

## **The Solidarity of Christ with His People Hebrews 2:10-18**

### **Introduction**

*"Even what the enemy means for evil, You turn it for our good and for Your glory."*

We know well that suffering is an inescapable part of human existence. But there are times we have a hard time making sense of it. The pain we feel can blur our vision, confuse our minds, and shake our faith.

*The NT consistently connects the sufferings we endure to the sweeping, epic of redemption.* In that big perspective suffering connects to the death sentence sin brought upon our race and our universe, but more importantly it is a strategic part of how God is redeeming His people. It is through suffering and death that God the Son, Christ Jesus Himself, enters our pain and delivers us from it forever.

Only the dearest of friends choose to enter our pain and experience it with us in order to help us through it. Such love is powerful because it involves entering into the pain. That is the kind of committed love God has shown to us. And that is the point of our passage this morning.

Last time we were in Hebrews we left off with

## Hebrews 2:9

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.

The author takes this suffering theme and runs with it. It is important to our endurance that we understand the level of solidarity Christ has with us his people. He has entered into our suffering to strengthen us in it and to rescue us from it.

**10** 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. **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, **12** saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." **13** And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." **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 the power of death, that is, the devil, **15** and deliver all those who through fear of death were subject to

lifelong slavery. **16** For surely it is not angels that he helps, but he helps the offspring of Abraham. **17** 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. **18** For because he himself has suffered when tempted, he is able to help those who are being tempted.

1. Made Us Children of God through His Suffering (10-13)
2. Delivered Us from Death through His Suffering (14-16)
3. Became Our Merciful High Priest through His Suffering (17-18)

### **1. Made Us Children of God through His Suffering (10-13)**

**10** 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. **11** For he who sanctifies and those who are sanctified all have one source.

It was fitting—appropriate—for God, for whom and by whom all things exist—to make Christ the pioneer, trailblazer of their salvation perfect

Perfect—to have reached the goal; to finish, to complete

Not talking about Christ's own coming to perfection as the sinless Son of God, but of His reaching the goal of being the Savior of his people. The suffering unto death wasn't making Jesus more sinless, more holy; rather it was fulfilling God's purpose for Him to be the Savior we need. One who would trailblaze the way for us to follow Him to glory.

"In bringing many sons to glory"—through Jesus God created children of God, born again with His spiritual DNA

The saving work of Jesus, the unique Son of God, produced many sons of God—children of the heavenly Father.

**11** For he who sanctifies and those who are sanctified all have one source.

*"Sanctification is glory begun, and glory is sanctification completed."* F. F. Bruce, 45

That source is God the Father. God is Father to God the Son, and God the Son has made us sons of God and therefore His brothers.

**11** . . . That is why he is not ashamed to call them brothers, **12** saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise."

The Hebrew parallelism of this verse makes clear that the brothers and the congregation (the ekklesia, the church) are the same people. True born-again members of the church are brothers and sisters of Christ Jesus, God's Son. Think about that as you look into their faces and participate in their lives.

Hebrews is quoting from Psalm 22, which starts with the words, "My God, my God, why have you forsaken me?"

A Psalm of the righteous sufferer Jesus quoted from the cross. Jesus is the ultimate suffering servant of the Lord. By putting this reference to His brothers in the mouth of Jesus, the writer of Hebrews makes clear that His suffering had deep meaning and was not in vain. Through suffering he brought us into sonship with God, making us His brothers and sisters. Through His suffering He produced children of God.

Isaiah 53:10-11

**10** Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. **11** Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

After citing words from David in verse 12, the author of Hebrews adds the words of Isaiah in verse 13.

**13** And again, "I will put my trust in him."  
From Isaiah 8:17. Isaiah prophesied regarding salvation but the king and the people paid him no attention. Nonetheless, he vowed to maintain his trust in God to fulfill His saving promises.

And again, "Behold, I and the children God has given me."

From Isaiah 8:18. The names of Isaiah and his children declared truth from God to his unbelieving generation.

Isaiah: "Yahweh is salvation."

Shearjashub: "A remnant will return."

Mahershalalhashbaz: "The spoil speeds, the prey hastens."

