



Not Ashamed to Call Us Brothers

Series: Hebrews – An Anchor for the Soul

Hebrews 2:10-13

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Introduction – I don't know if you have ever heard the story of Lech Walesa but I want to share it with you this morning as an introduction to this message from Hebrews 2. Back in 1980, Lech Walesa was laborer in the Lenin shipyard in a town called Gdansk in Poland. Poland, at that time and for some 35 years had been a communist country, a vassal state of the former Soviet Union. But in 1980, Walesa began a movement among the nation, starting with his fellow shipyard laborers, against the communist government in his country. It was called the Solidarity movement. Within a matter of a year, 10 million people in Poland, from all walks of life, had joined Solidarity in a common desire for freedom and liberty. As you can imagine, the communist party tried to intimidate and silence Walesa and the Solidarity movement. Numerous attempts were made on his life. He was arrested and jailed several times. But he never gave up in his attempts to turn Poland into a democracy. He became the symbol, the voice, and the substance of the Solidarity movement. As the Polish people stood with him, they found courage, and strength to go on in the fight for liberty. In 1989, after years of striving, the Solidarity movement won. In the first free elections in decades, Poland elected to office those who stood with Walesa and became a democratic nation.

I tell you that story as a picture of the far greater and far more glorious solidarity that we have with Jesus Christ. The entire idea of "solidarity" is that of a unity or cohesion – a unity of purpose, of interest, of devotion, that defines us. It is the idea of "I stand with..." In this text, the writer of Hebrews is honing in on our solidarity with Christ, on the way in which Christ became one of us and stood with us, and how we now stand with Him by faith – the solidarity that we share with Jesus Christ as our Lord and Savior.

Think about what we saw last week when we focused exclusively on verse 10. Last week we asked and answered the question, "Why, if God is really God, does He have to accomplish salvation through the sacrificial suffering, crucifixion and resurrection of Jesus Christ?" To

that, the writer of Hebrews said: ***“But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor 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.”*** (Hebrews 2:9–10, ESV) The writer of Hebrews makes it clear that the suffering of Christ and His resurrection from the dead was absolutely fitting, absolutely proper, absolutely necessary if sinners like you and me, people who have rebelled against God and against His Lordship and who deserve only judgment, are to be forgiven and raised from eternal death to everlasting glory with Him. And we drew from that statement four points. Let me just review them quickly.

First, we saw, it was fitting because salvation and the manner in which it is accomplished is God’s business. Just as creation originated in the mind and through the power of God, so does salvation.

Second, it was fitting because Christ’s suffering in all of its respects, qualified Jesus as our substitute and as the spotless Lamb of God to bear the judgment of sin on our behalf.

Third, it was fitting because it was through the suffering of Jesus, specifically on the cross, that the character of God and of Christ, the sinfulness of sin, and the wonder of a just mercy was perfectly displayed.

Then, fourth, it was fitting because through Christ’s suffering, God brings many sons to glory. The end game is the redemption of the lost to the everlasting praise of God. By the wonder of divine mercy and grace, He has saved multitudes from the penalty of sin and brought them through adoption into the His own family. All of these things could only be accomplished by a suffering Savior.

So Christ became one of us. He stood in our place in judgment. By faith we stand with Him in grace and blessing, we share life with Him, we are connected to Him. But, how far does this solidarity go? How far does this connectedness and this union extend? That is what we are going to look at this morning. And the first thing that the writer of Hebrews wants for us to see is

Christ's Delight in Our Solidarity with Him (11) Look at verse 11 again and read it with me: **"For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers," (Hebrews 2:11, ESV)** Now this verse is pretty cool and I want us to see what the writer of Hebrews is getting at. The one who sanctifies is Jesus and those who are sanctified is everyone who is a true Christian, all true believers, ok? I'll come back to that in a moment, but what I want for us to see right now is that we have a connectedness to Christ and we find our solidarity in and with in Him in the fact that we "all have one source" or another way to say that is "the same source." This is doubly true when we think about our relationship with Christ. How so?

First it's true because we both – Christ and us – have a common human ancestor in Adam. If Jesus truly was a man like us, then in a physical sense, he truly was a member of humanity just as we are. As a man, he physically descended from Adam just like us. In fact, Scripture refers to Jesus as the "second Adam." But whereas Adam sinned and therefore plunged the entire human race into sin and death, Jesus did something else altogether. Paul talks about it in Romans 5:18-19, where he writes, **"Therefore, as one trespass—that's Adam's rebellion in the Garden of Eden -- led to condemnation for all men, so one act of righteousness – Christ's death on our behalf on the cross -- leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous."** (Romans 5:18–19, ESV) We share a common humanity with Christ, now made glorious by His death and resurrection for our forgiveness of sin.

