

## Journey's End

*“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”*  
Hebrews 2:13

Intro:

It began a very long time ago. Long before the universe and earth were created; long before the many species of celestial beings were brought into existence; long before anything that is was. It was at a time, when there was no time yet existing, that the first person of the Godhead made a promise to the second person of the Godhead; a promise that the second person of the Godhead not only believed, but he also had his full faith and trust in.

This promise, among many other things that he had promised him, consisted of the Father, (as he is now known today), promising the Son, (as he is also known today), to give the Son a people for his very own to live with him in timeless eternity. This body of people would have to be as holy as the Godhead is and they would have to be as eternal as they are. Only God could accomplish this for them.

Timeless eons had passed, yet there were still no sons. But the promise still stood. Various categories of celestial beings were brought into existence, yet there were still no sons. But the promise still stood. The universe and earth were brought into existence, but still no sons. Then man was created and placed on the earth – but then man sinned against his creator and brought the curse of death on himself and his progeny. And still no sons. But the promise of the Father to his Son still stood.

And today the gifted body of this people that the Father gave to his Son in eternity past is still not completed. Completed in number, standing before the Father and the Son righteous, holy, timeless, eternal and in their full glory. Yet the promise still stands that the Father made to his Son. And one day it will! And this is what this passage is all about.

It is about the Father taking man from this earth, a creature made from the chemical compounds of this planet, a creature that had sinned against him, one that was mortal and corrupted, and making him righteous, holy, timeless, eternal and incorruptible, so that he is qualified to live with Him and his Son forever. It is about Jesus Christ and the people that he had redeemed, standing in glory before this Ancient of Days in righteous bodies and white robes.

I don't think any creature can comprehend the logistics, planning and difficulty of this – the impossibility of it, at least in our eyes. The celestial beings (angels) had existed before time. There was no way of knowing how long they have existed, or what their thoughts are on this subject. How can that which dies live forever? How can that which is corruptible live in a state of incorruption? How can creatures from this planet live in a place of timeless existence and eternal peace?

Yet the Father had promised the Son that this would happen and the Son believed his Father and has waited all this time for its fulfillment. We become impatient when we have to wait a few days for God to answer our prayers, but think how long the Son has waited and still is! This passage brings out the tension, the drama, the eager anticipation all exploding in its fulfillment on that day, when the promise is finally and completely fulfilled and faith's journey receives its promise, and that's when Christ states, “Behold I and the children which God hath given me.” Hebrews 2:13

## A. Given to the Son. Hebrews 2:13

*“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”* Hebrews 2:13

1. *“And again, Behold I and the children which God hath given me.”* - καὶ παλιν ιδού εγώ καὶ τα παιδιά ‘α μοι εδωκεν ὁ θεος.

Hebrews 2:10 tells us that the Father is bringing many sons into glory, “*In bringing many sons to glory*”. It is these sons that he is bringing into glory that are the ones that he has given to his Son. The scene now is in heaven where the great assembly of redeemed have gathered before the Ancient of Days with the Captain of their faith, Jesus Christ, who is now going to sing praises to the Father and declare the name of the Father to us. It is this scene, this grand event that is the fulfillment of the promise that the Father made to the Son in the timeless past of eternity. And it is at this moment that the Son says, “**Behold I and the children which God hath given me.”**

The word **idou** has been translated as **behold**, sometimes to pay attention. The problem is there is no exact English equivalent. So we will try to cover some concepts that may touch on the full force of the meaning as people thought and felt in those days. It's kind of like going back 2,000 years and trying to explain the full force of the meaning of the word, “wow”, to people!

**Idou** is a demonstrative particle that is used to draw our attention to something, to point to something, to illustrate a point, to prove the truth of something, an outward expression or open exhibition of feelings, to explain or illustrate something, to enliven a narrative, to emphasize the importance of something, as a call to closer consideration.

