

Hebrews

Hebrews 2:11-18 – Part I

October 19, 2008

- I. Jesus – One of us. Indeed, we're family.
 - A. **Hebrews 2:11-18** . . . For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, [12] saying, "I will proclaim Your name to my brethren, in the midst of the congregation I will sing Your praise." [13] And again, "I will put my trust in Him." And again, "Behold, I and the children whom God has given me." [14] Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, [15] and might free those who through fear of death were subject to slavery all their lives. [16] For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. [17] Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. [18] For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.
- II. A Look At The Message Of **Hebrews 2:11-13**
 - A. **Hebrews 2:11-13** . . . For both He (*Jesus*) who sanctifies and those who are (*being*) sanctified are all from one Father; for which reason He (*Jesus*) is not ashamed to call them brethren, [12] saying, "I will proclaim Your (*God*) name to my brethren, in the midst of the congregation I will sing Your (*God*) praise." [13] And again, "I will put my trust in Him (*God*)." And again, "Behold, I and the children (*those who are being sanctified*) whom God has given me."
 - B. To grasp the significance of these statements here in **Hebrews 2:11-13** we must back up one verse to **Hebrews 2:10** where we read: "For it was fitting for Him (*God*), for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author (*Jesus*) of their salvation through sufferings."
 - 1. Last week in looking at **verse 10** we talked about God's wisdom in perfecting Jesus through suffering – and we applied this to

ourselves by considering the wisdom we can exercise in submitting to God's use of suffering in our lives to perfect us.

2. This week, I want to point out two other truths contained in **verse 10** which lead us into the teaching for today.
 - a. **First**, we read that "it was fitting for God" to bring salvation through Christ – and that includes putting Christ in the position and in situations where he had to endure suffering to accomplish God's will.
 - (1) What does this phrase "it was fitting for God" mean?
 - (2) What this means is that God's will concerning Christ's life here on the earth and Christ's saving work on our behalf is based on God's nature, His character, and His wisdom. This is an important point!
 - (a) And the point here is that God's chosen plan and path of salvation for us was not His only option. Neither was it an obligation or duty on His part. What He chose to do He chose because of who He is, not because of what He had to do.
 - (b) Admittedly, there are parts of God's plan that are spoken of as Christ's only option or obligation. For example, look at **Hebrews 2:17** . . . "Therefore, He had to be (*was obligated to be*) made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."
 - (c) However, even though God's plan of salvation required Christ to suffer and die, and even though Christ was obligated to do certain things in carrying out God's plan, the plan and path itself comes out of the quality, the beauty, and the richness of God's nature, character, and wisdom – and it is in this way that God's plan fit Him.
 - b. The **second** truth I want us to see from **verse 10** is that God's ultimate intentions concerning Christ and salvation were not just to bring His own son into His eternal presence and have Christ seated at His right hand. God's intentions, from the beginning, is to bring **many sons** to glory.
 - c. And so we see that the quality of God's nature, character, and wisdom is such that, yes He uses suffering to perfect His

children, but also – and this is the emphasis for today – **He wants many children, not just one son.**

- C. This brings us back to **Hebrews 2:11** where we read: “For both He who sanctifies and those who are (*being*) sanctified are all from one Father; for which reason He is not ashamed to call them brethren . . .”
1. The emphasis here is on the idea that we who are in Christ are brothers of Christ. It’s as if he and we are blood relations. We come from the same father. We’re part of the same family. And to top it off, Jesus is not ashamed to call us his brothers and sisters.
 2. Jesus made this same point in two powerful statements recorded in the Gospels.
 - a. **Matthew 12:46-50** . . . While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. [47] Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You." [48] But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" [49] And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! [50] **"For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."**
 - b. **John 20:17** . . . Jesus said to her (*Mary*), "Stop clinging to Me, for I have not yet ascended to the Father; but **go to My brethren** and say to them, 'I ascend to My Father and your Father, and My God and your God.' "
 3. So what is the writer of Hebrews trying to tell us? We are siblings of Christ! Christ is one of us and we are one of him with the Father. And in telling us this, he is trying to make a point.
 - a. Now the point the writer of Hebrews is making is that this truth – this reality – significantly impacts how Christ thinks and acts toward us. And the reason for making this point is that God wants us to know about and be confident in the secure, loving, and eternal relationship we have with Christ so that we will trust him implicitly, submit to him completely, and worship him just as we worship God.
 - (1) Let me give you an example from the OT of our relationship with Christ and why we are wise to trust in him. When Abraham was given the news that his nephew Lot had been taken in battle along with all Lot’s family

and possessions, he did not spend the next hours considering how selfish and ambitious and ungrateful Lot was – nor did he take time to review how Lot got himself into this situation. You see, Lot was family and in dire need – so Abraham did what the family bond naturally compels us to do. He immediately went to Lot's rescue.

- (2) God is telling us here in **Hebrews 2:11** that the bond which unites us with Christ is a family bond – and it is just like the family bond that united Abraham and Lot.
 - b. Now let me say this once again, it is the significance of this bond between Christ and us which drives the activities of Christ toward us as described in the following verses and the following chapters of Hebrews.
4. Before moving on to verse 12, I want to share two more thoughts concerning the brotherhood of believers with Christ.
- a. **First**, only those who are (*being*) sanctified share the same Father with Christ. Only those who are (*being*) sanctified are brothers and sisters with Christ. Only those who are (*being*) sanctified are part of the family of God. And what does this word “sanctified” mean? **Set apart for something special.** Example: Mother's china and real silverware.
 - b. **Second**, we read in **verse 11** that Christ is not ashamed to call us by our positional title of “brother” or “sister.”
 - (1) This makes me want to discover why God would raise the issue of being ashamed only to say Christ is not ashamed?
 - (2) Though I think I have the answer, I am not sure I have the definitive or complete answer. However, in considering an answer I can point us back to Jesus' own words as recorded in **Mark 8:38** . . . For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."
 - (3) I believe the point of saying Christ is not ashamed to call us his brothers and sisters is because those who are (*being*) sanctified are not ashamed to be identified this closely with him. In other words, he is not ashamed of us because we are not ashamed of him!