So we are connected to Christ in a physical sense with great benefit for us, but as you can see, we are also connected to him in a spiritual sense – the second point of our solidarity with Christ. We share with Jesus a common ancestry in Adam, but also share a common source in God. Jesus, was not a mere man only but He is at the same time truly God, the Son of God. As the Son of God, the Scripture testifies that He came forth from the Father, that He was sent forth from the Father, that He proceeded from the Father, that the Father consecrated Him – set Him apart. In that sense, the Father was the source of Jesus's life and ministry. And likewise, listen now, we who are truly Christians have been "born again" or "born anew from above." We find our source, our salvation, our life in God the Father just as Christ does. Paul testifies in Colossians 2:13, **"And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,"** (Colossians 2:13, ESV) In other words, God the Father, through the work of the Holy Spirit to make our dead hearts alive and through the saving work of Jesus Christ on our

behalf, is the source of our spiritual lives. So we have two points of connection in our solidarity with Christ – physical and spiritual.

If you are saved – and I mean this in the most theologically sound terms – you are no mere man or woman. You are a son or daughter of God in this earth. We share in the same source as Christ. We are both of humanity but more than that, we both have our source in God the Father – Jesus as the unique Son of God by His very nature, the radiance of His glory and the exact imprint of His nature – and us as the sons and daughters of God – made so by His grace, God having given us a new nature – God dwelling within us. **“Do you not know that you are God’s temple and that God’s Spirit dwells in you?” (1 Corinthians 3:16, ESV)**

More specifically, the writer of Hebrews is emphasizing that we have been made that way, set apart to God in this way – by the sanctifying work of Jesus Christ, our sanctifier. **He who sanctifies and those who are sanctified all have one source...** Now we are used to thinking of sanctification in narrow terms. We think of sanctification as that work of God in us, after salvation, in which through the work of the Holy Spirit and the Word of God, and through our faithful submission to God and our seeking to be obedient to the Word of God, we become more and more like Jesus Christ. That is a right understanding of sanctification in the narrow sense of the word, but here the word is used in a broader sense to include the whole redemptive work of Jesus from start to finish. Christ is the one who sanctifies, that is, He is the one who through His sinless life and God-pleasing death and resurrection that cleanses us sinners, that gives to us His righteousness, and declares us to no longer be under the wrath of God.

And we are the sanctified, set apart to God and now belonging wholly to Him. When Jesus set His love upon you in eternity past and the Holy Spirit applied His work of redemption to you through faith, from that moment on you belong to God. The death and resurrection of Christ is woven into your identity and it affects every part of your life. To be sanctified is to be set apart to God for His glory and purpose, set apart to be obedient and faithful to Him.

For that reason, Jesus is not ashamed to call us His brothers and sisters. He does not fear that owning us as His own family, as His own spiritual siblings, will bring disgrace upon Him, because Jesus has confidence that the work that He has begun in us, God the Father will

bring to completion as He makes us more and more into the image of Christ until the day He brings us to glory. When we get saved we are set apart to God. The actual working out of that salvation takes a lifetime, and there will be setbacks when we yield to sin, discipline in order to bring us to repentance, chastising to make us hate the sin that still clings closely, but the outcome for every true believer is not in doubt. We will be like Christ. God the Father and Christ the Son will see to it.

Jesus is not ashamed to call us brothers. On the contrary, He delights to call us His brothers and sisters. He calls us brothers and sisters with all of His heart. He rejoices to call us His own. This is not empty religious rhetoric or sentimental exaggeration. We are Christ's brothers and sisters and He is not ashamed. That ought to amaze us.

Beloved, there is a rich blessing in our solidarity with Christ, in our standing with and union with Christ, and the writer of Hebrews shows us through three quotations that he takes from the OT. Each one of these quotations come from passages with significant contexts that the Hebrew Christians would have immediately understood and which help us to understand the profoundly deep identification of Jesus with us as His people. First he speaks of our intimacy with Christ through solidarity.