It is used in this passage to illustrate and dramatize the enormity of this event; Jesus Christ is standing there in glory before the Father and the billions of his celestial beings; standing there with this innumerable company of believers in glorified bodies, and Christ's statement that follows, “*Behold I and the children which God hath given me.”* And, at the same time, connecting it to something else that had transpired in the past leading down to this very moment in time.

Now we go back to the promise that the Father had made to his Son in the timeless eons of eternity past, which was to give a people to his Son. It is very clear that the Father gave these people to his Son; something that the Son was well aware of for he spoke about it in John 6:37-65. “*All that the Father gives me will come to me, and whoever comes to me I will never drive away.”* John 6:37 “*And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.”* John 6:39 **The promise in eternity past was – I will give you children.**

All that time the Son patiently waited in faith for the fulfillment of the Father's promise that he had made to him in eternity past, and then one day there it is fulfilled! **Idou** - breathtaking, mind boggling, wonderful, startling, every wonderful adjective you can use to describe it is there. From the standpoint of the **Father** it is demonstrable proof, once again, that **God keeps his Word**. From the standpoint of the One who has received what the Father has promised, the **Son**, it is demonstrable proof that the concept of **faith** in the Father, that he originated here on earth and brought to perfect completion – **works!** There he is in glory with the ones that the Father promised him! \*\*\*\* #01 4-24-14

The use of the word **I, ego**, in the passage, “*Behold I and the children which God hath given me.*” draws special emphasis to the person of Jesus Christ. For all of eternity past he existed in the person of the second member of the trinity and with the promise to give him a people made to him by the Father. And then one day there he is in heaven once again and now with the children God gave to him!

The word to **give** is the aorist active indicative of *didomi*, which not only denotes the act of giving something to someone, but also the legal aspect of it as well. The aorist tense looks at an action that took place in the past with emphasis on its fulfillment. God the Father gave a people to his Son back in eternity past and **behold** - there they **are** with him in glory! “*Behold I and the children*”. Connective This body of believers that God has given to his Son are not only mentioned in John 6:37,39, but also in John 6:44, “*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*” John 6:45, “*It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*” John 6:65, “*And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*” and in his prayer to the Father, John 17:6, “*I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*” (*kai – connective and ascensive*).

These children are the sons and brothers of Hebrews 2:10,11, “*For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*”

They are given to Christ by God; Christ will not reject any of them! Everyone that God gives to his Son will come to his Son. Christ will not lose any of them! He will resurrect every one of them on the last day! They will all be taught about the Son by the Father. They will be sanctified by the Holy Spirit and the Word of God. They will have protection from the evil one. And they will be brought into glory holy. “*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*” Jude 24 “*For both he that sanctifieth and they who are sanctified (made holy) are all of one: for which cause he is not ashamed to call them brethren,*” Hebrews 2:10

2. “*And again, I will put my trust in him.*” - καὶ παλιν εγώ εσομαι πεποιθως επ' αυτῷ

This clause actually comes first in the original, but I started with the other one first to emphasize the fact that Jesus Christ is there in heaven now with all the ones that the Father had given to him. The passage reads, because of the use of *ego, I*, as, “*And again, I, I will trust in him.*” This draws our attention to the fact that Jesus Christ trusted in the Father to fulfill the promise that the Father had made to him in eternity past and continued to trust in him.

*Esomai* is the future active indicative of *eimi* and is a predictive future, where the future tense is used to predict an event taking place in the future. What event? The Lord Jesus Christ in his humanity will be trusting in *Yahweh*.

To understand this we need to see that this was written by the prophet Isaiah during his time and he was prophesying about the Messiah in the future and was stating that when the Messiah came to the earth he would be trusting in *Yahweh*. To **trust** is the perfect active participle of *peitho*, to trust, to have confidence in. Now the perfect participle looks at action that has come to a completed state of being. And it's a consummative perfect emphasizing the consummated process of the verb.

Christ trusted in the Father's promise in eternity past; he trusted in the Father in his humanity here on earth; and he trusted in the Father in the most difficult part of his journey here on earth, when he was hanging on the cross bearing our sins and abandoned by the Father.

