

PM Hebrews 2:1-3:6 Christ and his spiritual family

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 23 October 2022

Preacher: Mr Norman Cumming

[0 : 00] New Testament in the letter to the Hebrews, in the Church Bible, it's on page 1204, reading from Hebrews, and the second chapter, and just into chapter 3.

So let us hear the Word of God. Hebrews chapter 2. I just perhaps begin by reading the first two verses of the whole book, setting the scene.

Long ago, at many times, and in many ways, God spoke to our fathers by the prophets. But in these last days, he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

And that chapter goes on to display a great measure of the glory of God's eternal Son. So we're reading from chapter 2.

Therefore, we must pay much closer attention to what we have heard, lest we drift away from it.

[1 : 19] For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?

It was declared at first by the Lord, and it was attested to us by those who heard.

Our God also bore witness by signs and wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, what is man, that you are mindful of him, or the son of man that you care for him?

You made him for a little while lower than the angels. You have crowned him for a little while.

[2 : 54] For it was not to angels, namely Jesus, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and by whom all things exist in bringing many sons to glory, should make the founder of their salvation perfect through suffering.

For he who sanctifies, and those who are sanctified, all have one source. That is why he is not ashamed to call them brothers, saying, I will tell of your name to my brothers.

In the midst of the congregation I will sing your praise. Again, I will put my trust in him. And again, behold I and the children God has given me.

Since therefore the children share in flesh and blood, he himself likewise partook of the same things.

[4 : 14] Through death he might destroy the one who has a power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery.

For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God.

To make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

Therefore, holy brothers, you who share in a heavenly calling, consider Jesus. Jesus, the apostle and high priest of our confession, who was faithful to him who appointed him, just as Moses also was faithful in all God's house.

For Jesus has been counted worthy of more glory than Moses, as much more glory as the builder of a house has, more honor than the house itself.

[5 : 37] For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all God's house as a servant, to testify to the things that are to be spoken later.

But Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.

may God bless the word to each one of us. This evening I plan to turn to part of the passage we read earlier from Hebrews chapter 2, referring to minor parts of the passage, but particularly we'll be looking at verses 11 to 13, where we have three quotations from the Old Testament.

some of us may have a brother, some of us do not have a brother, or perhaps we've lost a brother. And it's usually a very good thing to have a brother. Though brothers can be changeable, they can have good days and bad days, they can be in fact just like we can.

[7 : 13] But it is good to have a good brother, one you can rely upon. But even the best of brothers will have to let us down one day.

And that day when we are crossing over from this life to the life to come, when we are moving from mortality to immortality, even our best of our brothers cannot help us in that journey.

But there is one who can. Every child of God has a brother.

A brother who will never leave one nor forsake one. This brother has many, many other titles too. One title isn't sufficient to describe him. We can read of him elsewhere as being, just for a few samples, a friend, a husband, a king, a lord, our saviour.

[8 : 31] Would you have dared to call Jesus your brother? I don't think so, without the authority of Scripture.

Let's just read this section again from Hebrews chapter 2, verse 11. For he who sanctifies and those who are sanctified all have one source.

That is why he is not ashamed to call them brothers, saying, I will tell your name to my brothers. In the midst of the congregation I will sing your praise.

And again, I will put my trust in him. And again, behold I and the children God has given me.

Jesus was not always our brother. He had to sanctify us. Read that.

[9 : 45] For he who sanctifies and those who are sanctified. He had to set us apart for holy purposes. Set us apart for a godly living.

And he had to do that. How did he do that? He had to become, as the writer says, the founder of our salvation.

It can be translated as a pioneer of our salvation or on the AV. The captain of our salvation. Jesus had to blaze the trail for our salvation.

He had to go into the far country and ultimately to be absolutely alone in that far country as was his experience on the cross.

Jesus. What a work of grace that was. We read in this passage that he had to be made perfect through suffering.

[11 : 00] Hebrews chapter 5 verses 7 to 9 just elaborates a little bit more of what that meant for Jesus. He had to be made perfect through suffering.

Hebrews chapter 5 verse 7 reads, in the days of his flesh Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death and he was heard because of his reverence.

Although he was a son he learned obedience through what he suffered and being made perfect he became the source of eternal salvation to all who obey him.

one could say that the sum total of all Jesus' daily acts of obedience the sum total of them all in word in thought and in deed every day throughout all his life here on earth and as you contemplate the suffering that involved that fitted him that fitted him completed him made him demonstrably perfect so no one in heaven and earth could find fault in him this lamb proved his perfection he was the spotless lamb of God he was tempted in all points just like us and yet was without sin tempted in all points

