

Series: “Behold the Son – An Exposition of the first two chapters of Hebrews”¹

Main Idea: Many look at Jesus and don’t see the whole picture. Hebrews 2:5-13 helps us see Jesus as He really is. And when we truly see Jesus, it produces two effects.

- I. When we see Jesus, we see God’s Son (5-9).
 - A. In the future, He will rule the world (5-8a).
 1. We see the Son’s humility in His incarnation.
 2. We see the Son’s glory in His coronation.
 3. We see that the Son will do what man failed to do.
 - B. In the past He didn’t look like a ruler (8b-9).
 1. He took a position lower than the angels.
 2. He took the road of suffering.
 3. He tasted death as a substitute.
 - a. Glory came by means of suffering.
 - b. Life came by means of death.
 - II. When we behold Jesus, we become God’s sons (10-13).
 - A. Because God’s Son became a man, we can belong to God’s family.
 1. The Son brings God’s sons to glory (10).
 2. The Son calls God’s sons His brothers (11-13).
 - B. Because God’s Son became a man, we who know Him have a new identity.
- Take Inventory: Let’s each ponder two important questions.
1. Have I seen Jesus?
 2. Am I helping others see Him clearly?

Scripture Memory Song (“Redeemed people sing the Word”): Micah 7:7

We typically have communion on the second Sunday morning of the month, but this month we’re having a special Christmas communion service next Sunday evening. I invite you to join us. For now, it’s a joy to return once again to Hebrews.

Before I read our text, I’d like to call your attention to a special word. As we turn to Hebrews 2:5-13, ponder the word “see” in verse 9. “But we *see* him,” says the writer. We know what *see* means. Or do we?

We love the Bible at WBC and this love for the Book compels us to spend much time gazing at the very words God has given to us in this Book. We know that this Book is God’s revelation and consequently each word is inspired and significant. Including this tiny word *see*. The title of today’s message is “*But We See Jesus*”.

Scripture Reading: Hebrews 2:5-13

Things aren’t always as they appear. It was freshman move-in day at college, and we had just pulled our packed-to-the-brim vehicle into the Maddox dormitory parking lot at Cedarville University. As we began to unload the boxes and take them to our daughter Julie’s new room, several friendly people, mostly current students, came to lend us a hand. One of the helpers was a gray-haired, fifty-something-year-old man wearing blue jeans and a tee-shirt. As he walked past me carrying a box to a room, I did a double-take. The man wasn’t one of the other fathers, as first suspected. It was Dr. Brown, the *president* of the university.

I don’t know about you, but I didn’t expect to see a college president carrying the luggage of incoming freshman. He’s supposed to be in his office making important decisions, sitting behind a big walnut desk, wearing a white shirt and designer tie. *President* and *box-toting* didn’t go together in my mind.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Hebrews series preached at WBC in 2007.

I'll say it again. Things aren't always *as they appear*. They certainly weren't on that night so long ago. He made His first appearance in a barn. That's where the earliest eye-witnesses saw Him, not in a palace but laying in a box where animals are fed, and not protected by a royal purple robe but wrapped in strips of cloth, a helpless peasant baby. He didn't look like a king, and He absolutely and certainly didn't look like the Son of God. But again, things aren't always *as they appear*.

In eleven days, millions of people will celebrate a birthday. They'll gather with family and friends and exchange gifts in a holiday intended to honor the birth of a person named Jesus. But so many don't really know who that baby is. Oh, they have a nativity scene, and they have all the characters there. The shepherds, the sheep, Joseph and Mary, the three kings (even though they weren't kings and there probably weren't three of them and they probably didn't arrive to see the baby until he was at least a year old, but that's another story).

And right in the middle of the nativity display, you see the guest of honor. Jesus. He's there, alright, for all to see. But who are they *seeing* when they *see* that baby?

I don't think it's an exaggeration to say that many who celebrate Christmas have a deficient, even distorted concept of who that child is. Oh, they *see* the nativity, but they're not really seeing the truth about that baby for the simple reason that things aren't always *as they appear*.

Friends, we're in trouble if we're merely "red letter" Bible readers. That's the person who's familiar only with the "red letter" portion of the Bible. That would be the four gospels, Matthew, Mark, Luke, and John. This is where we find recorded in red the words Jesus spoke. The four gospel accounts present the life and teaching of Jesus to us, and we need that, for sure. But sinful man is prone to distort the truth about Jesus, and that's one of the reasons God gave us the *epistles*, to correct false notions about Jesus and what it means to believe in Jesus.

