

## December 2012 Newsletter Romans 8

CCC. Predestined to be like Christ. v.29

*“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” - Romans 8:29 - οτι ους προεγνω και προωρισεν συμμορφους της εικονος του υιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις.*

*“For whom he did foreknow,” - hoti hous proegno. To **foreknow** is the aorist active indicative of *proginosko*, which meant to know something beforehand, to foreknow, to have an advance knowledge of something that is going to occur in the future. Now the question is, does someone, in this case God, know what is going to happen in the future because one can see the future? Or does one know what is going to happen in the future **because of what he has determined by his will to occur in the future?***

Peter wrote that Christ was known before the creation of the world. *“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,” 1 Peter 1:20* The word **foreordained** is *proginosko* and meant to be foreknown. This does not mean that the Father knew beforehand that a man named Jesus was going to be born, but that everything about the humanity and deity of Jesus Christ was foreknown because the Father had chosen him.

Again, with God, God's knowledge of future people and events centering around his will is not because of his ability to look into the future and **see** what is going to happen, but because of his predetermined will and plan where he has determined in the past that certain things are going to occur in the future!

2 Peter 3:17, *“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.”*, tells us that believers have the foreknowledge of what is going to occur in the future, because we have learned it beforehand! And we knew it beforehand because the Apostles told us about it and the Apostles knew about it because God revealed it to them! And God's knowledge concerning certain events in the future he knew about because he had determined for them to happen.

Just like the prophets of old who told Israel what was going to occur in the future. The foreknowledge of future events for the Israelites did not come about because they were able to look into the future, but was because the prophets told them what was going to happen in the future! And the foreknowledge the prophet's had concerning the future was not because they were able to look into the future and see what was going to happen, but was because **God** told them what he was going to do in the future!

God's **foreknowledge** is directly linked to the determination of his will. *“Him, being delivered by the **determinate counsel and foreknowledge** of God, ye have taken, and by wicked hands have crucified and slain.” Acts 2:23 “This man was handed over to you by God’s deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.” NIV*

God's **foreknowledge** of Christ, and what was going to happen to him on the cross, was due directly to the predetermined plan and will of God. *“For to do whatsoever thy hand and thy counsel **determined before to be done.**” Acts 4:28* God's foreknowledge of the crucifixion of Christ was not because he was able to see into the future and see that a man named Jesus Christ was going to be crucified, but because **he had predetermined that in eternity past!**

Now when we come down to believers in Christ, whom God calls the elect, those chosen by God, and we see the word **foreknowledge** being used, is his foreknowledge of them due to him being able to see into the future and choosing them? Or is it due to him determining that beforehand? *“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”* 1 Peter 1:2

Concerning understanding the foreknowledge of God there are two concepts that need to be considered. Does God's foreknowledge mean that he knew what was going to happen beforehand? Or does foreknowledge mean that God **knew** what he was going to do beforehand? Acts 2:23 and Acts 4:28 help us in our understanding of what God's foreknowledge is about.

We see in Romans 8:29, *“For whom he did **foreknow**, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*, that God's **predetermination** is linked to God's **foreknowledge**. And in Acts 2:23, *“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”*, we see that his **foreknowledge** is linked to his determinate counsel or eternal **purpose**. As it is again in Acts 4:28, *“For to do whatsoever thy hand and thy **counsel determined before** to be done.”*

From God's eternal purpose we have the formation of his plan determined by his will and purpose. God's foreknowledge is based upon his plan and will. From that we have God determining certain things beforehand, or predestination. And then we have election, calling, justification and glorification.

The man, Christ Jesus, was **elected** by God. *“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, **elect**, precious: and he that believeth on him shall not be confounded.”* 1 Peter 2:6 *“Behold my servant, whom I uphold; mine **elect**, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”* Isaiah 42:1 *“And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the **chosen** of God.”* Luke 23:35

Christ was **foreknown** before the earth – before the universe was created. *“And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the **chosen** of God.”* 1 Peter 1:20

His **destiny** on earth was predestined, **determined beforehand**, by the Father. *“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together; For to do whatsoever thy hand and thy **counsel determined before** to be done.”* Acts 4:27,28

The election, foreknowledge and predestination of God concerning the man, Christ Jesus, does not speak of God looking down the annals of time and foreseeing that a man would be born, who would be called Jesus Christ, a man who would keep his covenants perfectly, a man who would do everything that God wanted him to do, and that this man would allow himself to be crucified for our sins. No, the election, foreknowledge and predestination by the Father concerning Jesus Christ was according to his plan **determined by his eternal purpose**. The Father predetermined that Jesus Christ would be born at a certain point in time, that he would be uniquely qualified to carry out every aspect of his plan, that he would be crucified for our sins, that he would be raised from the dead, that he would ascend into heaven and that one day he will reign on the earth with a people given to him by the Father. This is the foreknowledge of God.