Intimacy Through Solidarity (12) At the end of verse 11 and then verse 12 he says: ***“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.””*** (Hebrews 2:11b–12, ESV) This first quotation comes from Psalm 22:22. Psalm 22 is one of the most clearly Messianic psalms in all the Scripture. In fact, Psalm 22 describes in detail the nature of crucifixion centuries before it was used for executions and it is a Psalm in which every first century Christian understood Christ to be the speaker. Its opening words were quoted by Jesus as He neared death on the cross: ***“My God, my God, why have you forsaken me?”*** (Psalm 22:1, ESV) Verses 7-8 described the mockery of the cruel crowd around the cross: ***“All who see me mock me; they make mouths at me; they wag their heads; “He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!””*** (Psalm 22:7–8, ESV) Verses 14-15 describe His suffering: ***“I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.”*** (Psalm 22:14–15, ESV) Then verses 16-18 recall precise details of the crucifixion: ***“For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.”*** (Psalm

22:16–18, ESV) In verses 19-21, He cries out for the Father’s rescue. **“But you, O Lord, do not be far off! O you my help, come quickly to my aid! Deliver my soul from the sword, my precious life from the power of the dog!”** (Psalm 22:19–21a, ESV) And then suddenly, the whole tenor, the whole mood of the psalm changes. **You have rescued me from the horns of the wild oxen!** (Psalm 22:21b, ESV) In the middle of verse 21 something has happened. What is it? It is the resurrection and the exaltation of Christ. And the result is glorious.

“I will tell of your name to my brothers; in the midst of the congregation I will praise you: You who fear the Lord, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel! For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him.” (Psalm 22:22–24, ESV) By taking these words and putting them in the mouth of Christ, the writer of Hebrews is calling to mind both the means by which Christ sanctified His people and the immediate and intimate blessing that we have received.

“I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” I will tell of your name to who – my brothers – to you and to me. We know God and understand His word, His character, His love, His grace, His mercy, His fellowship, in a way that unbelievers never can. Jesus reveals God to us because of His solidarity with us and our solidarity, by grace through faith, with Him. We understand and intimately know God in a way that the world simply does not – not because of superior intelligence or academic abilities – but because of our union with Christ.

It is in knowing God more and more intimately that we are moved to worship Him. We often think of the Holy Spirit as the one who moves us in worship, who inspires our worship, but the writer of Hebrews gives us another perspective, equally true. He pictures Jesus saying: **in the midst of the congregation I will sing your praise.** In the midst of the congregation, in the midst of God’s people, in the midst of the church, Christ is worshipping with us, leading us to worship the Father. In the solidarity of corporate worship, Jesus leads us, because He is not ashamed to call us brothers. John Calvin comments on this verse saying: **“This teaching is the very strongest encouragement to us to bring yet more fervent zeal to the praise of God, when we hear that Christ leads our praise and is the Chief Conductor of our hymns.”** Jesus Christ leads us in worship! As he speaks the Word of God to our souls, as He reveals God to us, He zealously encourages us to worship our glorious God. This is the intimacy of solidarity with Christ.

But there is more and the writer of Hebrews quotes twice from Isaiah 8, verse 17 and 18 to make two separate points. Now let me make a few observations that will help you to understand the intent of the writer of Hebrews. Isaiah 8 is smack dab in the middle of three chapters that are filled with Messianic teaching and prophecy. In chapter 7, you have the prophecy of Christ's birth: ***“Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”*** (Isaiah 7:14, ESV) And in chapter 9 is the famous prophecy of Christ's names and kingdom: ***“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.”*** (Isaiah 9:6–7, ESV) Chapter 8 is equally filled with prophecies regarding Christ.

But in their original context, these chapters speak about a crisis that the southern kingdom of Israel – Judah – was facing. The king, Ahaz, and the nation of Judah were in a tough spot. The northern tribes of Israel and Aram, now modern day Syria, joined forces to attack Judah and to divide it and place on its throne a puppet king called “the son of Tabeel.” Isaiah came to him with a prophecy and a promise from God that if Ahaz would just simply turn to God and trust in Him, and turn from his sins, which were many, that God would destroy this threat to the nation. But, never one to trust in the Lord, Ahaz ignored Isaiah's message of grace from God. He just wouldn't listen. And it's from this story that we see first a testimony of Christ's camaraderie with us because of our solidarity with him.

Camaraderie Through Solidarity (13a) In the beginning of verse 13, the writer of Hebrews puts these words in the mouth of Christ saying: ***“And again, “I will put my trust in him.””*** (Hebrews 2:13a, ESV) Now how do these words describe Christ and relate to us. Let me show you. When, in Isaiah 8, Isaiah realizes that his words to Ahaz and to Judah gets no response, he says: ***“Bind up the testimony; seal the teaching among my disciples. I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him.”*** (Isaiah 8:16–17, ESV) Though no one else would, in the midst of this calamity facing Judah, Isaiah would trust in God.