D. Moving on to **verse 12**, we read: “I will proclaim Your (*God*) name to my brethren, in the midst of the congregation I will sing Your (*God*) praise.” There are two important points I want us to see here in **verse 12**.

1. **First**, this is not an evangelistic proclamation to those who are (*being*) sanctified, but an Abba Father proclamation.
 - a. According to God’s word, we are wise to speak about God, His goodness, the greatness of His love, His wonderful plan and path of salvation, Jesus Christ, redemption, forgiveness of sins and other such things about God and Christ to whomever will listen. This is the verbal side of evangelism – and it should be proclaimed.
 - b. But who speaks of the tender love and intimate moments shared with one’s spouse to just anyone? Who would speak of such marvelous things to an angry or sarcastic or hedonistic or an always joking person? I wouldn’t, and I don’t think you would either. Why? Because it would be like casting your pearls, that is your precious possessions, before swine who simply grunt and snort and trample all over those precious possessions.
 - c. So let’s apply this truth to Christ. As we read through the Gospels we find Christ spoke to whomever would listen. Yet he saved the most intimate details of his relationship with God for those who had a sympathetic and understanding ear. He did not cast his pearls before swine.
 - d. What does this mean for us today? It means that Jesus considers us worthy to hear the intimate details of his relationship with God – and that is why he proclaims such things to us. And of course, we are wise to learn all we can from what he has to say to us about such things.
2. **Second**, the words here in **verse 12**, “I will proclaim Your (*God*) name to my brethren, in the midst of the congregation I will sing Your (*God*) praise” are quoted from Psalm 22.
 - a. This Psalm has been recognized by the Church, from the time of Christ onward, as being one of the great Messianic Psalms. That means this Psalm is, in the ultimate sense, about Christ.
 - b. What makes this Psalm and the quotation of it here in **Hebrews 2:12** so powerful is that the first words of **Psalm 22** are: “My God, my God, why have You forsaken me?”

- (1) And yet in spite of these first words which speak so powerfully of Christ's experience of suffering at God's direction and according to God's will, we go on to read of Christ proclaiming God's name to his brothers and sisters – and even praising God in their midst.
 - (2) So what is my point and the point of **Hebrews 2:12**? The suffering Christ (**Heb. 2:10**) is also the praising Christ. The one who endured such incredible suffering at God's command and according to God's will is the same one who speaks so highly of God to us, even to the point of proclaiming God's glory to us and praising God's ways.
- c. Surely Christ's example in this is a grand example for us.
- (1) Now it is true that some of our suffering is due to our own foolish and sinful choices (*i.e., reaping what we have sown*).
 - (2) However, the more we grow in godliness the more we will suffer with Christ in doing good. In fact, Paul said to Timothy in **II Timothy 3:12** . . . all who desire to live godly in Christ Jesus will be persecuted. And as with Christ, this kind of suffering is according to God's will and the result of submitting to God's will.
 - (a) So the question comes to us, what will we think about God and then say to our brothers and sisters in Christ in light of our times of suffering?
 - (b) Christ set an example of pressing on through the suffering to proclaiming and praising all we know about the marvelous ways of God, His nature, His character, and His wisdom.
 - (3) And so we come back to us. Will you suffer and praise like Jesus or suffer and complain like a typical human? Do you believe God's will is good and acceptable and perfect – even when it includes suffering? This mindset is our calling and Christ is our example.

E. Our two lessons from **verse 12** do not end here. We have one more verse and one more truth which completes God's message to us here in **Hebrews 2:11-13**. We read in **Hebrews 2:13** . . . And again, "I will put my trust in Him (*God*). And again, "Behold, I and the children (*those who are being sanctified*) whom God has given me."

1. These words are a quote from Isaiah concerning Israel's war with Syria – a war which brought suffering on Israel in the same way Christ's war with evil brought suffering into his life.
2. The simple message of **verse 13** is that the suffering Christ, who is also the God glorifying and God worshiping Christ is the God trusting Christ. And he goes on to say in the last half of **verse 13** that we, his brothers and sisters (*God's children*), are God trusting too.
3. This verse remind us of a great truth. And it reminds us of the fact that Christ, in his humanity – when he was one of us in human flesh and human weakness, modeled this great truth for us.
 - a. And what is the great truth?
 - b. That though Christ suffered according to God's will in this life, and though his suffering was great and prolonged, he had the inner spiritual strength, the functioning presence of a renewed mind, and the personal will which enabled and compelled him to continue glorifying God and praising God in the presence of his brothers and sisters, AND to continue to put his trust in God so as to continue doing God's will – explicitly and completely!!
 - c. But the writer of Hebrews did not stop there, he added that Christ's brothers and sisters were one with Christ in this.
4. Are we? We can be!!

III. Conclusion

- A. That is the message from God to us today. We are family with Christ. We are new creations. We have God's nature within us. Christ is not only our example but the one who leads the way. All we have to do is follow.
- B. So though we suffer with Christ, and though our suffering is according to God's will in this life, as siblings of Christ we have the inner spiritual strength, the functioning presence of a renewed mind, and the personal will so that we can continue glorifying and praising God in our Church gatherings, AND we can continue to put our trust in God so as to continue doing His will – explicitly and completely!!
- C. May we follow Christ's example in this.