Three weeks ago we began to investigate the epistle to the Hebrews for a very simple reason. Many look at Jesus and don't see the whole picture. And if we don't know the truth about Jesus, we'll be inclined to throw in the towel when life gets hard. That's what was happening around the year 65 AD. Some folks (Jewish by birth) who had professed to believe in Jesus were being persecuted for their faith, and they were considering reneging on their promise and going back to their old ways.

To help them, the book of Hebrews was written. Hebrews is actually a letter (anonymous to us), and may have previously been a sermon that highlights the supremacy of Jesus Christ to those who were pondering defection, thinking, "It's not worth it to follow Jesus." Yes, it is, says Hebrews, *yes, it is!*

Here's the reality. A person won't die for (and certainly won't live for) a baby Jesus. A person who is wavering needs to know the full story about the person who entered this world in that manger.

In the first two chapters the writer shows that Jesus Christ is superior to angels. For that matter He is superior to all creatures for He, indeed, is the Son of God and Creator of all things (1:2). To see the Son of God is to see God Himself, says 1:3, for the Son is "the exact representation of His being."

We need to *pay careful attention to what we've heard about the Son*, says the writer in 2:1. There's no escape for the person who ignores the salvation the Son provided, he emphasizes in 2:3. And then, for the first time in the letter, the writer identifies just who the Son is. He gives His name in 2:9, "But we see Him...namely *Jesus*."

But that's the problem, remember? Many don't see the real Jesus, the Jesus that's worth living and dying for. According to Hebrews 2:5-13, when we truly see Jesus, it produces two effects. First, when we see Jesus, we see God's Son (5-9). And when we behold Jesus, we become God's sons (10-13).

I. When we see Jesus, we see God's Son (5-9).

Our text begins in verse 5, "For it was not to angels that God subjected the world to come, of which we are speaking." Remember, the writer is showing that the Son is superior to angels apparently because his readers had an inflated view of angels. That's not unlike today. Angels are "in" again. A few years ago I googled the word "angels" and found 141 million hits. Back in the 70's and 80's, the supernatural world was scoffed, but since then we've been "touched by an angel" and the great fascination with the supernatural remains.

For sure, angels are real. They're powerful. They're impressive. They were at the first Christmas. Yet as Hebrews 1:14 makes clear, angels are ministering spirits who do God's bidding. They're servants. As such, verse 5 tells us something that's *not* true of angels. The world to come will *not* be "subjected" to angels. That right belongs to someone else, namely to the Son.

A. In the future, He will rule the world (5-8a). "For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere², 'What is man, that you are mindful of him, or the son of man, that you care for him?' ⁷ You made him for a little while lower than the angels; you have crowned him with glory and honor, ⁸ putting everything in subjection under his feet.'"

Angels won't rule the world to come. That's a task God has given to someone else, a point the writer underscores by a quotation from Psalm 8.

Look again at today's text. What's the writer of Hebrews doing? He is quoting from the Old Testament (he did so seven times in chapter one). The writer seldom mentions the Old Testament writers' names when he quotes them. Here he simply says, "It has been testified somewhere." It's not because he doesn't know *where* (Psalm 8) and *who* (David wrote Psalm 8). Oh, he knows. But throughout this epistle, when the writer cites the Old Testament, he stresses its *divine* authorship (e.g. in 3:7, "So, as the Holy Spirit says," and then quotes from Psalm 95; and in 4:3, "Just as God has said," and quotes again from Psalm 95). This is not some take-it-or-leave-it testimony. This is what God Himself says.

Something else stands out about the writer's use of the Old Testament. He continually takes what scholars call a *Christological* view of Old Testament passages. In other words, he sees *Christ* in the Old Testament.

Take a look at Psalm 8. The heading states that David wrote this psalm. Psalm 8 speaks of the majesty of the Lord God, and begins and ends with the same statement (NIV), "O LORD, our Lord, how majestic is your name in all the earth!" In the middle of the psalm David contrasts the greatness of God with the smallness of man, stating in verse 3-4, "When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him?"

