

Jesus - Brother and Redeemer

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[0 : 00] Well, we'll turn back to our reading in Hebrews chapter 2. We're going to look together this evening, verse 10 down to verse 15.

That is why he is not ashamed to call them brothers.

And then down at verse 15, he is, as it says here, the deliverer of all those who through fear of death were subject to lifelong slavery.

He is a deliverer. We're looking this evening at Jesus as he's presented to us in this passage, and in particular in these two ways. As we see in verse 11, how he's not ashamed to call them brothers. We see Jesus as a brother here. And then in verse 15, we see Jesus as a deliverer or a redeemer there. But it's in the midst, too, of the one who is at work as well.

[1 : 18] Here we see the devil at work there in verse 14 as well. So we have Jesus there in the midst of this battle. And in many ways, that's the battle that Jesus has fought for us.

As we think of coming to approach another time of communion in our midst. As we think of remembering the Lord's death until he come. We see here in this passage how he has come to conquer death itself.

Death is a great fear for many people. And it certainly was in the case of the Hebrews, as the writer was here outlining for us.

Verse 15 makes that clear for us that death was what they were subject to, lifelong slavery. It was a fear of death that they had.

And that was because they were living in the midst. He was writing. These were mainly Jews. So they were people who understood who God was. They understood the Old Testament.

[2 : 19] But to come and put their trust in Jesus was a huge step for them. Because it would lead to persecution. It would lead to rejection.

It could even lead to death. That's what that verse is making clear for us. They were living in that fear of death. And yet, in the midst of this, Jesus is seen as being the one who comes alongside them.

The one who fulfills that promise to his people. That never will he leave them. Never will he forsake them. And we see that in a wonderful way, how he is a brother and a redeemer.

So these people, they had a fear of living in a Christian way. What's our greatest fear today? What's your greatest fear in life?

Or do you feel yourself as if you are free to live your life the way that you wanted? We can often think of other places in the world where freedom is not as prevalent as we have it.

[3 : 24] We think of places like North Korea, for example. One you often find on the World Watch list as it is, where persecution is prevalent.

Where we see North Korea as very often that number one nation. Where persecution against the Christian faith is so intense. And therefore, there isn't that freedom to live the Christian life.

And it's true in other places in the world as well. The World Watch list, as it's called, highlights the hundred most persecuted countries in the world.

Places where to live as a Christian is a fearful thing. And especially that fear of your very life being taken from you. But it's something where we maybe feel, well, that's not our experience.

We have that freedom to live. But there are still things in our life that have a sense of control over us. There are many things that we think that we're free to live.

[4 : 26] And yet, many things directing the way we go and the way we live. What we believe and what we do. For example, in our nation, materialism, secularism.

These are two things that are very prevalent as well. They come through in all aspects of life. More and more, people would say, with that sense of a materialistic lifestyle is the goal for many.

Or secularism taking over from the Christian faith. Where all forms of Christian faith are being pushed aside. Whether it's among our schools, our education system. Just our governments. The way we live. The way things are ordered. Everything is being pushed out. And so are we free to live? Or are we in some ways being controlled in that sense? Because behind all of these things, whether it's nations that are persecuting the Christian faith. Materialism, secularism. Behind all of these things is a desire to have God put out. [5 : 29] God put away. And if we put God away, what replaces him? Well, it's our own ways, our own ideas, and our own thoughts.

And so are we free to live? Well, in a spiritual sense, we have to think about that as well. Do we feel that freedom to be a Christian in our nation?

Do we feel that freedom to be a Christian in our community? Do we feel that freedom to be a Christian in our home, among our friends, among our family?

Because in the midst of that, there can also be a sense of fear. Because it's not the fear the same way as the Hebrews had it here. That fear of persecution and death.

But it's a fear that we can often have that holds us back and leads us to live in the wrong way. To follow the ways of the world. The ideas of the people around us.

[6 : 27] Instead of faithfully following the Lord Jesus Christ. Fear cripples us so often. And we're afraid to live the Christian life.

And when you think about it, the Hebrews here, they were afraid for a much more serious thing. Because they were afraid for their very lives. Now, we don't have that. But we have a fear ourselves.

And right from the outset of this book, and as we look at it this evening, I want us to see that as we see Jesus, that he is the one who doesn't take these situations away.

He doesn't take the situation away for the Hebrews here where that persecution was going to be no more. That fear of death was going to be no more. But he gives them an assurance that he is with them.

And the same is true for us. That whatever our fears, whatever the things that are crippling us, and even is so paralyzed by fear, that the Lord is able to assure us that he is with us.

[7 : 31] That he will not leave his people. That's what we want to see this evening. This Jesus who is a brother. This Jesus who is a redeemer.

Right from the outset of this book, there's a real sense of the reality of who Jesus is. The first chapter is a wonderful chapter in terms of, if you look at the first heading in the ESV Bible, the supremacy of God's Son, the supremacy of Jesus Christ, how he is over all.

