

Christ Our Brother

Hebrews 2:10-13

3 July 2022

Halifax, 10:30 AM

Introduction:

Last week in Hebrews, we covered chapter 2, verses 5-9.

- There we saw that Jesus restored man's dominion that had been lost by the fall—that is, by our fall into sin.
 - Sin has put us in bondage to Satan, to our sinful passions and lusts that consume us, and to death itself along with all the suffering of shortages, storms, droughts, sickness, injury, war and so on.
 - Clearly, dominion has been lost—the ground that we were made from and appointed to rule now consumes our bodies so that we return to ashes and dust.
- But it was acknowledged that we do not yet see dominion restored to us, but what we now see is Jesus who suffered and died, and because of His suffering and death for His people's sins, was crowned with glory and honour.
 - He has been given dominion over all things and He will share that dominion with all of those who have come to Him for salvation at the last day.
 - We were told that He was given dominion because He suffered and tasted death for every one of His people.

But this dying in our place—

- This has been and continues to be a huge offense to people that causes them to reject Jesus as God's way of salvation.
 - For many, it is offensive because a Messiah suffering for our sins seems unnecessary.
 - In their pride, they deny their sin and unworthiness and are offended at the idea of God the creator punishing His Son on their account. It sounds to them more like God abusing His Son—punishing Him for no reason—it makes God seem petty and harsh to do such a thing. They say: "I could never serve a god like that."
 - For others, a suffering Messiah is rejected because it seems unjust to them.
 - How could it be just for God to punish someone else—His Son—for what others did? To them, that is what makes a suffering Messiah unacceptable.
 - For still others, a suffering Messiah is rejected because it seems like something too demeaning for the Son of God to do.
 - Many of the Jews rejected Jesus for this reason because they had come to believe that the Messiah would never die.
 - They felt it would be contrary to His dignity and position—and not even possible.

So for many a suffering Messiah is not a fitting thing at all.

Today, in Hebrews 2:10-13, we get to see how God answers this objection.

- Do you remember how I have told you that the book of Hebrews was written to Hebrew believers to encourage them to continue in the Lord because their unbelieving Hebrew friends and relations were opposing them?

- Well let me tell you, one of the main things they relentlessly ridiculed them about was that the Messiah they had accepted was a crucified Messiah!
- The Romans and Greeks would have mocked them about this also, just as people do today.
- The passage we are looking at today asserts that it was indeed *fitting*—the word can also be translated *necessary*—for God to save us by the suffering and death of His Son.
 - Listen to the text from Hebrews 2:10-13 and you can hear that this is so.
 - This is the word of God. Hebrews 2:10-13:

Heb 2:10-13: For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. ¹¹ For both He who sanctifies and those who are being sanctified *are* all of one, for which reason

He is not ashamed to call them brethren, ¹² saying: “I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You.” ¹³ And again: “I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.”

May the Lord add His blessing to the reading of His holy word and may He help us to take it what says into our lives.

Let’s dig into this passage and see why we ought to glory in Christ and His suffering.

I. First, I want you to look at two things that are presupposed here—things that are foundational to the whole discussion.

- A. First, it is presupposed that whatever God does, He does for His own glory and honour.
1. This is stated in the very way that God is spoken of at the beginning of verse 10.
 - **“For it was fitting for Him (God), for whom are all things and by whom are all things...”**
 - This shows that everything that happens is ultimately to bring glory to God.
 - He is the Creator of all and is sovereign over all of history, and He does everything for His own glory. This must always be.
 2. This is not something that was debated between the Hebrews who believed Jesus to be the Messiah and those who ridiculed them.
 - They all accepted the reality that God was the Maker of all things and that He works all things for His own glory.
 - The issue between them was whether Jesus was the Messiah and whether God was honoured and could be honoured by means of a suffering Messiah.
 - When the author of Hebrews speaks of God for whom are all things and by whom are all things, he is asserting that a crucified Saviour brings glory, not dishonour to God.