Just as Isaiah's children were living messengers of God's gospel of salvation, so we who are the children of God through the saving work of Jesus are gospel messengers to the world through our transformed lives—sanctified by the divine power of God Himself.

If you are a believer, you are a son or daughter of the God of the Universe. Think about the close relationship Jesus showed He had with His Heavenly Father. His suffering

for you has opened the door for you to enjoy that closeness with God as your own Heavenly Father, too. You are His child. You are part of His family.

## **2. Delivered Us from Death through His Suffering (14-16)**

<sup>14</sup> 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 the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery.

We who have been made children of God are flesh and blood, so if God the Son is to have solidarity with them, he must take on flesh and blood too. *Jesus can't just appear to be human. He must be human. He must be born, and He must die, for that is what all humans experience.*

The mind-blowing paradox is that he experienced death in order to neutralize the power of death. It looked as if death had won, and Jesus had lost, along with everyone who was trusting in Him as the promised Savior-King. But just the opposite was true: *to conquer death at the tomb Jesus first had to die at the cross. His apparent defeat was the path of victory.*

I'd like to share with you a powerful excerpt from F. F. Bruce's commentary on this passage (49):

"If ever death had appeared to be triumphant, it was when Jesus of Nazareth, disowned by His nation, abandoned by His disciples, executed by the might of imperial Rome, breathed His last on the cross. Why, some had actually recognized in His cry of pain and desolation the complaint that even God had forsaken Him. His faithful followers had confidently expected that he was the destined liberator of Israel; but He had died—not . . . in the forefront of the struggle against the Gentile oppressors of Israel, but in evident weakness and disgrace—and their hopes died with Him. If ever a cause was lost, it was His; if ever the powers of evil were victorious, it was then. And yet—within a generation His followers were exultingly proclaiming the crucified Jesus to be the conqueror of death . . . . He, in the language of His own parable, had invaded the strong man's fortress, disarmed him, bound him fast, and robbed him of his spoil. This is the unanimous witness of the New Testament writers; this was the assurance which nerved martyrs to face death boldly in His name. This sudden change from disillusionment to triumph can only be explained by the account which the apostles gave—that they Master rose from the dead and imparted to them the power of His risen life."



## Hebrews 2:14b-15

that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery.

Fear of death—not just fear of the experience of dying, but the dread of accountability to God beyond the grave.

*Satan is not just the tempter who lures his victims into sin to destroy them. He is also the accuser, to shame them for their guilt.* He wields man's fear of death and judgment like a war club and bludgeons human beings into groveling slaves.

Jesus neutralized the power of Satan's accusations by wiping clean the sin record of all who rely on Jesus to save them. He removed death's legal claim on them. With no crime on the books there can be no death sentence. With no death sentence, fear melts away, and in its place comes expectant joy.

Christ transformed the meaning of death for His followers by His own death. It is no longer the end of life, but the doorway to immortality. Death could not hold Him, and if we are in Him, death cannot hold us.

## 1 Corinthians 15:20-22

**20** But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. **21** For as by a man came death, by a man has come also the resurrection of the dead. **22** For as in Adam all die, so also in Christ shall all be made alive.

2 Timothy 1:10

Our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.

**16** For surely it is not angels that he helps, but he helps the offspring of Abraham. God the Son did not become an angel, but became a human being. It is therefore human beings that he helps. In particular, the children of Abraham. He is father not just of the Hebrews people, but the father of a people of faith. Abraham placed faith in God as true to His promises, and his faith was counted to him for righteousness. The true children of Abraham are those who likewise exercise faith in God's promises fulfilled in the Messiah Jesus. Thus, in keeping with the Abrahamic covenant, all the families of the earth would be blessed in Abraham's offspring, the Messiah.

"No guilt in life, no fear in death—this is the power of Christ in me."

There is so much fearfulness in our culture. But Romans 8 declares that nothing in life

and not even death can separate you from God's eternal love. What are you afraid of? "If God is for you, who can be against you?" Believers should be characterized by courage. Boldness. We don't live for a world that is passing away. We are citizens and heirs of a forever kingdom that can never be taken away from us.