*“He also did predestinate” - kai proorisen. **Predestined** here is the orist active indicative of *proorizo*. *Orizo* is to mark out a boundary, to set a limit, to determine something. *Proorizo* is to do it beforehand, or to determine to do something beforehand. God's **foreknowledge** is God's knowledge of what was going to occur in the future based on what he had decided to do beforehand. While **predestination** looks at the aspect of what God had decided and **determined** to do beforehand.*

*Proorizo* is found in:

*“For to do whatsoever thy hand and thy counsel **determined before** to be done.” Acts 4:28, where God had determined beforehand that his Son would be crucified at the hands of the Jews and Romans. This was an exclusive function of his will.*

*“For whom he did foreknow, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Romans 8:29, where we, the elect, and the ones to come, would be conformed to the image of his Son. This is our predetermined destiny.*

*“Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Romans 8:30*

*“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God **ordained before** the world unto our glory.” 1 Corinthians 2:7, looks at the secret wisdom of God that had existed from eternity past, but was predetermined to be revealed in Paul's day, namely Christ crucified and risen and with that all the wonderful things God had prepared for the elect. *“Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1 Corinthians 2:8,9**

*“Having **predestinated** us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,” Ephesians 1:5, is where God determined beforehand that the individuals he had chosen would be adopted as sons.*

*“In whom also we have obtained an inheritance, being **predestinated** according to the purpose of him who worketh all things after the counsel of his own will.” Ephesians 1:11, tells us that we were predestined according to the purpose of God, who works all things together to accomplish his will.*

The idea of predestination has been misunderstood and rejected by many Christians. They surmise, somehow, that it isn't fair. That even though they have the right to choose, it isn't fair that God does. But as long as God is fair to everyone, does he not have the right to be merciful to those he chooses? *“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” Romans 9:15* Being fair means that he gives back to people according as their acts deserve. And if he is merciful to some, but fair to all, then where is the unfairness?

What is unfair about God giving a people to his Son that he chose? What is unfair about Christ choosing who will be his bride? Does not a man have the right to choose whom he will be in covenant with? Why couldn't God not only predestine his Son to be his eternal High Priest, but also those He wants to serve him as priests? What is wrong with Christ paying the penalty for the sins of those he had chosen, as long as he paid the penalty for the rest in the process? Predestination is not about **our** will, but the will of **God**!

“To be conformed to the image of his Son,” - *summorphous tes eikonos tou huiou autou*. There are two words in the Bible used to describe the form or fashion of something, *morphe* and *schema*. *Morphe* would look at the inner essence, while *schema* would look at its outer appearance.

*Morphe* is found in Philippians 2:6,7, “Who, being in the **form** (*morphe*) of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”, which looks at Christ's inner essence of deity. But Christ's outward appearance was that of a man. “And being found in **fashion** (*schema*) as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Philippians 2:8

The verb morphoo was used to denote the changing of the *morphe*, the inner essence, such as in Galatians 4:19, which describes the inner spiritual growth of believers in Christ, which is accomplished through faith, Bible Doctrine and the filling of the Holy Spirit. “My little children, of whom I travail in birth again until Christ be **formed** (*morphoo*) in you,”.

*Metaschemizo* is used to denote the changing of the outer appearance, as in the case of changing our old bodies into the new glorious body God has prepared for us. “Who shall **change** (*metaschemizo*) our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Philippians 3:21

*Metaschemizo* is also used to denote the false apostles, all other false communicators, and the devil himself, as to how they change themselves outwardly so as to appear to be something they're not, so that they may deceive others! In the case of Satan he can **change** (*metaschemizo*) his outer appearance (*schema*) to be an angel of light! While his **inner essence** (*morphe*) is evil and one of darkness. “For such are false apostles, deceitful workers, **transforming** (*metaschemizo*) themselves into the apostles of Christ. And no marvel; for Satan himself is **transformed** (*metaschemizo*) into an angel of light. Therefore it is no great thing if his ministers also be **transformed** (*metaschemizo*) as the ministers of righteousness; whose end shall be according to their works.” 2 Corinthians 11:13-15

*Metamorphoo* deals with an inner changing of the believer, (*morphe*), which is accomplished through the renewing of their minds by the Word of God and filling of the Holy Spirit. “And be not **conformed** (*suschematizo*) to this world: but be ye **transformed** (*metamorphoo*) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:2 This is to keep them from outward conformity (*suschematizo*) to the ways of the world system and this is done by an inner change through the spiritual life dynamic. We note the one deals with outer conformity, and this is due to the fact that our inner *morphe* can never be like the people of the world because we have believed on Christ and he changed us inside to be like him!

