

FIXING our EYES upon JESUS

Class SIX The TRUE Family of God: Psalm 22:22; Is. 8:17-19; Heb. 2:10-18

I Preparation - Psalm 22 (A Psalm of Anguish) and Hebrews 2:10-18

1. God Calls Abram (Land/Seed/Blessing Covenant)

The call of Abram out of UR was God's idea. Like men and women in other situations in Scripture, God took the initiative. He called Abram's family (Terah included - Gen. 11:31, 32) to leave and go to the land of Canaan. Accompanying that command, was the first of three **Unconditional Covenants**, made by God. It is called the **Abrahamic Covenant**. Abram had nothing to do with the arrangement of it, the length of time it would last nor the endorsement or approval of it. It was all _____ idea.

In Genesis 12:1-3, God promised Abram a land, a seed and a blessing - to him and the whole world. The family left UR and the rest is history up until this very moment!

✓ *From your perspective, which of the three promises did God keep during Abraham's lifetime? Which of the three promises have been kept in these 'last days'? Which promises remain un-kept if any, to this very day?*

2. Abraham believes God (Family of Faith established)

The journey of Abram to Abraham, Sarai to Sarah was not an easy flight! It was an excursion of f_____ and wa_____ g. Abram was **75 years** (Gen. 12) when God first promised he'd become a gr_____ na_____. At **85 years** (Gen. 15) Abram suggested to God: *'Since I am childless, could El_____ be the 'heir' to my fortune so you can keep your promise?* God's answer hadn't changed. He answered Abram by taking him outside to count the stars. With no electric lights, the VERY DARK SKY showed off the VERY BRIGHT innumerable stars, but Abram got the idea: HIS seed will be mill_____!!! **And Abram b_____ (Gen. 15;6) and God counted it to him as righteousness.** Abraham is considered the father of the faithful as Paul explains in Gal. 3:6-9. God who confirms to Abram that his very large Hebrew, Semitic, Jewish, Israeli family WILL one day, possess the land. He confirmed His promise saying Sarah would have a baby; 25 years later, the Isaac-seed was born when Abraham was **99 years old**, God ratifies the covenant by the sign of cir_____. The rest is history with a few in the 'family of f_____' coming God's way. The nation grows, leaders are raised, Laws are instituted, many sacrifices are offered, judges ruling and Kings are chosen. God chooses D_____ and makes an Unconditional **Davidic Covenant** with His dynasty. The nation waits until in the last days, the Son comes.

3. God Chooses David: Royal Covenant Made

Over time, the Jewish nation turned away from Y_____ and embraced id_____. The pr_____ warned Israel and Judah of God's judgment but repeated the promises made to Abraham and David that some day God would send the Mess_____, a Son of D_____ who would over_____ their en_____, and r_____ over the nations in peace from J_____ and then forever. Because of this, the Jewish nation did not expect an Isaiah 53 *'Suffering Messiah'*; they looked for One who set up the promised K_____ on the earth just as had been promised in their Scriptures. (Ps. 2; Ps. 8; Ac. 1:7)

II Particulars

As you may have noticed, there are 7 causal connections on your Work Sheet (2:10-18) Each statement can be traced back to v. 9 where we learned that:

- ✓ God's Son, the Messiah, came as He was promised to be Israel's del_____
- ✓ He was rejected by His people and suffered a cross death by the R_____

- ✓ Because of this, He is now cr_____ with g_____ and h_____ as He sits at the Father's r_____ h_____ having t_____ death for everyone.

III Comment on the connectors

✓ A Jewish person waiting for a Reigning Messiah would not understand a suffering Messiah. In fact, some Jewish folk, knowing Isaiah spoke of the Messiah's suffering in Is. 53, expected two Messiahs would come: one who ruled and one who suffered.

a. v. 10 – For what reason was 'it was fitting' (appropriate) for the author or Captain of our salvation in bringing many sons to glory to be 'perfected through suffering'. Why is it proper for the author of salvation to suffer? What personal benefit comes to believers because of this?

b. v. 11,12 - What is significant about the fact that both the author (source or Captain) of salvation and those brought to glory are sanctified? Quoting Ps. 22:22 what beautiful fact is true about the Son's song and those He has saved?

c. v. 13 – In Isaiah's time (500 B.C.), Judah was consulting mediums and spiritists instead of God (Is. 8:17-19). Quoting Is. 8:17, 18 -our author applies Isaiah's words to the Lord Jesus Christ. What confidence in God does Isaiah/Christ express in v. 17 when others departing? What truth does Isaiah/Christ know to be true about the children the Lord has given Him?