In the scheme of the universe, man is pretty tiny, isn't he? Which makes David's next words so amazing when he says in verses 5-8, "You made him a little lower than the

² The NIV says, "But there is a place where someone has testified."

heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas.”

Who is David talking about here? The “him” for David (“you made *him* lower than the angels”) refers to *man*, specifically to the first man, Adam. David has Genesis 1-2 in mind, where God created man and gave mankind the responsibility to exercise dominion and rule over all creation as God’s caretaker. God created mankind to rule the world, but of course, Adam failed his assignment. He broke God’s command and cut the human race off from his Maker.

Look again at Hebrews 2. When the writer of Hebrews cites Psalm 8, who does *he* have in mind? Who is the “him” in verse 7, “You made *him* for a little while lower than the angels”? The writer of Hebrews says Psalm 8 points, not just to the first Adam, but ultimately to the last Adam, to the perfect man who came to undo the first man’s blunder and to restore man’s dominion over God’s creation.

By the way, Paul does the same thing with Psalm 8 in 1 Corinthians 15:27 (and in Ephesians 1:22), showing that Christ, the Son of God, is the fulfillment of Psalm 8. In other words, what God intended the first man to do yet failed to do, God sent His Son to do as the perfect man, and He succeeded. So we can look at Psalm 8 now, says the writer, and see God’s Son who is the fulfillment of Psalm 8 as He is of the entire Old Testament (see Matt. 5:17).

So look carefully, says the writer of Hebrews. And as we do, we behold three spectacular sights involving the Son in Psalm 8.

1. *We see the Son’s humility in His incarnation.* Verse 7 in the NIV, “You made him a little lower than the angels.” The Son, lower than the angels? Yes. That’s what happened. Two thousand years ago, God’s Son left heaven where angels served Him, lowered His standard of living more than we can fathom, and entered the human race. Angels are heavenly creatures, but when God’s Son left heaven and came to earth, He made Himself lower than the angels. But there’s more to see.

2. *We see the Son’s glory in His coronation.* Verse 7 continues, “You crowned him with glory and honor,” and verse 8 begins, “And put everything under his feet.” And in the next part of verse 8, the writer stops quoting Psalm 8 and offers this staggering announcement, “Now in putting everything in subjection to him, he left nothing outside his control.”

To put it simply, the Son of man, Jesus the Christ, is the ruler of everything in the universe. There is nothing that God has not made subject to Him. Jesus Himself affirmed this when He said, “All authority in heaven and on earth is given to me (Matthew 28:18).”

This is who He is. Humble. And glorious. If we’re not seeing both, our perspective is deficient. In Philippians 2 Paul highlights these same two features of the Christ, His humility as seen in His incarnation, and His glory as seen in His coronation. He puts the spotlight on His **humility** in verses 6-8 (NIV), “Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” And then Paul highlights Christ’s **glory** in verses 9-11, “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the

name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Yet there’s more for us to see in Psalm 8, says the writer of Hebrews.

3. *We see that the Son will do what man failed to do.* And He did. While on earth, Christ exercised the dominion that Adam forfeited. This is what we see in Matthew, Mark, Luke, and John. We see Christ demonstrating His authority over the fish (Matt. 17:24-27), over the birds (Luke 22:34, 60), over the wild animals (Mark 1:12-13), and over domesticated animals (Mark 11:1-7). As Wiersbe explains, “Man was ‘crowned...with glory and honor,’ but he lost his crown and became the slave of sin. Jesus Christ has regained that ‘glory and honor’, and believers today share His kingly dominion (Rev. 1:5-6).”³

Let this sink in, friends. The New Testament says that Jesus Christ, as the last Adam (1 Cor. 15:45), regained man’s lost dominion, so that today everything is under His feet (Eph. 1:20-23).

You say, “Hold on! It sure doesn’t look like it. Jesus may have performed a few miracles over fish and animals, but He didn’t look like a Ruler when He was on the earth. How can we say He is a Ruler?”

Here’s why. *Things aren’t always as they appear.* And it’s this very point that the author makes next. In the future, the Son will rule the world, yes. But in the past?

B. In the past He didn’t look like a ruler (8b-9). Listen to the rest of verse 8. “Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.” Notice that. At present we don’t see the whole picture. At present we don’t see the Son ruling.