The outside (*schema*) of the Pharisees, like whitewashed tombs, appeared to be righteous, but inside (*morphe*) they were dead men's bones, that is, unrighteous. They changed their outside appearance, like Satan and so many today, to appear to be something different than they were inside.

One can have wine in a bottle, change the label on the bottle, but the wine still stays the same. One deals with the inner (*morphe*), the other with what appears on the outside (*schema*). It could be expensive wine inside, but be inside an old, ugly bottle. And so it is with our bodies and souls. The outside, (*schema* - the body), changes as we get older. But the inside, (*morphe* – the soul), is precious and beautiful. And as the outside changes due to aging and other things, the inside, the soul, needs to be changing, growing into the image of Christ.

In Greek thought the **image**, *eikon*, shared in the reality of what it represented. The essence of the thing, (deity), appeared in the image, therefore the deity himself was present and operative in the image. For example, if there was a statue of Zeus, (large or small), or a mosaic of Zeus, or even a painting of him, which would be the image (*eikon*) of Zeus, then it meant that the essence of Zeus was present and operating in it.

Christ was and is the image of the Father. “*Who is the **image** of the invisible God, the firstborn of every creature:*” Colossians 1:15 And he told that to his disciples. “*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou then, Shew us the Father?*” John 14:9 Which meant that all the essence, presence and power of deity was active in him. That is, Christ was and is God in the flesh.

And when it comes to born again believers in Christ, we are the image of Christ! Into which our inner essence is being conformed through the spiritual life dynamic. “*For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren.*” Romans 8:29 Christ's essence and presence is operating in us, (this is why we were called “little Christs” in the first century), and becoming more so each day as we are growing and being conformed to the image of Christ. **Christ is in us!**

Our inner man is being changed into the image of Christ, but the outer man remains the same. Well it changes, but along the lines of corruption ending in physical death. But there will be a change of the outer man, not that **it** will change, but that we will get a new, eternal outer body at the resurrection, which will be just like the glorified body of Jesus Christ. So that inside and outside, for all eternity, we will be the exact image of our Lord and Savior. “*Who shall change our vile body, that it may be **fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.*” Philippians 3:21

Religion and legalism focus on *metaschemizo*, the changing of one's appearance. Their concern and emphasis is on **how they appear to others!** While true Christianity focuses on the spiritual change that takes place in the inner man, or *metamorphoo*. Religious buildings, religious garb, robes and finery, or suits for protestants, religious words and tone, the doing or not doing of certain things, touch, not, taste not, handle not, etc., all these things and more deal with the externals, the appearance. When they should be focusing on the internal, the total changing of the inner man, which can only be done through the consistent intake of Bible doctrine, faith and the filling of the Holy Spirit.

Religion forces people into molds. Their outer requirements make people conform to certain things. While Biblical Christianity develops and brings out what is already there; what God has created. For example, bricks are stamped out one after another, with very little difference between them. They're all the same length, height and width. While stones are another matter all together. Stones are different sizes, shapes, configuration, texture, grain, coloring, etc.. **There are no two stones the same on earth!** Which is a remarkable thing.

Now when laying stones in a building, the mason chooses the very stone that he wants for a particular place and purpose, knocks off the rough edges, and then sets it in place. If the stone is going to go into an important place, such as a temple, then one would be selected that has the color, grain, pattern and size that he wants for that spot, then that stone would be polished to bring out all its beauty that lies inside! And so it is with us as living stones. “*Ye also, as **lively stones**, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*” 1 Peter 2:5

*“That he might be the firstborn among many brethren.” - eis to einai prototokon en pollois adelphois.*  
“For him to be the firstborn among many brethren.” **Firstborn** comes from *protos* – the first, and *tikto* – to beget, to be the first one born of a certain species. It was used of Jesus as the firstborn of Mary.  
“And knew her not till she had brought forth her **firstborn** son: and he called his name Jesus.” Matthew 1:25 “And again, when he bringeth in the **firstbegotten** into the world, he saith, And let all the angels of God worship him.” Hebrews 1:6

It was used of Christ as the first one born from the dead. “And he is the head of the body, the church: who is the beginning, the **firstborn** from the dead; that in all things he might have the preeminence.” Colossians 1:18 “And from Jesus Christ, who is the faithful witness, and the **first begotten** of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,” Revelation 1:5

Even though Christ is God's only begotten Son, that is, uniquely born Son, who was raised from the dead, and we are legal sons through adoption, we are all counted as God's sons and brothers of Jesus Christ through our union with him making him our brother and the first one to be born from the dead. As it says in Revelation 1:5, that he was the first one to be born from the dead, “*first begotten of the dead*,” *ho protokos ek ton nekron*.