✓ In the last 5 verses, the author now lists essential rea_____ for which the Son became 'flesh and blood' and suffered on behalf of those He saves. (That's us!) With two 'therefores' (v. 14, 17) and two 'for's' (v. 16, 18) each carries amazing benefits for those who have faith in Christ and are 'set apart' as God's family.

d. v. 14, 15 – What two primary benefits are ours because the Jesus became 'flesh and blood'. How does that strengthen you not to fear the devil or death?

e. v. 16 – Who does the One who suffered, help? Why not angels? Why are we called 'descendants of Abraham'? (remember Gen. 15:6: Abraham believed and was counted righteous)

f. v. 17 – In what ways is He a merciful and faithful High Priest on our behalf? How does His sacrifice, satisfy (propitiate) God when the OT priests' did not?

g. v. 18 – What amazing benefit do we have in our moment of temptation because our Savior was tempted?

IV Life Impact – Discussion

This passage leads us onto another track related to the identity of the Son of man. The author spoke of it when he contrasted the Son with the angels: He was a human being. As we move into other contrasts and types, it will be necessary for us to understand why the Son had to become 'flesh and blood'. He HAD to in order to deal with fears or become a Priest and someday take His rightful place as King of Kings, living in time and space.

Why are you glad about the fact that God's Son was willing to live forever as a human being? What new roles are applied to Him in these verses that we must

Why could there be no other way for us to become part of God's forever family – with Abraham – than to believe what God has said about His Son, our Lord Jesus Christ, Messiah?

Psalm 8 New King James Version (NKJV)

The Glory of the Lord in Creation
For the choir director; on the Githith. A Psalm of David

8 O LORD, our Lord,

How excellent is Your name in all the earth,

Who have set Your glory above the heavens!

2 Out of the mouth of babes and nursing infants

You have ordained strength, because of Your enemies,

That You may silence the enemy and the avenger.

3 When I consider Your heavens, the work of Your fingers,

The moon and the stars, which You have ordained,

4 What is man that You are mindful of him,

And the son of man that You visit him?

5 For You have made him a little lower than the angels,

And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands;

You have put all things under his feet,

7 All sheep and oxen—

Even the beasts of the field,

8 The birds of the air, And the fish of the sea

That pass through the paths of the seas.

9 O LORD, our Lord,

How excellent is Your name in all the earth!

Psalm 8 New American Standard Version (NASB)

The Lord's glory and Man's dignity.
For the choir director; on the Githith. A Psalm of David.

8 O LORD, our Lord,

How majestic is Your name in all the earth,

Who have displayed Your splendor above the heavens!

2 From the mouth of infants and nursing babes You have established strength

Because of Your adversaries,

To make the enemy and the revengeful cease.

3 When I consider Your heavens, the work of Your fingers,

The moon and the stars, which You have ordained;

4 What is man that You take thought of him,

And the son of man that You care for him?

5 Yet You have made him a little lower than God,

And You crown him with glory and majesty!

6 You make him to rule over the works of Your hands;

You have put all things under his feet,

7 All sheep and oxen,

And also the beasts of the field.

8 The birds of the heavens and the fish of the sea,

Whatever passes through the paths of the seas.

9 O LORD, our Lord,

How majestic is Your name in all the earth!

Psalm 8 New International Version (NIV)

No Title

For the director of music. According to *gittith*. A psalm of David.

**¹ LORD, our Lord,
how majestic is your name in all the earth!**

You have set your glory in the heavens.

² Through the praise of children and infants
you have established a stronghold against your enemies,
to silence the foe and the avenger.

³ When I consider your heavens, the work of your fingers,
the moon and the stars, which you have set in place,

⁴ what is man that you are mindful of them,
human beings that you care for them?

⁵ You have made them a little lower than the
angels

and crowned them with glory and honor.

