redemption for us. Angels are interested spectators of this redemption, but we are the active participators & beneficiaries. The saving arm of the LORD, that led the children of Israel out of Egypt (Heb 8v9) has taken hold of us.

He did not take hold of the seed of Adam; there will be no universal redemption for all humanity. As to the outcome of Christ’s death, eternal redemption will be for “**the (spiritual) seed of Abraham**”. Divine blessing is “**of faith ... by grace**” (Rom 4v16), and “**according to the promise**” (Gal 3v29)

Our Saviour is ***a greater than Boaz***, in His great work of redemption for sinful humanity. He has the right to redeem, because in His condescending grace, He became as one of us, a near Kinsman. He has the moral suitability to be our Redeemer, in all the sinlessness of His Person. He has the power to redeem, as shown by His victory over the evil one, to set us free.

v17: The ongoing heavenly intercessory priestly ministry of Christ today is exclusively for His own. The priesthood of Christ is introduced in v17-18, with an emphasis on His suitability for Priesthood.

In His incarnation, “**in all things it behoved Him to be made like unto His brethren**”.

He is a real tripartite Man, with human body, soul & spirit.

He was born as the infant Child, and touched every stage of human growth & experience.

He has carried His Manhood, in all its perfection & sympathy, all the way back to the throne of God in heaven.

This experience of humanity was necessary, “**it behoved Him ...**”, in view specifically of His present heavenly ministry, so “**that He might be a merciful and faithful High Priest**”.

He is a merciful High Priest manward, and specifically saintward, because this priestly ministry is exclusive to believers in the Lord Jesus, and will continue as long as we are still here in this world.

He also is a faithful High Priest Godward, “**in things pertaining to God, to make propitiation** (not reconciliation, sins can never be reconciled to a holy God) **for the sins of the people**”.

Propitiation or expiation of our sins was necessary, to satisfy the claims of divine justice and God’s holiness.

God’s holy throne has been propitiated by the precious shed blood of Christ, and propitiation has been made; not the appeasing of an irate God, not the placating of angry God, but the satisfying of a holy God.

God required a representative Man upon whom He could execute the judgment that those sins deserved.

At Calvary, Christ vindicated the justice of a holy God, i.e. a finished and an accepted work (see Rom 3v25).

He now lives on heaven’s throne, “**a merciful and faithful High Priest**”, in order to make good to the people that work of propitiation that He accomplished & all that He procured for us by His death on the cross.

v18: His priesthood in things pertaining to us; He is the **Succourer of His own**.

As a Man in this world, “**He Himself hath suffered being tempted**”, by being tested in every possible way.

As the sinless Lord Jesus, every test was taken to the absolute limit, and He could never succumb.

The sufferings He experienced as a Man down here were purposeful, perfectly fitting Him for this compassionate high priestly ministry, being “**able to succour** (i.e. run to the aid of) **them that are tempted**”.

In His death (v17), He met all our need as sinners in relation to the demands of God’s throne for all eternity.

As He now Himself sits upon that throne (v18), “**He is able**” to meet all our needs as saints daily in our wilderness pathway, coming alongside us, running to our aid to be our Helper & Succourer.

He is the One who is compassionate to us in real time, “**able to succour them that are being tempted**”.

There is a sympathetic Man on the throne of heaven who is for us, able to draw near to us, advance to us all the succour, the assistance, the support, the help & the mercy we need in immediate times of testing.

There is never a day when the Saviour does not care about us, and through all the experiences of His humanity, He feels every pang in our hearts, every burden on our minds, and every pain in our bodies.