The word for **faith**, *peitho*, in Hebrews 2:13 comes from Isaiah 8:17 where it reads as, “*I will wait on Yahweh.*” It is used in the Greek to translate the Hebrew word for **faith**, *chakah*, found in the first person singular, piel preterite. **וְחִפֵּיתִי, לִיהְנָה**

Now the word *chakah* was another word for **waiting**, like *qavah*, and it too in the Greek is translated by *hypomone*, **endurance**. It has the idea of waiting, hoping for God to come through and help the believer, with the idea of confidence. And is found usually in the intensive stem. But there is a difference. If we had to make a distinction it would speak of not waiting for a specific period of time, nor awaiting some desired goal. Not unless there is a specific reference to a goal. The emphasis would be more on the concept of waiting. In *chakah*, there are three main emphases: trusting in God, waiting on God, and being mentally geared to just wait on God.

The idea would be more like this, “I know the Lord’s going to deliver us, but it’s going to be awhile.” Here the believer is not expecting that deliverance, or whatever it is that he’s looking for from the Lord, is going to happen at any moment, but that it’s going to take some time. **So, he gears himself up to wait. The emphasis on chakah is not waiting for a fixed period of time, nor waiting on the fulfillment of the goal, but upon waiting.**

Obviously there is always a time factor involved in waiting on the Lord, but we don’t know what it is. So during the time that you are waiting on him, you need to be mentally geared to wait and you must learn to utilize the various grace provisions of the filling of the Holy Spirit, prayer, the faith rest dynamic and occupying ourselves with the Lord that he has supplied to us to sustain us during the interim. For often during this period of time there will be pressure, suffering, pain, etc., and these painful concepts intensify the situation. But there is the comfort and hope that those who wait on the Lord will not be disappointed. “*For they shall not be ashamed that wait for me.*” Isaiah 49: 23b.

This tells us that the **type** of faith Lord exercised in trusting the Father was where he was willing to wait for any length of time for his Father to fulfill the promise he made to him. He did not even know when the Father was going to send him back to earth to claim his rightful inheritance; he was, and is, **content** to wait. And this is the **kind** of faith that we are to have in God in our lives.

Now Christ had perfect faith in the Father back in eternity past; he had it all during the interim before his incarnation, and all during his incarnation here on earth, but it was the advent of the cross that brought it up to a different level. “*Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;*” Hebrews 5:8,9 #02 \*\*\*\* 5-01-14

So how does that work? It’s one concept of faith to believe something that is taught, or promised you. It’s another concept of faith altogether to keep believing it year after year of waiting for its fulfillment. And still another concept of faith to believe it in the middle of a trial when all looks like it will never be fulfilled, or is able to be fulfilled. It’s this last concept of faith where faith is brought to its full and completed state. For an example, see the life and faith of Abraham and God’s promise to him. **Christ always believed the Father, but his faith was completed, perfected on the cross.**

The Greek wording in the New Testament of Hebrews 13:5,6 seems to be a direct quote out of the Septuagint Version of the Old Testament. Deuteronomy 31:6, “οὐ μή σε ἀνῇ οὕτε μή σε ἐγκαταλίπῃ”; Deuteronomy 31:8, “καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπῃ σε μὴ φοβοῦ μηδὲ δειλίᾳ” **This deals with God being with us in our journey through life.**

An interesting side note in Deuteronomy 31 is that the Septuagint has verse 6 as *proporeuomai*, “the Lord will **go before you**”; and in verse 8 it’s *sumporeuomai*, which speaks of **union**. The word *poreuomai* speaks of going on a journey for business, or for some purpose, like our journey in life, so when we put the two together it’s saying “I will be journeying before you on the way to the Land of Canaan”, verse 6, and “I will be journeying in union with you”, verse 8!

These two promises together are two of the most powerful statements in the Bible and become the basis for the Christian’s unshakeable confidence and faith in God. To absolutely know for sure that we are not alone in this life; to know that God is with us, that he is in union with us; to know that God will protect us and provide for us; to know that God's infinite power is always there for us; to know that God will never abandon us – never; to know that God will **sustain** us in life in any situation, **whatever** the circumstance and **wherever** we may be on earth. Whenever God says I will do this, or I will do that, it becomes an unbreakable promise that God has made to us.