⁶ You made them rulers over the works of your
hands;

you put everything under their feet:

⁷ all flocks and herds,

and the animals of the wild,

⁸ the birds in the sky,

and the fish in the sea,

all that swim the paths of the seas.

**⁹ LORD, our Lord,
how majestic is your name in all the earth!**

Psalm 8 English Standard Version (ESV)

How Majestic Is Your Name

To the choirmaster: according to The Gittith. A Psalm of David.

**⁸ O LORD, our Lord,
how majestic is your name in all the earth!**

You have set your glory above the heavens.

² Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.

³ When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,

⁴ what is man that you are mindful of him,
and the son of man that you care for him?

⁵ Yet you have made him a little lower than the
heavenly beings

and crowned him with glory and honor.

⁶ You have given him dominion over the works
of your hands;

you have put all things under his feet,

⁷ all sheep and oxen,

and also the beasts of the field,

⁸ the birds of the heavens, and the fish of the sea,

whatever passes along the paths of the seas.

**⁹ O LORD, our Lord,
how majestic is your name in all the earth.**

Psalm 8 Holman Christian Standard Bible (HCSB)

God's Glory, Man's Dignity

For the choir director; on the Gittith. A Davidic psalm.

1 **Yahweh, our Lord,**

how magnificent is Your name throughout the earth!

You have **covered the heavens with Your majesty.**

2 Because of Your adversaries, You have established a stronghold from the mouths of children and nursing infants to silence the enemy and the avenger.

3 When I observe Your heavens, the work of Your fingers, the moon and the stars, which You set in place,

4 what is man that **You remember him,** the son of man that **You look after him?**

5 You made him **little less than God** and crowned him with glory and honor.

6 You made him **lord over the works of Your hands; You put everything under his feet:**

7 all the sheep and oxen, as well as the animals in the wild,

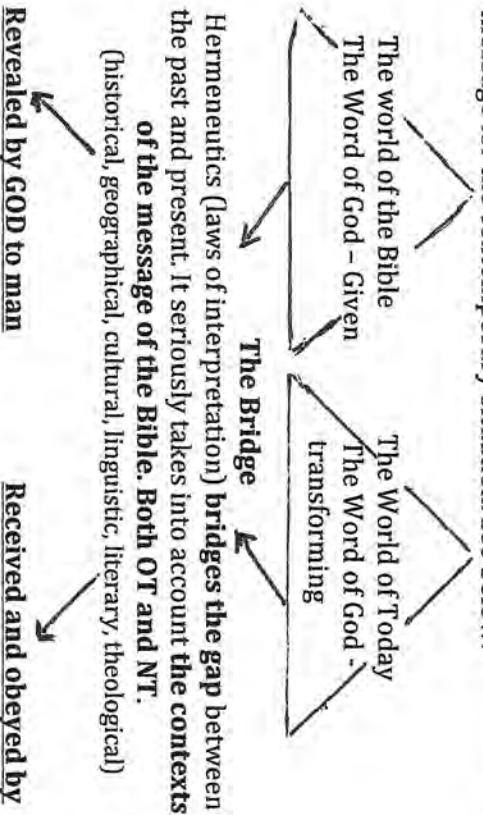
8 the birds of the sky, and the fish of the sea that pass through the currents of the seas.

9 **Yahweh, our Lord,**

how magnificent is Your name throughout the earth!

Hermeneutics Bridges the Gap!

Like a bridge, the science of hermeneutics enables the student to listen to the writer/speaker of the Bible and thus interpret his message for the contemporary situation. See below.



*Written in original languages (Hebrew/Aramaic/Greek)

*One of a kind: theopneustos (breathed out by GOD)

There is a main story that includes the universe of which 'earth' is central because 'the Son of God became the Son of man'. It has a beginning and ending and every story in between becomes the 'stuff' of the Gentile story (G. 1-11, NT to end) and the Jewish story (G. 12 - Malachi & NT to end and to whom God made 3 unconditional covenants which He made and plans to keep.

Following/practising the principles of hermeneutics helps us find 'first meaning' and allows us to bridge the gap to understand 'what God means by what God says' in spite of time and space. The best clue is to ask, 'How did Jesus interpret the OT? What did the NT NT writers say the OT passage/s meant? That's the meaning for us!

*time/space gap

*Custom/cultural gap

*Spiritual gap

*Language gap