

Bringing Many Sons to Glory

Hebrews 2:11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, 4

The next three verses emphasize the perfection of Jesus' humanity. If He is going to regain the dominion which Adam lost, then it must be demonstrated that He is true Man. First, the fact is stated: **For both He who sanctifies and those who are being sanctified are all of one**, that is, they are all possessors of humanity. Or, "... have all one origin" (RSV), meaning that in their humanity, they all have one God and Father.¹⁴

Christ is the One **who sanctifies**, that is, He sets apart or separates men to God from the world. Blessed are all those whom He thus sets apart!²⁴

A sanctified person or thing is one set apart from ordinary uses to be for God's own possession, use, and enjoyment. The opposite of sanctification is profanation.³⁴

It is because He became a true Man that **He is not ashamed** to speak of His followers as **brethren**. Is it possible that the Eternal Sovereign of the universe should become man and identify Himself so closely with His creatures that He would call them brothers?⁴⁴

Hebrews 2:12 saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." 4

My brethren. Quoted from Ps 22:22. Jesus had taught that those who do the will of the Father in obedience to His word are His brothers and mother (Mt 12:50; Lk 8:21).¹⁴

He never directly referred to His disciples by the title of "brethren" or "brothers" until after His resurrection (Mt 28:10; Jn 20:17). Not until He had paid the price for their salvation, did they truly become His spiritual brothers and sisters.²⁴

The use of the term demonstrates His full identification with mankind in order to provide complete redemption (Php 2:7-9).³⁴

Philippians 2:7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. :8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. :9 Therefore God also has highly exalted Him and given Him the name which is above every name,⁴⁴

Hebrews 2:13 And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." 1

Two more verses are quoted from the Jewish Scriptures to prove Christ's humanity. In Isaiah 8:17, He speaks of putting His **trust** in God. Implicit confidence in Jehovah is one of the greatest marks of true humanity. Then in Isaiah 8:18, the Lord is quoted as saying, "Here am I and the children whom the Lord has given me!" The thought is that they are members of a common family, acknowledging a common Father.¹

Hebrews 2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 7

Those who consider the humiliation of the Son of Man to be shameful are now asked to consider four important blessings that flow from His passion. 17

The first is the destruction of Satan. How did this happen? There was a special sense in which God gave His children to Christ to sanctify, save, and emancipate. Since these children had human natures, the Lord Jesus assumed a body of flesh and blood. He set aside the outward display of His deity and veiled His Godhead in a “robe of clay.” 27

Through His death, He destroyed the one who had the power of death, that is, the devil. Destruction here means the loss of well-being rather than loss of being. It means to nullify or to bring to nothing. Satan is still actively opposing the purposes of God in the world, but he received a death wound at the cross. His time is short and his doom is sure. He is a defeated foe. 37.

In what sense does the devil have the power of death? Probably the chief sense in which he has this power is in demanding death. It was through Satan that sin first entered the world. God’s holiness decreed the death of all who sinned. So in his role as adversary, the devil can demand that the penalty be paid. 47.

There is no suggestion in Scripture that the devil can inflict death on a believer without the permission of God (Job 2:6), and therefore he cannot set the time of a believer’s death. Through wicked men, he is sometimes permitted to kill the believer. But Jesus warned His disciples not to fear those who could destroy the body, but rather to fear God who can destroy both soul and body in hell (Matt. 10:28). 57.

In the OT, Enoch and Elijah went to heaven without dying. No doubt this was because, as believers, they were reckoned to have died in the still-future death of Christ. 67.

The risen Christ now has “the keys of Hades and of Death” (Rev. 1:18), that is, He has complete authority over them. 77.

Hebrews 2:15 and release those who through fear of death were all their lifetime subject to bondage. 1

The second blessing traced to Christ’s humiliation is emancipation from fear. Before the cross, the fear of death held men in lifelong servitude. Though there are occasional flashes of light in the OT concerning life after death, the general impression is one of uncertainty, horror, and gloom. What was hazy then is clear now because Christ brought life and immortality to light by the gospel. 1

Hebrews 2:16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. 3

The literal meaning is to “take hold of.” The sense of “giving help” is from the picture of a taking hold of someone in order to push or pull them to safety, to rescue them. However, there was no thought in Judaism that the Messiah’s entrance into the world would be to give help to the angels. The contrast, using this translation, is weak in comparison with all that has been previously said about Christ’s superiority to the angels. The context presents the identification of Christ with mankind in His incarnation —He took upon Himself a human nature (vv. 9–14, 17). 13.

When the writer wished to express the concept of giving help, he chose a different Gr. word in v. 18 (also, 4:16). Therefore, the translation, “take on the nature of,” is to be preferred. descendant of Abraham. Christ is that promised descendant. Since the readers are Hebrews, they would certainly identify themselves with this description. The Messiah had been born in the line of Abraham in fulfillment of the OT prophecies (Mt 1:1). 23.