And it's quoting there from the Old Testament, many different quotes. And he sent his Son that we might have that salvation as it comes to the end of chapter 1.

But then into chapter 2, it's reminding us and all of God's people, we must pay much closer attention to what we have heard, lest we drift away from it. For since the message declared by angels proved to be reliable, and every transgression and disobedience received a just retribution, how shall we escape if we neglect such a great salvation?

There is this great salvation available to us, and we're almost afraid. In our fear, we're neglecting, we're rejecting this great salvation.

[8 : 58] So the writer to the Hebrews is writing to encourage the people and ourselves to put our trust in the Lord Jesus Christ and to know the salvation that he offers to his people and to see it in the midst of all the challenges that this world presents to us, the temptations, the powers of evil that are at work, as you see in verse 14, how the devil is mentioned there in the sense that he is prowling always around to tempt us away, to take us away from this salvation.

But as we fix our eyes on Jesus, we can say, he is my Lord, he is my God, and he is the one who I will look to.

And who do we have as we look to Jesus then? Well, the first thing we see here is Jesus as a brother. We see this in verse 11.

For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers.

It's a wonderful thought that Jesus would call us brothers and sisters. Because there are a number of people in this world who we would find it very difficult to be comfortable in their presence.

[10:30] You think of people in positions of authority. You think of being with royalty. You think of being with politicians, presidents, billionaires, all kinds of people who we would be very uncomfortable in their presence.

We wouldn't know what to say. We would be so out with our comforts. So how can we relate to these kinds of people? We know nothing of what they are like and they know nothing of what we are like.

And so we're just not on the same page. And I guess the same could be said of them as well, that they are not comfortable as much in our presence either when they're dealing with us.

They cannot relate to the normal human being, as it were, those who experience day-to-day trials that they've never experienced themselves. And you see it sometimes when these kinds of people, they try and mix in places that they're not used to and they're very uncomfortable.

In the same way as we would be uncomfortable and afraid going into Buckingham Palace, for example, if we were ever invited there, if we invited royalty into our homes, how comfortable would they be?

[11:46] A fish out of water, there would be an awkwardness with it. And isn't it then remarkable how you read these words in verse 11 here? He's not ashamed to call them brothers.

Who is this? This is Jesus. This is Jesus speaking to his people then and as he speaks to his people today. Not ashamed to call them brothers.

The King of Kings. The Lord of Lords. And yet he is there to come alongside his people. And the amazing thing is that he calls his brothers here.

And the very people who are the cause of his going to the cross. Because of our sin, he came into this world. Because of our sin, he died on the cross.

And yet here he is saying, I'm not ashamed to be called to call them brothers. And when you look at verse 3, chapter 1, verse 3, you see a little there of who it is.

[12:50] He is the radiance of the glory of God and the exact imprint of his nature. And he upholds the universe by the word of his power.

This is who it is. The exact radiance of the glory of God. The exact imprint of his nature. He upholds the universe by the word of his power.

And yet at the same time, he says he is not ashamed to call them brothers. The wonder of who we have to come alongside us.

The wonder of Jesus who came into this world to associate with all. The rich and the poor. The sick, the lame, the suffering.

How he associated with them all. And he wasn't awkward in coming. He was very much at home among his people. You see it again and again throughout the scriptures.

[13:53] How he relates to people. How he comes alongside people. How he comes alongside the children, the women, the sick, the grieving, the sinners, as they were called, the tax collectors.

All of these people. People who others would find it very awkward to be with. Jesus was alongside them all because he is not ashamed to call his own brothers.

And yet he is in the radiance and the glory of God his Father. It's an amazing thing to think of that. He's not ashamed to call us brothers.

And you get a little insight of this in the quotes that you see in verse 12 and 13. We'll come back to the one in verse 12 later on.

But the quotes in verse 13 are from Isaiah chapter 8, verse 17 and verse 18. And the quote in verse 12 is from Psalm 22, verse 22.

[15:02] But there in verse 13, for example, the second one, Behold I and the children God has given me. When you look at that in the Old Testament in Isaiah chapter 8, verse 18, it's talking about Isaiah himself and the children that he has alongside him.

And Isaiah is writing there in the time of great suffering ahead for the people. And yet he is writing with that confidence that God will be with them.

The children that he has given him in that day are those reminders to him that God is going to be faithful. If you look up Isaiah 8 later on, you'll see it for yourselves.

So there's that idea of the nature of family and God being with Isaiah and the family there. But here's applying to Jesus. And so what is it saying?

Behold I and the children God has given me. He is saying here that God has given to him his people. And that he is the one who is looking after his people.

[16:09] That he is the one who is not ashamed to call them brothers. Here I am and the children that you have given me. The people that you have given to me.