So it was with Christ as He shared in solidarity with us and walked this earth. While on this earth, when few believed His message, when He suffered persecution, trials, opposition, adversity, angry mobs, and doubting hearers, He lived holding fast to His trust in God. He trusted in God that His mission would be successful. He live by faith in God the Father.

In solidarity with Christ, these Hebrew Christians, along with us, were encouraged to do the same. When they faced persecution, hardship, hatred, mocking, doubts – all the costs of faithfulness to Christ – they were do so, and we are to do so, with trust and faith in God. We must depend on God just as Christ did and He set for us an example to follow. Trusting in God is never trust misplaced.

But that’s not all that the writer of Hebrews wants to teach us. Using the words, “And again...” he wants to make one further point. This time about the confidence that solidarity with Christ brings.

Confidence Through Solidarity (13b) The writer of Hebrews quotes one more time from Isaiah, from the very next verse – verse 18. He says: **“And again, “Behold, I and the children God has given me.”” (Hebrews 2:13b, ESV)** Now when Isaiah originally said these words, he was referring to his own two sons. In fact, the whole quotation reads: **“Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion.” (Isaiah 8:18, ESV)**

Both of the boys had been given prophetic names. One was named Maher-shalal-hash-baz, which means “the spoil speeds, the prey hastes.” His name signified the soon removal of Northern Israel and Aram (Syria) as enemies of Judah. The second was named Shear-jashub meaning “a remnant shall return,” a sign that despite the looming battle, Judah still had a future. Moreover, the name Isaiah means “Yahweh is salvation.”

You can envision the scene, can’t you? You can picture Isaiah (Yahweh is salvation) standing there between his two boys, Maher-shalal-hash-baz, whose name predicts the defeat of Judah’s enemies, and Shear-jashub, whose name promises a future for God’s people, and

saying in essence, “We are a sign that God will be victorious and the people of God have a future despite what it may look like right now.”

Now ascribe those words to Jesus and you have a moving statement of confidence that would be so encouraging to the Hebrew Christians receiving this letter. It is as if Jesus is placing His arms around these battered and persecuted children of God and says, **“Behold, I and the children God has given me.”** Jesus is saying in essence, “The very fact that I have these brothers and sisters, that I have family, is a prophecy of the future. This little flock will survive the storm, no matter what comes. They are mine and they are the testimony of the Father’s grace.” Do you see it? By putting these words in the mouth of Jesus, the Holy Spirit, through the writer of Hebrews, is telling us that like Isaiah’s children, we are the testimony to God’s faithfulness and His salvation to this present generation. We are the children of God, given to Jesus Christ, called to testify among this present generation to the reality of salvation that comes through Jesus Christ. It’s an awesome calling.

Taken all together, these three messianic quotations are the source of huge comfort to the Hebrew Christians and to us because they speak loudly and unmistakably of the immense blessings that come from solidarity with Christ. He delights to call us His brothers and sisters – He is not ashamed. He shares with us the heart and character of the Father and with no one else. He leads us in greater and greater experiences of worship stemming from our deepening intimacy with Him and with the Father. He exhorts us to trust in God in the midst of all suffering, hardship and persecution just as He did and was rewarded. He promises us that in solidarity with Him, we have a future and hope that will certainly come to fruition. Our future rests with the unbreakable promises of God and the truth of His salvation alone in Jesus Christ.

With all of our sins and shortcomings, with much growth in Christ yet to be accomplished, Jesus is not ashamed to call us His brothers and sisters, and we should not be ashamed to proclaim Him as Savior and Lord, no matter what that brings. We have a refuge on our Brother who is our Savior. We must trust God in the midst of the suffering and the hardship that comes with believing the gospel and trusting the Word of God – no matter what that brings. We must trust that we have a future – not on this earth, not as some political machine that will make America great again – the only thing that will make America great again is national repentance and a revival on the order of what took place in Nineveh. Our future rests in Christ and in His coming Kingdom. We are not to be discouraged. Our future

is written in the indelible ink of Christ's shed blood. If we suffer, let it be for the name of Christ. As Peter writes: ***“For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.”*** (1 Peter 2:20–21, ESV) ***“Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil.”*** (1 Peter 3:13–17, ESV) ***“Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? And “If the righteous is scarcely saved, what will become of the ungodly and the sinner?”*** Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.” (1 Peter 4:12–19, ESV)

Where is your solidarity today?

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