3. Of course, we know that there are many in our society who do not accept the two things that the Hebrews presupposed here about God.
 - There are many in our day who would question if it were even right for the Creator to work all things for His own glory...
 - And there are not a few who even deny that there is a God who created us.
 - This shows that we have fallen into great darkness, just as many of the nations had when Jesus came. We are blind to what is clearly revealed about God.
 - The very creation itself clearly testifies to God's eternal power and divine nature—these being clearly seen through the things that He has made so that there is no excuse for unbelief.
 - It is like a person out on a sunny day denying that the sun exists.
 - They have to suppress the obvious truth and to becloud themselves with ridiculous speculations and theories.
 - I am confident to speak strongly about this because Romans 1 teaches that God's eternal power and divine nature are clearly seen and that the only way people can miss God is by suppressing the truth in unrighteousness.
 - Also, God has graciously opened my eyes to see that it is indeed utterly ridiculous to deny our Creator.
 - The Bible always presupposes what is already revealed by nature.
 - The arguments that are before us in Hebrews are about whether God's way of saving His people is by Jesus's suffering and death, not about whether God exists or whether He works all things for His own glory.
- But I said that there were two things that are presupposed. What is the other thing?
- B. The second thing that is presupposed is that God has determined to bring many sons to glory.
1. As we saw last week, we are clearly not in glory now.
 - The world is full of sin and misery. There is sickness and injury and death. There are wars and marriage breakdowns and addictions and depression and suicide. There are destructive storms and famines.
 - Most people recognise that we need to be delivered—somehow.
 - Here again, even nature itself shows us through all these problems that God is not pleased with us.
 - His wrath against our sin is revealed by these things.
 - We want to accuse Him of injustice for these afflictions, but unless we have seared our conscience, we all know that we have sinned against Him, however much we might want to deny it.
 2. But the Hebrew people not only accepted that man needs to be saved by God,
 - They also agreed, whether followers of Jesus or not, that God had promised to save His people from their sins and that He was going to do that.
 - They knew that He had promised a Son from ancient times who would deliver them and restore them to glory.

- The promise had been renewed to them again and again, and they were all waiting for the Messiah to come to save them.
 - They all agreed that God had purposed to bring “many sons to glory.”
- 3. The great question now that Jesus had come and died was whether this Jesus who was crucified was the one who was God’s Messiah to bring many sons to glory.
 - The Christians said, “Yes.”
 - The unbelieving Jews said, “No.
 - “It is not fitting for the Messiah to suffer and die on the cross.”
 - Remember that even Peter and the other disciples had thought that initially.
 - And there are still many people today who think that.

II. Let’s move on and look now at how our text asserts that a suffering Messiah is the means that God uses to bring many sons to glory.

- A. The Messiah who does this is here called “the Captain of our Salvation.”
1. This is actually a title for the Messiah that was known to all the Jews.
 - It is a very helpful title.
 - It can be translated “author, pioneer, leader, or prince.”
 - It carries the idea of a trailblazer who carves out a way through a place where no one could otherwise go—going ahead of his people.
 2. Jesus’s role as our Captain is to bring us from where we are to God.
 - He saves us and brings us to God.
 - John Owen says that by using this name, “Captain of our Salvation,”
 - “The Holy Ghost intimates that the way whereby God will bring His sons to glory is full of difficulties, perplexities, and oppositions, as that of the Israelites into Canaan also was; so that they have need of a Captain, Leader, and Guide, to carry them through it. But all is rendered safe and secure to them through the power, grace, and faithfulness of their leader. They only perish in the wilderness and in their sins, who, either out of love to the pleasures of this world, or being tempted by the hardships of the warfare to which He calls them, refuse to go up under His command.”
 - I have sometimes spoken to you of Jesus as the one who goes ahead of us in the battle and who takes all the bullets so that we can keep on going behind Him.
 - Nothing can stop us when we are leaning on Him, coming up out of the wilderness of sin and death.
 3. The Jews knew all about having a captain to lead them to God’s inheritance.
 - They had experienced that with Joshua, who led them from the wilderness to the Promised Land where God would dwell among them.
 - This was part of God’s revelation to them of what the Messiah would do.
 - They were looking for the Messiah to come and be their captain to lead them to God’s inheritance.