And as the firstborn from the dead, (who is also referred to as the **firstfruit** from the dead, “*But now is Christ risen from the dead, and become the firstfruits of them that slept.*”, 1 Corinthians 15:20), and is the firstborn of many brothers, there is the very strong sense of Hades as being the womb of the earth giving up its children, the sons of God, to be revealed in all their glory to take reign over the entire earth with Christ being the head over all.

Christ is also the **first** and last stone to be laid in the temple of God. Christ is the corner stone, that is, the first and the most important stone to be laid. “*Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*” 1 Peter 2:6

The apostles and prophets were the **foundation stones** of the temple. Which are also an important part of the structure. “*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*” Ephesians 2:20

From the foundation of the temple we now have many stones being set in place, **living stones**, as God's temple gets higher and higher each day. These living stones are the born again believers in Jesus Christ, whom God is placing in his temple where he wants them to be. “*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*” 1 Peter 2:5 And we must remember that God is the architect and builder of his temple, and when he has laid the last living stone in its place, then the capstone will be placed and his work finished.

And Christ is also the **capstone** of the temple, which is the body of Christ, the Church. “*Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*” 1 Peter 2:7 The chief cornerstone which was laid was the most important stone in the building for everything stemmed from it. Then the foundation stones were laid and upon them the edifice was erected with other stones. And at the end of construction a capstone was set in place that held them all together, similar to the keystone in an arch. So Christ is the **alpha** and the **omega**, the first and the last stone, in God's temple.

*“That he might be the firstborn among many brethren.”* And this is what we have been predestined for. Back in eternity past, before there was a beginning, God in his great love for his Son desired a people and kingdom for him. He decreed that the second person of the Godhead would become a man, a perfect man, a glorified man, and that he would give to his Son a people perfect and glorified as well.

God determined beforehand, (predestined), that we would be conformed to the image of his Son. He would be the prototype, and we, like so many models, would be patterned after him. Perfect inside, perfect outside in our eternal bodies. God determined beforehand that we would be presented to himself perfect, glorious, mature sons and daughters in all the glory he has given us. He determined the day of our adoption, the day we enter into marriage with Christ, the day we receive our inheritance, the day we begin our reign here on earth and the day all creation eagerly awaits.

What a comfort to know that our end, our destiny, has been determined from the beginning. Regardless of what life holds for us, regardless of the decisions we make as believers, whether good or bad, we know that we will all stand before God in all our glory and see him face to face. And not only that, we will be assigned to where we will live for all eternity, what we will be doing throughout eternity, and what our position is in the celestial hierarchy.

I might add that most translate this word foreknow as foreordain, due to the fact that the foreknowledge of God is based upon what he decreed in eternity past. You see, God also determined that he was going to create man, and he decreed that the second member of the trinity, his Son, was going to be a man, and that he was going to create a race of glorified men and women, who were going to live on a new earth that he was going to create, and that he was going to move his throne and residence to this new earth, where he was going to dwell with man forevermore.

Once the student of God's Word is able to comprehend the doctrines of election, predestination, calling, glorification, etc., with a thorough grasp of what each one means, then he will be able to relate to and understand passage after passage in the Bible, for these concepts are found everywhere in the Word. Learned and believed doctrine is the foundation for understanding other passages in the Bible.

In *“bringing many sons to glory”*, Hebrews 2:10, *“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.”*, tells us about our adoption our inheritance, our final glorified state, our election and calling, and our predestination toward that end.

Jesus Christ fittingly, and such an honor to us, calls us his brothers when he will be singing to the Father. *“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**, Saying, I will declare thy name unto my brethren, in the midst of the church will I **sing praise** unto thee.”* Hebrews 2:11,12

Hebrews 2:13, *“And again, I will put my trust in him. And again, Behold I and the children which God hath **given** me.”*, along with verses 10-12 is very dramatic. 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 been 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 it 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 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 the 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. It was 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

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, 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 stands in glory with the ones that the Father promised him!

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 for him by the Father. And then one day there he is in heaven, once again, now with the children God promised and 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!

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.*”



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 everyone 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.” - και παλιν εγω εσομαι πεποιθως επ αυτω

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, even up to this point in time.

*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. וַחֲכַחְתִּי יְיָ, לַיהוָה

Now the word *chakah* was another word for *waiting*, like *qavah*, and it too in the Greek is translated by *hupomone*, *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 just waiting. In *chakah*, there are three main emphases: trusting in God, waiting on God, and being mentally geared to 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 the 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 just 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

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 on 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 on the cross.

This whole business of Romans 8:29, "*For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*", centers around Christ and the people the Father gave to him in eternity past, which is going to culminate on the day being referred to in Hebrews 2:10-13

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 in Hebrews 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

What it's saying is, "**Behold I and the children which God hath given me.**", the children whom God promised me in eternity past! The children whom God saved, redeemed in his grace and are now glorified. The children whom God has changed so that they are now like me both in my inner essence and my outer body. **And we are one!**