

• *We can reach the destiny God wants for us – through Jesus*

• *It was his sufferings that qualified Jesus to be our saviour*

• *Jesus takes us to our destiny along the same pathway*

Jesus shares our humanity

• *The Son of God sanctifies – removing defilement*

• *Sanctification in the thinking of Hebrews begins with what Jesus did on the cross*

• *It is a continuing and progressive process in our lives*

• *Jesus closely identifies with us in the work of 'being sanctified'*

Our writer is explaining that it is only through Jesus that we can reach the destiny God wants for us. God made men and women for a little while lower than the angels. By their obedience they were meant to rise to high honour and glory and so come to be above the angels. However, we do not see it happening! Instead we see Jesus coming and obeying the Father so that he gets to be crowned with glory and honour. Now all who are Jesus' people can achieve their lost destiny – through Jesus. Jesus got himself to glory and honour. He can get us to glory and honour. He has been trained by the Father to be a perfect Saviour. But what is it that qualifies Jesus to be such a perfect Saviour? It is his sufferings! For it was right and proper for God to make Jesus into a perfect Saviour through sufferings ¹. When we are tempted or suffering, Jesus weeps on our shoulder. It is not that he is being weak or sentimental. There is nothing sentimental about this, but Jesus does indeed know exactly how we feel when we are facing adversity or suffering or when some temptation involves an agonizing surrender of our own wishes. Jesus has been in identically that situation. He has himself been in the position where he said, 'If it be possible take this cup away from me', but then, in distress and agony, went on to add, 'Nevertheless, not my will but your will be done'. We sometimes find ourselves in agony and have to use the same words, but Jesus used those words first! He is taking us to our destiny along a pathway that he has himself travelled.

Jesus shares our humanity. ¹*To explain further, the One who sanctifies and the ones who are sanctified are from one origin, for which reason he is not ashamed to call them brothers and sisters.* 'The One who sanctifies' refers to Jesus. Jesus' work of 'bringing many sons to glory' ¹ involves consecrating those sons and daughters, removing defilement, and purifying them from sinful ways. Hebrews calls this 'sanctifying' them. The human race in its natural state is too defiled to be able to serve God, too unsuited for his presence, too unqualified to be able to achieve anything for him. So a work of 'sanctification' is needed, and this is one of the tasks of the Son of God.

'The ones who are sanctified' refers to men and women who have become the sons and daughters of God and are being prepared for heavenly honour. This work of 'sanctification' has more than one aspect to it. In the thinking of Hebrews it begins in what Jesus did on the cross. On the cross Jesus made a cleansing for the entire human race of all sins. This cleansing of all sins becomes ours when we first believe. Then we are 'sanctified for ever' by the blood of Christ. This is still not the end of the matter, however, for this 'sanctification' has to be worked out in our actual lives and this takes time. The cross was one single event, but the outworking of this in our actual lives is long continued and progressive. In the thinking of Hebrews it requires some suffering and chastening. Like the Son of God we learn obedience through what we suffer ¹; we have to face discipline and troubles.

The writer's point is that Jesus is closely identified with us in this work of being 'sanctified'. 'The One who sanctifies and the ones who are sanctified are from one origin, for which reason he is not ashamed to call them brothers and sisters' ¹. The Greek literally says, 'The One who sanctifies and the ones who are sanctified are all from one thing' or '...from one person'. The Greek word for 'one' may be neuter or masculine. Here it is

¹ 2:10

¹ 2:10

¹ 5:8

¹ 2:11

best to take it as neuter. The idea is ‘...from one human nature’. The ‘one origin’ that we and Jesus share is our origin in the human race. Jesus shares our humanity. When we are in human pain and distress, Jesus is our ‘brother’. He shares the same human nature that we have, and therefore feels the same human feelings that we have when we are in trouble.

1. Jesus is a fellow-worshipper

1. **Jesus is a fellow-worshipper.** Psalm 22 ¹ shows us the Sufferer whose prayers have been heard so that he now sings God’s praise to his brothers and sisters. ¹² *He says: ‘I will proclaim your name to my brothers, in the middle of the congregation I will sing a song of praise to you.’*

¹ quoted in Hebrews 2:12

Jesus is singing the praises of God among his brothers and sisters, those whom he is bringing to the same kind of glory that he has already reached.

2. Jesus is a fellow-believer

2. **Jesus is a fellow-believer.** Isaiah 8:17 ¹ shows us a Saviour who is a model of faith. ¹³ *And again, ‘I will put my trust in him.’* Like Isaiah – for any true prophet is a model of Jesus – Jesus is a senior believer assisting junior believers, his younger brothers and sisters who are living in the same way he lived. Jesus’ faith is part of his humanity.

¹ quoted in Hebrews 2:13a

3. Jesus is an elder brother to all believers

3. **Jesus is an elder brother to all believers.** Isaiah 8:18 ¹ gives us a picture of an older brother who shows watchful care over the younger members of his family. *And again, here am I and the children God has given me.* Isaiah was speaking of himself. Again his prophetic character is fulfilled in Jesus. If Isaiah could show such care for his disciples, surely Jesus will show the same prophetic character in even greater measure. God’s children are given to Jesus for him to watch over and bring to glory, along a pathway of faithful obedience. Just as young brothers might look to an older brother for guidance and help, so we look to Jesus. Jesus is the pioneer. He has travelled the route of obedience, suffering and faith, before we have to travel that route. So because he has travelled the same way that we are now travelling he feels for us. He does not reject us when we slip in our pilgrimage. He is our sympathetic brother! We had almost lost our destiny, but Jesus our Brother is getting us back on track and drawing us after him to get to the glory he has already reached.

¹ quoted in Hebrews 2:13b

• *The pioneer to whom we look for guidance – drawing us after him*



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Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His *Preaching Through The Bible (PTTB)* books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.



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