- So now there was this dispute about whether Jesus was the Messiah or not. It is a dispute that continues to this day.
- B. Is the Messiah Jesus who was made perfect through suffering or not?
1. This is no mere academic debate—it is matter of eternal life and eternal death.
 - If He is indeed the way to glory, and you reject Him, there will be no other way to come to God. It's not like there is another captain coming.
 - Jesus said, "I am the way, the truth, and the life. No one can come to the Father but by me."
 - If you do not come to Him to take you to God, you will perish in your sin forever.
 2. Right here in verse 10, it is asserted that God "made the captain of our salvation perfect through sufferings."
 - The word *made perfect* means that God made Him to be everything that we need Him to be to save us.
 - Even though He was the Son of God and even though He became flesh like us and was appointed to be the Captain of our Salvation,
 - He did not have all that He needed to save us until He went to the cross to suffer for our sins. He had to actually suffer for our sins.
 - That is how God made the Captain of our Salvation perfect through sufferings.
 3. To return to the previous illustration,
 - When the Captain of our Salvation went to the cross, He took all the fiery flashes of God's wrath against our sin.
 - Our greatest hindrance in coming to God is our sin.
 - God is holy and He cannot tolerate sin. He is said to be a consuming fire with everlasting burnings of His holy wrath and indignation against sin.
 - That is part of His glory as God—that He is pure and holy.
 - But as the Captain of our Salvation who was made perfect through sufferings, Jesus goes out ahead of us, as it were.
 - He has taken all of that wrath so that we may follow safely behind Him.
 - Yes, we may receive chastisement, even that kills us, if that is needed to correct us, but Jesus has, by His suffering, taken all the blows that would send us to hell, if we are among those who believe.
 - If we are trusting in Him, we have Him as our Saviour who took away our sin... He is the Captain of our Salvation who was made perfect for us through sufferings.
 - Without suffering, He could never lead us to God.
 - Unless He was condemned in our place, we would remain condemned forever.
 - As Isaiah says, it is by His stripes that we are healed.

III. But how could He suffer for the sins of others?

- A. Our text explains that He was able to do this by becoming one with us.
- Look at verse 11. It says: **For both He who sanctifies and those who are being sanctified are all of one.**
1. Be clear about who is referred to here.
 - “He who sanctifies” is Jesus.
 - “Those who are being sanctified” are the people He came to save.
 - Here, “to sanctify” means to set us apart to God as those who belong to Him, as those who are holy, as those who are cleansed from their sin and made holy.
 2. Jesus became one with us that He might do that.
 - This is much more than that He became human flesh.
 - He did do that and that was an essential part of becoming one with us.
 - But He also became one by associating Himself specifically with the people the Father gave Him to redeem as one.
 - It was a relationship where He bound Himself to us in such a way that our destinies were tied up together.
 - So much so that if we were rejected because of our sin, He would be rejected with us; and where, if He were accepted, so would we be.
 - Brothers can do that.
 - They can live so that if one falls into debt, his brother considers the debt to be his own debt and pays it for him.
 - That is what the kinsman redeemer did in the Old Testament.
 - If your relative was sold into slavery, the kinsman redeemer would come and buy him out.
 - As sinners, Jesus saw that we would have to suffer the pains of hell. That was our debt that we could not never pay
 - For that reason, He came to make Himself one with us so that He could redeem us—so that He could pay our debt by suffering for our sins in our place.
 - Suffering was required for Him to be the Captain of our Salvation.
 - He came to associate Himself with us as one.
 - He said, “I lay down my life for them.” “I give my life a ransom for them,” for many sons, to bring them to glory.
- B. Notice that verse 11 ends by saying that He is not ashamed to call us brethren.
1. He was not ashamed to call us His brothers before He redeemed us.
 - a. He certainly might have been ashamed to be called our brother.
 - He certainly had reason to be ashamed to be our brother.
 - He might have said, “What do I have to do with those who have rebelled against my Father and justly incurred such a penalty that they can never pay it? These are not my brothers.”
 - b. Besides, He was not even our natural brother.