What do we see? Verse 9 gives the answer. “But we see him⁴ 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.”

Let’s unpack that carefully. This too is the Jesus we must see. Is He great? Yes, but He didn’t look great, not then. Consider these three shocking past experiences.

1. *He took a position lower than the angels.* He says it twice. In verse 7, “Lower than the angels.” In verse 9, “lower than the angels.” He who created the angels was made lower than the angels. Shocking indeed! Again, the writer has in mind the incarnation, what we call “Christmas”.

So if someone asks you this week, “What’s Christmas all about?” here’s a good answer. At Christmas God’s Son chose to take a position lower than the angels by becoming a man.

That of course raises the question, “Why did He do that?” Again, we’ll never appreciate Christmas fully until we can answer that question. The answer is connected to a second shocking past experience. Keep reading verse 9. The NIV says, “But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death...” Why does verse 9 say Jesus is now crowned with glory and honor? Notice the word *because*. The writer says it’s because of what He endured.

2. *He took the road of suffering.* He is now crowned “*because* He suffered death.” So why did God’s Son become a man? Some say it was to show us how to live, and He surely did that, with a perfect life. But that’s not the primary answer to the question for many reasons, chiefly because sinners need more than an example.

³ Warren Wiersbe, p. 283.

⁴ NIV “But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor.”

To answer why God's Son came to Bethlehem, we must go forward thirty-three years to another location, to a hillside outside of the city of Jerusalem where Jesus took His final breath. There He is, nailed to two planks of wood. And He dies with an announcement on His lips. "It is finished," He says (John 19:30). This is why He came to earth. He came to do a work His Father had given Him to do, and He didn't stop until He finished that work.

Commentator Philip Hughes is right when he says, "Calvary...is both the explanation and the fulfillment of Bethlehem."⁵

What specifically did Jesus accomplish at the place we call calvary? Notice the rest of verse 9, "...He suffered death, so that [here's the purpose] by the grace of God [i.e. by the unmerited, undeserved favor of God] he might taste death for everyone." There's what happened on the cross, the third shocking past experience.

3. *He tasted death as a substitute.* The verb "tasted" doesn't mean He merely put the cup of death to his lips. It means "to partake of", "to experience to the fullest," even with the sense of "to enjoy." That's why Jesus came to earth. He came to die, in the words of Hebrews 12:2, "Who for the joy set before Him endured the cross."

He came to taste death "for everyone." In what sense did Jesus taste death for *everyone*? Does that mean He died as a substitute for every human being, that He took away every sinner's sin? If that's the case, why will there be people in hell?

I think Jesus Himself explained what this means when He said this in John 12:32. "But I, when I am lifted up from the earth, will draw all men to myself." Was Jesus saying that His work on the cross was going to result in *everyone* coming to Him? No, that can't be, for it didn't happen. Actually, Jesus spoke those words just after some Greeks approached Philip in the temple, saying they would like to see Jesus. Jesus responded by saying the hour had come for Him to die, and that by His death He would draw *all kinds of men*—Jew, Greek, and every other type of person—to Himself.

Think of it this way. The first man (Adam) served as the representative of the entire human race, and serving as mankind's representative, the first Adam failed. But the last Adam (Christ), also serving the entire human race, didn't fail. Anyone can now come to God through Him because He tasted death *for everyone*.

No one will be able to stand at the judgment and say to God, "I wanted to be saved, but You didn't provide a way for me." That will never be said. "By the grace of God, the Lord Jesus Christ tasted death for everyone."

Paul says something similar in 2 Corinthians 5:14, "For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died." 1 Timothy 2:6 says, "Who gave himself as a ransom for all."

So who benefits from His work? The Bible answers that in two ways. The Father chooses. The sinner chooses. Jesus refers to both choices in John 6:37. In the first part He says, "All that the Father gives me will come to me." Yes, the Father has chosen to save an undeserving people on the basis of His Son's atoning work. Then in the second part of John 6:37 Jesus said, "And whoever comes to me I will never cast out." Yes, whoever desires to do so may come. Anyone may come to Jesus, including you my non-Christian friend. He tasted death for all. Christ's death is sufficient to save anyone, and it will save all those the Father has graciously chosen to save.

⁵ Philip Hughes, p. 88.