Donald Macleod in his short book from glory to Golgotha wrote it is completely misguided to imagine that the agony of temptation overcome is less than the agony of temptation yielded to on the contrary to yield to temptation is to escape its full ferocity the devil never has to do his utmost to secure our fall and little of his power and cunning will suffice but Christ did not yield and this made it necessary for the tempter to increase the pressure later on he writes in Gethsemane there is agony certainly there is victory but in a way that leads us to interject always ultimately ultimately there is victory he is almost overwhelmed almost broken so he had to cry with strong crying and tears far from being the one who escapes temptation because he is sinless he is the one who precisely

because he is sinless alone experiences temptation in its full intensity he alone took all the devil could throw at him and he goes on he ends the chapter by saying and there was no respite because in the garden he then says he says here comes my betrayer rise let us go there was no rest for our [14 : 44] Lord Jesus Christ every step of his life Jesus was tested tempted and he suffered in his temptations and he overcame them through the spirit and through the word the word which would have been memorized from early childhood probably to begin with at his mother's knee he had the word in his mind to meditate upon and reflect upon and to meet the challenge of the tempter he learned obedience in all his sufferings so that he might be our righteousness it was fitting the writer says that Jesus should suffer so that God could remain just as he punished our sins in the

Lord Jesus Christ and also justify us who trust in Jesus and so at Calvary Jesus made as we read in verse 17 of this chapter he was made propitiation for the sins of his people there at Golgotha he offered himself up as our substitute once and for all do you trust him are you leaning upon him are you looking to him do you have faith in his shed blood and the father has affirmed what Jesus achieved at the cross we read in Romans that he has declared him to be the son of God in power how did God declare this he declared it we read by his resurrection from the dead firstborn of many brethren consequently the writer to the

Hebrews can say with assurance in verse 11 for he who sanctifies the Lord Jesus he who sanctifies and those who are sanctified all have one source or are all of one where God is our father you remember how he said I am ascending to my God and your God my father and your father the plan of salvation and our individual salvation is all part of God's glorious plan and purpose what is God's plan and purpose for in his work of salvation it is to bring us to glory in verse 10 of this chapter to bring us to glory in verse 1 of chapter 3 it is to share in a heavenly calling verse 6 of chapter 3 to be part of God's household chapter 4 to enter the eternal rest of the promised land to go to the promised heavenly country in chapter 11 and to receive a kingdom chapter 12

God has glorious things in store for all his people and so the writer how can he end this epistle but need to express an unending thankfulness and how do we express our thankfulness to our Lord and our Saviour we read at the end of the Hebrews through him Jesus through him therefore let us continually offer to God a sacrifice of praise and what is that sacrifice of praise the fruit of lips that acknowledge his name not being ashamed of Jesus so I want to consider particularly now this evening the wonder of our family relationship with the Lord Jesus Christ who said he has separated us for holy purposes to please

God to enjoy God indeed to experience eventually glory in the kingdom of our Lord Jesus Christ and so we read in verse 11 as a consequence of what the Lord Jesus has done for his people Jesus is not ashamed we read in these verses he's not ashamed to call them brothers he calls us family we're part of his family what did he say in that parable sheep and goats Matthew 25 it's recorded when I come in my glory he will say truly I say to you as you did it to one of the least of these my brothers you did it to me he so closely identifies with his people remember how he said to [20 : 34] Paul why are you persecuting me who was being persecuted it was the brothers but Jesus identifies with his brothers you persecute his brothers and you're persecuting the Lord Jesus Christ what message did he ask Mary Magdalene to relay to his disciples who had fled when he was led into the house of the high priest what is his message he said go to my brothers that first day of the week go to my brothers and tell them I'm ascending to my father and your father to my God and your God go tell my brothers Paul writes that Jesus is the firstborn among many brothers and in case in case any of the ladies should feel left out at this point there's an occasion recorded in

Matthew chapter 12 when Jesus is in a house there's obviously a mixed group of people he's speaking to there are disciples and men and women there and what does he say about those in the house with him here are my mother and my brothers for whoever does the will of my father in heaven is my brother and sister and mother Jesus is not ashamed we won't expect that his disciples have fled we let him down Jesus is not ashamed of his family why because he has purchased his family with his precious blood we can indeed be ashamed of ourselves about our poor witness and rightly so indeed

Paul has to exhort Timothy not to be ashamed in testifying about our Lord he must he must take heed to ourselves in this because if we consistently and continually are too ashamed to confess the Lord Jesus Christ as our saviour we'll have me to examine ourselves because Jesus does say that if anyone is ashamed of me the son of man will be ashamed of him at his coming again so let us examine ourselves if we find ourselves being ashamed of him so Jesus is not ashamed to call them

brothers what grace what amazing grace it is difficult to take it in to to reflect on this incredible intimate relationship of the Lord