If you have not yet put trust in Jesus to save you, why let death terrify you any longer? Why give Satan power over you?

### **3. Became Our Merciful High Priest through His Suffering (17-18)**

<sup>17</sup> 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.

On the Day of Atonement only the High Priest could enter the Holy of Holies to sprinkle the blood on the mercy seat of the ark of the covenant for the sins of the people. Jesus is a greater high priest, entering heaven itself having offered his own sinless blood on behalf of His people (Hebrews 9).

But to be a priest of the people, he had to be one of the people. A representative. A mediator.

**Merciful** because he can sympathize with the trials they go through and the temptations they face. As a human being, he has endured these same sufferings.

**Faithful** because he remained steadfast in his faithful obedience to God and His complete reliability for His people.

**Propitiation**—satisfied the justice and wrath of God against our sin

**18** For because he himself has suffered when tempted, he is able to help those who are being tempted.

We don't know all the ways Jesus was tempted, but we do know He was tempted in every respect as we are, yet without sin (Heb. 4:15). One of the recurring temptations was to abandon the redemption plan God had laid out for Him to fulfill in order to avoid suffering.

Temptation in the wilderness—turn stones to bread, to worship Satan in order to have shortcut to ruling the kingdoms of the world (Matthew 4, Luke 4)

His family tried to pull him away from ministry, thinking he was losing his sanity (Mark 3).

His own brothers did not believe in Him before the resurrection, but urged him to leave Galilee and do His miracles in Judea so

that he could gain a greater following (John 7).

Peter's responded in horror to the revelation that Jesus was going to be arrested, tortured, and executed.

Matthew 16:22-23

<sup>22</sup> And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." <sup>23</sup> But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

So Jesus knows what it's like to face pressure to turn away and be disloyal to one's calling. We will find Him our strong and sympathetic Helper when we face trials that would shake our faith and weaken our loyalty to following Jesus no matter what.

*Those who have been through the same deep trials we encounter turn out to be our greatest encouragers as we walk through valleys of deep darkness. But no one is as powerful, wise, and compassionate as Christ Himself.* His loyal solidarity with us in our trials and temptations is indisputable history. We can lean hard on Him through it all.

What trial are you enduring?  
What temptation are you facing?

Jesus intercedes for you. Jesus sympathizes with you. Jesus is there for you. You are not alone. Don't think that you are.

## **Conclusion**

1. Made Us Children of God through His Suffering (10-13)
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One of the most encouraging names for Jesus in all the Word of God is

*Immanuel*—With us, God!

Isaiah's prophecy of the coming Messiah gave bright-shining hope in a time of darkness, oppression, and threat of war.

In the face of King Ahaz's wicked unbelief, Isaiah predicts

Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

*Jesus' very name declares to us that God is not blind to our pain, nor does He stand aloof as we go through it. He enters into it with us. As He did with Shadrach, Meshach, and Abednego in the fiery furnace in the days of Nebuchadnezzar in Babylon.*

Have you come to realize just how deeply Jesus Christ is with you even now in your deepest of earthly trials, temptations, sufferings, even death itself?

He is with us all the days, even to the consummation of the age (Matthew 28:20). He will never leave us or forsake us. So we can boldly say, the Lord is my helper; I will not fear (Hebrews 13:5-6).

#### Discussion Questions:

1. What is it about a person's willingness to enter into our suffering that is such a help to us, and how does it impact you to know that Jesus does that for His people?
2. How does it affect you to know that Jesus is not ashamed to call you His brother or sister, made holy by His making you a child of His Heavenly Father?
3. What attitudes, words, and deeds toward other believers show you see them as Jesus' brothers and sisters?
4. How does it help you in your own worst trials and defeats to know that when it looked as if Jesus had lost, He was actually on the path to winning through His death and resurrection?
5. In what practical ways can we show courage and boldness that reflect Jesus' having transformed the meaning of

death for us through His death and resurrection, rendering Satan powerless to dominate us further through fear of death?

6. How does knowing Jesus is your merciful and faithful high priest who has satisfied God's justice and understands your temptations help you fight temptations and endure trials?
7. What practices and patterns in our lives would show we are confident of Jesus' solidarity with us in our sufferings?