See Him, beloved. This is who He is, says the writer of Hebrews. He's not just a tiny baby in a manger. He's the One who took a position lower than the angels, who took the road of suffering, who tasted death as a substitute.

Ponder that word *substitute*. I'll draw on one of my favorite movies to help us. There's a great scene in *Remember the Titans* where one of the Titan football players approaches the coach with a plea. It's the State Championship game, and it's not going well. This particular player is a defensive back and he's getting beat badly by the faster offensive ends on the opponent's team. So he goes to Coach Boone and says, "I can't do it, coach. I can't guard those guys." And then he points to a teammate who's on the bench and says, "Put Pete in. He can do it." And Coach Boone did, and the substitute did what the starter failed to do, and the team won the game.

That's what we must do. We must admit that the starting team is in trouble. We need a substitute, and because of the grace of God, a substitute is available! The substitute, Jesus, came to earth as a baby, lived a perfect life, and then tasted death in the place of everyone that would ever believe on Him. Three days later He conquered death, and He lives today. The substitute will enter the game in your place if you will ask Him to do so.

Again, things aren't always as they appear. It was true for Jesus. There's the first effect. When we see Jesus, we see God's Son. Now the second.

II. When we behold Jesus, we become God's sons (10-13).

I considered using the verb "believe" instead of "behold". After all, "believe" is a good biblical word. If I said, "If we *believe* in Jesus, we become God's sons," I would be declaring a bedrock truth (John 1:12). But there's a problem with this word. When we hear "b-e-l-i-e-v-e", we tend to define it in a very deficient way and the consequence is grave. We hear "believe" and think *mental agreement with facts*. I believe Abe Lincoln was a great president and Jesus Christ is a great Savior. But this *mental agreement with facts* makes little difference in our lives.

That's why I used the word *behold*. There's a difference between merely believing and beholding. It's the difference between seeing and savoring, between affirming and treasuring.

Notice the phrase in verse 10, "in bringing many sons to glory." The word "sons" is plural. This is why Jesus came. The Son (singular) came from glory in order to bring many sons (plural) to glory. Let's make it personal.

A. Because God's Son became a man, we can belong to God's family. Listen to verses 10-13, "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.⁶ 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.'"

We could spend a lot of time unpacking these verses, but for now I want us to see the big picture.

So the first effect (when we see Jesus, we see God's Son) leads to the second effect (when we behold Jesus, we become God's sons). And when we become God's sons, we experience two amazing benefits. The writer says that *the Son* does two things in behalf of God's *sons*.

⁶ NIV "Both the one who makes men holy and those who are made holy are of the same family."

1. *The Son brings God's sons to glory (10).* In verse 10 the writer repeats something he already emphasized in chapter one. Everything exists because of Him and for Him. And then he refers to the Son as the “founder” (NIV 1985 “author”; NIV 2011 “pioneer”; AV “captain”) of our salvation. The term means “one who opens the way for others to follow.”⁷ So the Son went first, and the sons follow in the path He blazed.

Don't miss this. The Son is the only way to experience the glory of heaven. And He made that clear when He said, “I am the way, the truth, and the life; no one comes to the Father but by me (John 14:6).”

Have you ever said to yourself the following? “There has to be more to life than what I'm experiencing. What's missing?” What's missing is *glory*.

Glory? Yes, glory. What does Romans 3:23 say? “For all have sinned and fall short of *the glory of God*.” You were made for so much more than working a job, having a family, and retiring in comfort. You were made for the purpose of glory. Not your own, but your Maker's. And you have fallen short of that. We all have.

But Hebrews 2:10 says that the Son brings many sons to glory. In Adam we've fallen short of glory. In Christ we're taken to glory.

What path leads to glory? Verse 10 says that God made the author of our salvation perfect *through suffering*. He sure didn't look like a Ruler when He was hanging on the cross. But He was and is. Glory came by means of suffering. Life came by means of death. Jesus died, but on the third day the Son of God raised from the dead, and forty days later He returned to heaven took His rightful seat on His throne, as King of kings.

The road to glory for the Son involved suffering. Should *the sons* expect it to be any different for them?

The church father Chrysostom offered this food for thought, “If Jesus calls what he suffered for your sake ‘glory,’ much more ought you to call ‘glory’ what you suffer for your Lord.”⁸

Is that how we typically view suffering? Verse 10 says that the Son was made perfect, again, *through suffering*. We often miss the connection between suffering and glory. It was true for God's Son, and it will be true for God's sons and daughters.