- A natural brother was rather expected to come and redeem his brother if his brother fell into slavery. He would buy him out so he could be free.
 - We read about this in Leviticus 25 where it talked about the kinsman redeemer who would take on this role.
 - But Jesus was one who saw us in debt and said, “I will be a brother (a kinsman redeemer) to all that the Father gives me to redeem. I will pay their debt in full.”
- c. In this way, Jesus was like the Good Samaritan who made himself a neighbour to a man who was his natural enemy when he saw that that the man had been robbed and left to die on the side of the road.
- Instead of passing by him like a priest and a Levite did, this Samaritan took care of the man, dressed his wounds and paid his expenses at an inn.
 - Jesus explained that this man was a neighbour to the injured man.
 - Well Jesus, though not our brother, became a brother by going to the cross to pay our debt.
2. He was certainly not ashamed to call us His brothers after He redeemed us.
- a. After He had paid our debt, we were then His brothers whom He had redeemed.
- Now, by His sufferings for us, we were accepted by the Father.
 - We were His trophies—trophies of His saving work—living trophies.
- b. Jesus takes delight in leading us to come and worship the Father with Him.
- He takes delight in our love and in our growth.
 - He goes claims us as His brothers whom He has redeemed.
- C. Three prophetic passages about the Messiah are quoted from the OT to support the fact that the Messiah would associate with those He came to save as a kinsman redeemer—that He would not hesitate to call us His brothers.
1. The first one is from Psalm 22.
- a. In Hebrews 2:11, it says that He is not ashamed to call us His brethren, and then verse 12 goes on to say: **saying, “I will declare your name to My brethren; in the midst of the assembly I will sing praise to you.”**
- b. Psalm 22 is the Psalm that revealed the very thoughts of Jesus on the cross, even though it was written about a thousand years before He came.
- It begins with Him crying out for deliverance and saying, “My God, My God, why have you forsaken me?”
 - But then at verse 21, everything changes when He says, “You have answered me,” or “you have heard me.”
 - It is then that He makes the promise the is quoted in Heb 2:12 that He will declare God’s name to His brethren and sing praise with them in the midst of the assembly...
 - Expressly that He will declare, as it goes on to say, how God heard Him when He was afflicted on the cross for His brethren.

- Jesus will declare the gospel, the good news that the Father accepted His offering for them and will lead them in praise for this.
- c. Far from being a matter that brings shame to the Father and the Son, Jesus goes on in that Psalm to tell how people all over the world will join in the church's praise that God accepted the suffering of His Son for their sins.
- He tells how the praise will go on from generation to generation.
2. The second passage quoted is probably from Psalm 18:2.
- This passage is also found in 2 Samuel 22.
 - It shows how the Messiah, in the time when His enemies were closing in on Him and His people cried out to the Father so that He and His people were delivered...
 - with the result that other people that He had never even known come to submit themselves to Him that they might also be saved.
 - The part that is quoted in Hebrews 2:13 is the part where He says, "I will put my trust in Him."
 - By saying this, He, as the Messiah, shows how He suffered with His people, being brought into their distress with them so that He had to exercise faith, holding on to what God had promised when it looked impossible, until deliverance came.
 - He was to be a Messiah that suffered in the trenches with His people and led them out in faith as the author and finisher of their faith—
 - That is, the Captain of their Salvation who was made perfect through sufferings!
3. The third quote, also in Hebrews 2:13, is from the prophet Isaiah, written about 700 years before Jesus came.
- Here the words are, "**Here am I and the children whom God has given me,**" from Isaiah 8:18.
 - That this refers to the Messiah is seen from the context.
 - In Isaiah 8:13-14, it speaks of Him as the LORD of Hosts who is to be feared instead of the nations. Yet it says that though He is their true sanctuary, He will become to them "a stone of stumbling and rock of offence."
 - That is the same way that Jesus is described, of course, as we have seen recently in Psalm 118, our theme song for this part of Hebrews.
 - This quote shows Him again as a suffering Messiah, yet one who takes great hope in the ones He calls "the children whom God has given Me."
 - It was a time when it looked like all was lost—much as it might look to us at times when we see so many turning away from the Lord and refusing to trust Him.
 - But here Isaiah, speaking for our Lord, says, "Here am I and the children whom God has given Me."

- He is not ashamed of the pitiful little band that He has redeemed because He trusts in God to honour His saving work. They are a pledge of all who will come in the future.

Conclusion:

So we may conclude that Jesus's suffering, far from an occasion for shame, glorifies both Him and His Father.

- It shows the divine love that is in them—that they should reach out to unworthy sinners to save them.
- It shows the justice that is in the Father and the Son—that in order to redeem them, the Son had to suffer—the eternal Son of God.
- It shows the power that is in the Father and the Son—that they were able to deliver these sinners from eternal wrath and judgment.
- It shows the wisdom that in the Father and the Son—that they devised a way to redeem them that would not compromise either mercy or justice.
 - Truly, when it is understood, a Saviour made perfect through sufferings does not bring shame to God, it manifests His glory.
 - A suffering Messiah does not diminish, but manifests the glory of God.

Now what about you?

- Is a Messiah who suffers to save His people from their sins an offense to you?
- Surely you need to repent!
- This is the way that the true eternal God has ordained for sinners to be saved.
 - The captain of our salvation is made perfect through sufferings.
 - And you are made His by faith—by trusting in Him.