

Hebrews 2:11-18

This section of Hebrews confronts us with some amazing truths. First, God the Son became man in order to redeem us and bring us into a personal relationship with God. In doing this, Jesus identifies with us, calls us His brethren, delivers us from the fear of death, relates to us in all our temptations, and is our faithful and merciful High Priest. Once again, in these verses, we are confronted with the AMAZING truth of what God has provided for us in His Son, Jesus.

11 **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,**

We are united together with the Messiah because of His death and resurrection.

"The word does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God; and answers to the Hebrew word [~kaphar], to expiate (Exodus 29:33-36). He that sanctifies is he that makes the atonement; and they who are sanctified are they who received the atonement, and, being reconciled unto God, become his children, through adoption, by grace."

Adam Clarke, Commentary on the Holy Bible, Vol. 6, p. 686.

We "*are all of one*" speaks to the common humanity we have with Jesus (which is explained in greater detail in verses 14 and 16). Because He became man, he can refer to us as "*brethren*."

12 **Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.**

Quote from Psalm 22:22 - "*I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.*"

"Our author uses the word [ekklesia] for congregation (the Hebrew of Psalms 22:22 has [qahal]). The employment of this word is a synonymous parallelism with "brethren" in a Christian context indicates that those whom the Son of God is pleased to call his brethren are the members of his church."

F. F. Bruce, The Epistle to the Hebrews, p. 46.

"Church" is εκκλησια ekklesia {ek-klay-see'-ah} Meaning: 1) a gathering of citizens called out from their homes into some public place, an assembly.

Jesus sings praise unto believers because they are His brethren.

13 **And again, I will put my trust in him. And again, Behold I and the children which God hath given me.**

The second part of this verse is a quote from Isaiah 8:18 where Messiah and His children are for signs to unbelieving Jews through our "*trust in him* (God)."

The purpose of this verse is to remind us that we need to put our faith in God, not a religious system. Jesus trusted in God during His earthly existence (John 5:19-24) and those whom belong to God, belong to Him because of faith, not works.

Notice, it is "*children*" that God has given to Jesus.

The "***children which God hath given me***" as a parallel teaching of John 6:37, 39?

37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

39 *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

"*all that*" - "*pan ho* is used collectively where the masculine *pantes hous* would be expected. Cf. 3:6;6:39;10:29;17:2,24; see also 17:21. The effect of the neuter is to emphasize strongly the collective aspect of the Father's gift of believers." Barrett, The Gospel According to St. John, page 294.

The group given to Jesus is "*everyone that seeth the Son, and believeth on Him*" (verse 40) and the Father has promised they will all be resurrected (verse 39).

"Biblicists understand the words *'all of which he hath given me'* to represent the church, the collective group that God elected to prepare as a bride for His Son before the foundation of the world. The bride is composed of all individuals who have freely chosen to be a part of her, and He promises to keep her secure until He raises her up as a glorious, spotless bride at the Rapture, the end of the Church Age. All who will be part of the bride will have responded willingly to the gracious *'drawing of God'* through the proclamation of His Word, for sinners do not seek God apart from His Word as it is confirmed by the Spirit (Romans 3:11)."

Robert Congdon, Oops! I Thought I was a Four-Point Calvinist, page 50

"Jesus teaches that a group of people are en route to a grand and glorious destination - resurrection to life everlasting. The Father has them in his care, and he has entrusted them to Jesus. They come to Jesus, and he will not turn them away. Jesus assures his disciples that he will not lose any of these special ones; they will all attain to resurrection. This is assured and even (pre)destined in the sense that God's will has determined it all. But when we come to answer the question, Who is this group? Jesus' response is *'everyone who looks to the Son and believes in him'* (v. 40). God gives to Jesus the company of believers. Jesus will *never* reject one who comes to him in faith. This is God's will. Implements his will by giving to Jesus those who respond to God's gospel in faith." William Klein, The New Chosen People: A Corporate View of Election, pg. 140-141

Notice the parallelism of these verses. There are complementary terms and define each other.