And here's a great truth that keeps us going as we walk the path of suffering.

2. *The Son calls God's sons His brothers (11-13).* Verse 11 says, “For he who sanctifies.” Stop there. Sanctification, which the author mentions here for the first time, is something he'll say much more about later in this letter. Sanctify is what the Levites were and did. It means “to set aside for a holy purpose.”⁹ This is what happened to Jesus, and what He accomplished through His suffering.

“For he who sanctifies [that seems to refer to the Son, the One who brings sons to glory] and those who are sanctified [that's referring to the people the Son is taking to glory] all have one source [that seems to refer to God Himself, the Father who gave the Son]. In order for sinners to experience glory, they need holiness. And this is what the Son accomplished. Through His suffering, He sanctifies sinners. He sets them aside for holy purposes.

And “that is why he is not ashamed to call them brothers.” How amazing! We who were once sin-loving, God-ignoring, hell-bound, glory-less rebels, who are the reason

⁷ Observation by Wiersbe, p. 283.

⁸ Taken from Hughes, p. 88. And Philip Hughes adds, “The Christian glories in the first place in the cross of Jesus, the source of his redemption (Gal. 6:14), and then also in the sufferings which he is permitted to endure for Jesus' sake.”

⁹ See Donald Guthrie, *TNTC*

that the Son suffered and died, are now called ‘brothers’ by the Son. The Son identifies all who put their trust in Him, men and women, boys and girls, as *brothers*, indicating that if we know Him then we are in the family, the very family of God.

Friends, all of us have an innate desire to belong. Think about Facebook. Or gangs. Or sports teams. We want to belong, to be connected to others, to be accepted by them. But belonging to those groups never satisfies. We were made for more, for this!

Oh my friend, take a fresh look at the Christmas scene. But don’t just see a baby lying there. See the rest of the story, and know this. Through that child, that suffering Savior, through that Pioneer, you may become a child in God’s forever family.

You say, “That sounds too good to be true. I need more assurance.”

Okay, here it is. The writer cites the highest authority he knows. He puts before us the very words of God Himself by citing three Old Testament passages. But it’s not just the writer who cites these texts. It’s the Son Himself.

Notice the first word of verse 12. “Saying.” Who is saying? Go back to the end of verse 11. “That is why he is not ashamed to call them brothers, saying.” What follows are three OT quotations cited by the Son Himself that show the intimate, close connection Christ has with His people.

In verse 12 he quotes Psalm 22:22, “Saying, ‘I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.’”

Then in verse 13 he quotes Isaiah 8:17 (or possibly 2 Samuel 22:3), “And again, ‘I will put my trust in him.’”

And then at the end of verse 13 he cites a third reference, Isaiah 8:18, saying, “And again, ‘Behold, I and the children God has given me.’”

Beloved, Jesus calls us His brothers. As one commentator explains, “Like an elder brother in the midst of a circle of younger children, the Captain of their salvation can teach them the lessons of faith along the pathway of suffering.”¹⁰

B. Because God’s Son became a man, we who know Him have a new identity.

What words do you use to describe yourself? *Extrovert? Introvert? Tall? Short? Funny? Athletic? Musical?* Friends, those are surface distinctions. This is eternal reality. If we are in Christ today, then this is who we are. We are part of God’s forever family. We are the children of God. Jesus calls us His brothers.

Take Inventory: Let’s each ponder two important questions.

1. *Have I seen Jesus?* Not just heard about Him. Not just know the facts about Him. Have I seen Him with the eyes of faith that Hebrews calls for in Hebrews 12:2, “*Looking to Jesus*, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.” If you want to know for sure that you will experience glory when you leave this world, then make sure you know the Son (see 1 John 5:11-13).

And if I have seen Him, a follow-up question.

2. *Am I helping others see Him clearly?* When I see something breathtaking, I can’t contain it. I must share it with others. Am I doing that? Does my life make others want to become part of God’s family?

Closing Song: #76 “*O for a Thousand Tongues*” (all six verses)

This evening: *Children’s Christmas Program*

¹⁰ Hodges, Z. C. (1985). [Hebrews](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 784). Victor Books.