Tolstoy, the great Russian writer, said of him, he was once passing through a street one day and a beggar stopped him and pleaded with him for some money. And Tolstoy put his hands in his pockets and wasn't able to find any money.

And so he said to him, please don't be angry with me on my brother, but I have nothing with me. If I did, I would give you something. And the beggar looked up with a face that was suddenly beaming. And he said, you've given me more than I asked for. You have called me brother. That sense of connection was there. That sense of not just being looked down upon, not just being thought as nothing in this world, just a poor beggar, but to be acknowledged as a brother made all the difference.

And what a difference this makes to us as we think of everything that we have to face up to in this life. All the fears that we have. Imagine it to the people that the Hebrews that we're being written to in the fear of persecution and even death.

[17:30] Here is Jesus saying, I'm not ashamed to call you brothers. And for you and for me the same is true. But are we ashamed of him?

Are you ashamed of him tonight? That's the other side of the coin here. We looked at this last week in Mark chapter 8 in verse 38.

Whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.

We were looking at it last week, that sense of just disassociating ourselves with him. He is not ashamed to call us brothers. The one who, as we see there in verse 3 of chapter 1, is the radiance of the glory of God.

Are we ashamed of him? What fear do we have most in this world? Well, the fear of the Lord is the beginning of wisdom, as it says.

[18:44] And that is a right reverence towards God. A right reverence towards Jesus, the one who is not ashamed to call us brothers.

The second thing we see here is this is written in the midst of the fear of death and the one who has the power of death, as verse 14 says, that is the devil.

The reality of that fear in this life is seen here. And since therefore, in verse 14, since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery.

fear of fear. There is this sense of acknowledgement, what is ahead for us?

Who is in control in this world? In many ways, because of the situation that these people were finding themselves in, they couldn't see that God was in control.

[20:04] It was almost like evil was in control. And as we look at our own world today, that is the fear that we can have us well, that everywhere we look, there is evil on all corners of the globe.

There is wickedness, there is so many things that are wrong, there is people dying, there is people suffering all around us. And we see that in so many ways, but we see it in our own lives too.

Do you see it in your own life? Do you see it in the way that your life is going? The way things come across your path from a day-to-day experience, you see it in the struggles that you have on a daily basis, the things that you hear, the news that comes your way, there is a sense of dismay so often, disarray in all our lives, and it seems like evil is just winning.

Satan is the adversary here, but Jesus has power over him as well. Because he came to deliver all those who through fear of death were subject to lifelong slavery.

He came to deliver. We see here our weakness as he speaks of flesh and blood in verse 14. When we think of that, we often think of our own lives.

[21:35] we are flesh and blood. Yes, we are made in the image of God, but we are still a sinful people. We are still sinners in our hearts.

And we see that in our day-to-day experience. We know it in how we live, in how we behave, in how we act. We know it in so many different ways.

And we see that sin because there's a weakness in us all. And we may be asked, well, but Jesus knows nothing of this. Jesus doesn't understand my sufferings.

Jesus doesn't understand my temptations. But yet here we see that he does. We share in flesh and blood. He himself, in verse 14, likewise, partook of the same things, that through death he might destroy the one who has power of death.

he partook, he took on flesh and blood just as we are. He was tempted beyond anything that we've been tempted ourselves. He knows out every experience, he knows how hard it is.

[22 : 50] And that is how he can relate to us as brothers, as sisters in the Lord. You may say to yourself, but he knows nothing of my struggle, he knows nothing of my sin, he knows nothing of the experiences I've had in my life, but he knows it all.

Psalm 139, as we sang together, reminds us of that, there is nothing hidden from him. And so in our experience, he knows.

He knows our temptations, he knows our weakness, he knows our suffering, he knows all of these things, and he knows how the devil is the one who is active.

Thomas Brooks, a famous writer, once said, Satan promises the best, but pays the worst. He promises honor and pays with disgrace.

He promises pleasure and pays with pain. He promises profit and pays with loss. He promises life and pays with death.

[24 : 02] That's the promises of Satan. But the promises of Jesus is that he is able to deliver those who through fear of death were subject to lifelong slavery.

To deliver and to give life. That is a promise he gives to us through scripture. I have come that they might have life and have it to the full as the promise of Jesus.

So he is the destroyer of the one who has power of death. He is the destroyer of death itself. And that is where we have hope as well.

Again, you think of the Hebrews he was writing to. When they hear these things, he has come to destroy the one who has power over death. What relief, what hope they had.

Do you have that hope for yourself? Do you have that hope and the fear of death in your own life? We know it's coming. We don't know when.

[25 : 10] And what can help us in it is to know the one who is the destroyer of death. Jesus who came. The third and final thing we see here is Jesus as redeemer.

And that is in verse 15. Deliverer. That is a word there we can take as redeemer. And deliver all those who through fear of death were subject to lifelong slavery.