39 **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

40 **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

God has given His children (the church) to Jesus to be kept by Him until the day of resurrection (the Rapture), and we are to have faith that God will do this (faith in God, as opposed to faith in a religious system).

The thought here parallels what we looked at in verse 9 - Jesus *"should taste death for every man"* - and in our study of unlimited atonement we looked at the biblical teaching of adoption as the glorification of our bodies and predestination as the destiny of all saved people to have new bodies in heaven one day, vs. 10.

14 **Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;**

"partakers of flesh and blood" - κοιινωνεω koinoneo, koy-no-neh'-o - to share with others

"took part of the same" - μετεχω metecho, met-ekh'-o - to share or participate

Jesus becoming man was that He might become our Redeemer. To be the redeemer of sinful mankind He had to be our kinsman-redeemer (*Goel*). One of the references to God in the O.T., is *redeemer*. Of the 18 times it is used 13 of those times is found in Isaiah - Isaiah 41:14; 43:14; 44:6; 49:26.

גא'ל ga'al {gaw-al'} Meaning: 1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman 1a) to act as kinsman, do the part of next of kin, act as kinsman-redeemer 1a1a) by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance

To qualify as a kinsman-redeemer one had to be 1) willing; 2) able; 3) a kinsman (nearest relative).

Jesus is our kinsman-redeemer. God who became man and died for our sins.

"that through death he might destroy him that had the power of death, that is, the devil;"

Through Jesus' death (and resurrection) we have been delivered from bondage to freedom; from the domain of darkness to the kingdom of light.

Colossians 1:12-14

12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

13 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*

14 *In whom we have redemption through his blood, even the forgiveness of sins.*

The devil had power of death in that tempting Adam and Eve, Satan was the cause of death coming into the world. John 8:44 says he was a *"murderer from the beginning."* He likes nothing better than to cause death and destruction. Jesus used Satan's favorite device to bring about his ultimate demise! Amazing!

15 And deliver them who through fear of death were all their lifetime subject to bondage.

Death no longer has hold upon us. There is nothing to fear about eternity when we know the Messiah.

1 Corinthians 15:53-57

- 53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*
54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
55 *O death, where is thy sting? O grave, where is thy victory?*
56 *The sting of death is sin; and the strength of sin is the law.*
57 *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Philippians 1:21-24

- 21 *For to me to live is Christ, and to die is gain.*
22 *But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.*
23 *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
24 *Nevertheless to abide in the flesh is more needful for you.*

2 Corinthians 5:6-8

- 6 *Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*
7 *(For we walk by faith, not by sight:)*
8 *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

The Messiah did not come as an angel but as a Jewish man! Matthew 1:1

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

One of His purposes in coming as a man was that he might become a "merciful and faithful high priest" to provide "reconciliation for the sins of the people" between God and man - Hebrews 1:3.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

"suffer" *πασχω* pascho, pas'-kho - "to experience a sensation or impression; feel, passion, suffer"

As our high priest he is able to help us because he has been tempted with the same things we have. Jesus being tempted by sin was to "experience what we feel."

The "suffering" of Jesus in vs. 10 is a different word: *παθεμα* pathema, path'-ay-mah - "something undergone, i.e. hardship or pain" - than "suffered" in this verse.

"succor" *βοηθεω* boetheo, bo-ay-theh'-o - "aid, help"

NKJV	<i>aid</i>	YLT	<i>help</i>	ESV	<i>help</i>	RSV	<i>help</i>
NIV	<i>help</i>	HCSB	<i>help</i>	NASV	<i>aid</i>	WEB	<i>help</i>

Jesus is able to help believers when we are tempted, because He, having been tempted also, knows what we are going through and is able to help us.

First, consider 1 John 2:15

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Lust of the flesh, lust of the eyes, and pride are the (three) areas of temptation. For example, think of the temptation Jesus went through in the wilderness - Luke 4:1-13.

<i>Lust of the flesh</i>	vs. 2-4
<i>Lust of the eyes</i>	vs. 5-8
<i>Pride of life</i>	vs. 9-12

In every way we are tempted, He was tempted, and understands what we are going through.