Jesus Christ with his people and the writer to the Hebrews we don't know who the author is but the writer to the Hebrews quotes three times from the Old Testament moved by the Holy Spirit he quotes these three times and attributes the words to the Lord Jesus verse 12 he says I will tell of your name to my brothers in the midst of the congregation I will sing your praise you know we've already sung these words in Psalm 22 as the opening stanza we sung from it's an amazing messianic psalm speaking of the coming Lord Jesus Christ many many years ago and many of us will remember this in 2002 Dr. Stephen Short was preaching here he comes from the famous Renter Short family of Bristol Stephen Short was preaching here on the psalm in the morning he preached on the humiliation of Christ and in the evening the exaltation of Christ Stephen Short envisaged I think other people have said this too that Jesus was probably meditating on this psalm as he hung on the cross at Golgotha the gospel records for us that he cried out that prayer that awesome prayer at the beginning of the psalm my God my God why have you forsaken me later on we read his words he spoke these words from the cross it is finished and one come back to think that it is finished is but a personal embracing of the final words of that psalm he has done it he has done it and the thief may well have heard him say perhaps for kingship belongs to the [26 : 17] Lord in verse 28 of that psalm and he pleaded with Jesus remember me when you come in your kingdom and you remember Jesus glorious reply today today you'll be with me in paradise I will tell of your name to my brothers the name of God Jesus is teaching and will teach us of the glories of God's character which are conveyed in his name the Lord the Lord a God merciful and gracious slow to anger and abounding in steadfast love and faithfulness Exodus 34 the Lord's name is manifold in scripture a few examples here the Lord's name the Lord who heals you the Lord who makes you holy the Lord our righteousness the Lord my banner and in

Christ Jesus we see God the Father whoever has seen me he said has seen the Father Jesus displays in his own character the glory of God the Father full of grace and truth his very personal declaration of God's name and it is from the midst of his people that he sings the Father's praise in the midst of the congregation in the midst of the church I will sing your praise Stephen Short quoted Spurgeon Spurgeon said Jesus himself leads the song and is both presenter and preacher and he leads the praise in the midst of the congregation when two or three are gathered in my name there I am in the midst it's a very solemn thought that we sing with the spirit of Jesus the praises of God our Father and it's a challenge for us to think how do we sing when we consider that we're singing with Jesus Jesus does this with joy he's fully 100% committed to us he says I desire that those you have given me that they'll be with me it's my pleasure he says it's my delight to be with my people I will tell of your name to my brothers in the midst of the congregation I will sing your praise and again he quotes from the

Old Testament this time from Isaiah chapter 8 verse 7 I will put my trust in him Isaiah is speaking initially of of himself I will hope in him it is written I will look eagerly for him I will put my trust in him and Jesus who is the word who gave the word to Isaiah makes the word true for himself as well I will put my trust in him even I even I it's a very emphatic opening I even I will put my trust in him in the living God he trusted in God he trusted God in all that awesome experience of Gethsemane Peter could write he entrusted himself to him who judges justly and as he expired on the cross he said father into your hands

I commit my spirit he put his trust in God the father as he committed his spirit into his father's hands can we do less but to have all our trust placed in the Lord Jesus Christ I will put my trust in him I will lean upon him I will own him as my Lord and my savior and then thirdly he quotes again from the succeeding verse in Isaiah chapter 8 verse 8 of Isaiah 8 behold that's an alerting word must reflect and consider this behold it's a calling out behold

[31 : 55] I and the children God has given me when Joseph presented his sons to his poor sighted and aged father Jacob and he took his sons Ephraim and Manasseh in Egypt before his father Jacob had to say who are these who are these well God the father doesn't have to ask the question about that for us because Jesus says to his father behold I and the children this is the phrase of the children you have given to me you gave them to me what did he pray on the night of his betrayal father I desire that they also whom you have given me may be with me where

I am to see my glory as you have given me Jesus cannot he will not appear before God his father without his children here we it is an impossibility I remember Ivan Martin spoke speaking about this

verse again many years ago at a convention and air he gave two illustrations to highlight the point he thought of the mother duck and her ducklings swimming in the pond they're all together they don't separate close together he said about his own wife and his six children when they were little wherever the mother went the children went too and so Jesus can say nothing will separate them from me here here

I and the children God has given me we've been chosen before the foundation of the world Paul writes in Ephesians and we've been redeemed by the blood of the cross and those who have trusted in Christ are indissolubly united with him and nothing can separate Christ and the people he has brought at the cross and there is really I think a wonderful note of joy and triumph in this statement of Jesus when he declares to his father behold he's so pleased his mission was effectual and succeeded it was a search and rescue mission without parallel in all creation and here he is in heaven we see him in heaven he is back mission accomplished behold

I and the children you have given me in closing just three points to note quickly in this world Christians close fellowship with the Lord Jesus Christ is unrecognised it is not seen we live unrecognised that the king of kings and the lord of lords should call us family brothers the one secondly the one who is heir of all things desires us in fact delights in us he designates us as co-heirs with him in his glory

Romans chapter 8 yes here our sonship is veiled but there we shall be like him we shall be conformed to the likeness of the son Jesus is not ashamed to call us brothers let us be encouraged and let us in turn heed the challenge which we read earlier of Paul to Timothy do not be ashamed of the testimony about our Lord do not be ashamed of the testimony about our Lord our Lord who is not ashamed of his brothers we'll close our time of worship together by turning to

[37 : 34] Psalm to Hof to