A **journey** is a traveling from one place to another usually taking a longer period of time. The means of travel could be by horseback, vehicle, or by foot, but the issue was not the means of travel, but rather of going from one place to another for a specified purpose, either, of which could be the goal. It could be used metaphorically for one's journey to success, from one stage of development to another, for spiritual growth and enlightenment, and for our journey into heaven.

In this journey there is always the **path** that one had to take. If going from one town to the next, then there was a path that led from town A to town B. Usually when taking this path the individual had to walk by foot, so the use of walking and steps were included in the idea. And for most people, who still had eyesight, they walked their path by human sight. But for Christians, we walk by faith!

If night had fallen, then eyesight would not help very much, so they would have lamps that would light the way. For Christians, it is always dark around us for we live in the devil’s world of darkness. So it is the lamp of God’s Word that lights our path, so we can “see” what’s around us.

The path we are on is the Father’s will for our lives, which will have many things in store for us to go through, and it will end up in the city of God in heaven. It is also used figuratively for our path of growth to the place of becoming spiritually complete in our faith and in our soul. Our journey is walking down this path veering neither to the left or the right.

The Father had a will for his Son in this life and that will became the path that was his journey through life. He went through many things himself from childhood on, he had many experiences and things he did here on earth in the flesh, as the path went on before him, and for him it went right on up to the cross. But the path and his **journey** did not end there, but went on past the cross, past Hades, (which was a part of his journey), “*By which also he went (poreuomai) and preached unto the spirits in prison;*” 1 Peter 3:19 **all the way up to heaven where it ended at the throne of God!** “*Who is gone (poreuomai) into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*” 1 Peter 3:22

**Poreuomai** is not the word one would use for just walking, or just going from one place to another,

going to the grocery store, or walking around the house, but would be used for denoting a grander, important idea where one is going to some place for a purpose. Such as in the parable of the nobleman, we have Christ **journeying** to a far away land to receive a kingdom for himself. “*He said therefore, A certain nobleman went (poreuomai) into a far country to receive for himself a kingdom, and to return.*” Luke 19:12 Jesus went to the Mount of Olives to pray. “*Jesus went (poreuomai) unto the mount of Olives.*” John 8:1 A part of Christ’s journey here on earth was going down into Hades for the purpose of preaching to the spirits there. “*By which also he went (poreuomai) and preached unto the spirits in prison;*” 1 Peter 3:19 \*\*\*\* #03 5-08-14

Christ’s journey began when he left his throne in heaven and continued on past his death on the cross, his descent into Hades, and his resurrection from the dead and right on into heaven! “*And while they looked stedfastly toward heaven as he went up (poreuomai), behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go (poreuomai) into heaven.*” Acts 1:10,11

An interesting side note on this matter of our journey through life is Matthew 25:41, “*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*” Here we have the present imperative of *poreuomai*, which is a command to continue on in an action. So what he’s saying is to those who were cursed, “Continue on in your journey in life!” And their journey in life will end in the lake of fire.

The disciples knew that Christ was on a journey here in life to accomplish the Father’s will here on earth and in this context he tells them that he is going back to heaven to prepare a place for them. Actually he’s telling them that **his journey extends beyond this earth continuing on to heaven** where he is going to prepare a place for them. “*In my Father’s house are many mansions: if it were not so, I would have told you. I go (poreuomai) to prepare a place for you. And if I go (poreuomai) and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*” John 14:2,3 (I’m journeying on to heaven to prepare a place for you)

**Christ’s journey began in heaven and ends in heaven**, “*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go (poreuomai) unto my Father.*” John 14:12, but it doesn’t end there for there is still that promise made to him by his Father where he will have this completed body of people that the Father granted him. Then his journey is completed and so is ours. “*And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*” Hebrews 2:13 “*And again he says, Here am I, and the children God has given me.*” NIV