There's never a time when Jesus is not enough. And yet the world will tell us you don't need him.

You can manage without him. You can live your life as you want. You don't need Jesus. But we do. Because he is the only way to salvation. He is the one who has all supremacy as chapter one makes clear for us.

[26 : 23] The exact imprint of the nature of God, the one who upholds the universe by the word of his power. He is the one who came to save us from our sins, to deliver us from the power of death.

He is a redeemer. And he is the one who we need. And Jesus came. He came like us in every way. And yet was without sin. But he gave his life. He laid down his life. That is what we will come to remember in a few weeks time.

That he gave his life for our sins. That he rose again on the third day that we might have life through him. And you look at that as I said in verse 12 the quote from Psalm 22.

Psalm 22 is one we often associate with the death of Jesus. It outlines it to us how he suffered, how he was forsaken, all of these things.

[27 : 30] But in verse 12 there's a quote from verse 22 of that psalm. I will tell of your name to my brothers in the midst of the congregation. I will sing your praise.

What do we see here? We see here Jesus who is victorious at the cross. We see Jesus here who as Isaiah says he will see of the travel of his soul and be satisfied.

He will look on his people. He will look on his brothers as it says here in the midst of the congregation and he will sing praise because he is victorious at the cross.

He is the redeemer of his people. You think of that and all that Jesus has done. Psalm 22 takes us all the way through that experience.

My God, my God, why have you forsaken me? All of his suffering, all of his experiences that he went through and yet he is able to come to that point where in the midst of the congregation, he will sing your praise.

[28 : 40] The praises of his people, the praises of those who are his brothers and sisters. He came for his people.

He took on flesh and blood to be like us and he partook of the same things as it says there in verse 14 the same experience that you and I have but he did it that through death he might destroy the one who has power over death and because of what he has done it means that you and I can know that salvation in him that wonderful passage in Romans chapter 8 where it speaks of what shall separate us from the love of God well it says nothing will separate us from the love of God that is in Christ Jesus our Lord not even death that is the comfort for the Hebrews is it your comfort tonight is it the comfort that you lean upon in the midst of this world and all that comes our way when we are afraid of so many things do we have the comfort of

Jesus our brother and our redeemer Richard Baxter he once said we paid nothing for God's eternal love and nothing for the son of his love and nothing for his spirit and our grace and faith and nothing for our eternal rest we paid nothing for any of these things but he goes on to say what an astonishing thought it will be to think of the unmeasurable difference between our deservings and our receivings oh how free was all this love and how free is this enjoyed glory we paid nothing for it what a difference between our deservings what do we deserve we deserve nothing and our receivings what do we receive by grace the salvation that is offered through him the free gift through the one who came as our redeemer

Jonathan Edwards another famous writer speaking about all that we have from God he said wisdom we have wisdom the pardon of sin deliverance acceptance in God's favor grace holiness through comfort and happiness eternal life and glory and he says yes God is both the purchaser and the price for all of these things for Christ who is God purchased these blessings by offering himself as the price of our salvation salvation he is our redeemer but is he are you afraid this evening to give yourself to him are you afraid that he will not be able to keep you are you afraid that he will not be enough the Hebrews were because they didn't understand who Jesus was that is what the writer is doing for them here he is showing them his supremacy he is showing them his power and he is showing them his love he is not ashamed to call them brothers because he is a redeemer for his people is he your redeemer is he your brother do not be ashamed to call him brother because he is not ashamed to call his people my brothers my sisters who I have redeemed who I have bought with a price let us pray

Lord our gracious God we do bless you for your mercies to us we deserve nothing from you and yet we receive everything through Jesus Christ and we thank you for all that he has done for us for all that we could not do or achieve for ourselves we thank you that he came to destroy and to deliver his people and destroy the one who has the power of death we thank you Lord that it has been done for us and may we not be ashamed of him who calls us brothers Lord hear our prayers go before us pardon our sins in Jesus name Amen Amen we're going to conclude by singing in Psalm 46 the Scottish Psalter version Psalm 46 we'll sing from verse 1 to verse 5 page 271 of the psalm books

[34 : 18] God is our refuge and our strength and straits of present day therefore although the earth we move we will not be afraid we'll sing from verse 1 to 5 the tune of Stroud Water we stand to sing to God's praise God is our refuge and our strength in straits of present day therefore although the earth rain we will not be afraid though hills amidst the seas be cast though waters roaring make and tram be yet though the hills by swelling seas to shake our river earth streams to glad city of!

city of our God the holy place where in the Lord most high hath is abode God in the midst of her doth dwell nothing shall her remove the Lord to and help her will and that bright early blue after the benediction I'll go to the main door we'll close with the benediction now may grace mercy and peace from God

Father Son and Holy Spirit rest upon and abide with you all now and forevermore Amen that that