

Discipleship Series Week 6
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The letter to the Hebrews teaches discipleship to become mature as son after the life and pattern of Jesus. He is fully human in this mortal life. His ministry and mission are described for us **Hebrews 1:2-6**

V2 *“in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.*

The Father appointed Christ to receive the inheritance of God’s kingdom on behalf of the entire human race. An inheritance is something recognized as to be received upon death. It would be Jesus’ mission when Incarnate, made human flesh in mortal life as fully human to faithfully execute that mission. The mission? A faithful Son to our Father.

Jesus is described as He was in flesh as a man, being witnessed in all ways, words and deeds to be:

V3 *And He is the radiance of His glory and the exact representation of His nature*

As a human, Jesus exemplified sonship to God by demonstrating and conducting himself at all times as the outshining of God Himself in perfection of wisdom and humility of character.

V3 *And upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,*

Jesus’ faithful obedience and conduct in human flesh, tempted at all points yet completely resisting the human weakness and urge

to sin, express his own desire or passion, was to behave toward others, whether enemy or friend, in the words and ways of the Father only. Note that not all He said and did, whether to enemy or friend, was “meek and mild.” He confronted, rebuked, judged, and sought out those who would hear and obey. He released and did not give himself to those who had their own thing in mind.

V4 *having become as much better than the angels, as He has inherited a more excellent name than they.*

In execution of his assignment as Son, He ascended in excellence of character and obedience to become the true heir, having dominion over all things.

V5 *For to which of the angels did He ever say, “YOU ARE MY SON, (self existence Creator as Son in the Godhead, equal with God eternally) TODAY I HAVE BEGOTTEN YOU”?*

(God’s own very substance Himself being implanted in Mary’s womb and coming forth in the Incarnation (the Incarnation itself says everything that needs to be said about all that has to do with abortion by human termination—there can be no confusion among Christians)).

And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME”?

In advance, God describes the plan of the recovery of man to the Father through the birth, life, death, and resurrection of the man Christ; thus in Scripture Jesus is called “the Second Man” and the “Last Adam.”

V6 *And when He again brings the firstborn (first man to be*

Fathered by God) *into the world*, (this man appeared in the Incarnation) *He says, “AND LET ALL THE ANGELS OF GOD* (every other created hierarchy, message and messenger, heavenly and earthly minister of God be subject to) *WORSHIP HIM.”*

Hebrews Chapter 2:1 begins with:

THEREFORE PAY CLOSER ATTENTION SO WE DON'T DRIFT AWAY!

Example of Jesus as SON:

- through *humbling* Himself
- He experienced both *suffering and death*
- In order to *bring many to God*

Because He was the true Master of all, it was right according to God's ways that He become Servant of all in order to obtain the inheritance befitting a son and thereby make it available to other sons by His power and example.

By doing so:

- He consumed in Himself the death we each deserved and were destined for eternally due to our rebellion against God and the disobedience of sin.
- It was appropriate that He be made low in order to be rightly exalted as Supreme, the CAPTAIN of salvation for all:
He earned it.

You and I will never “deserve” to be given what He has earned for us. In no way and by no means whatsoever could we ever redeem or save ourselves by any sacrifice, ministry, or sanctification. But we have His example and footsteps to follow. That's discipleship and that's what demonstrates we are Jesus'

brothers, God's children, members of His household, rightful heirs appropriately conducting ourselves toward the inheritance Jesus has earned and has for us to receive.

V 11 The sanctifier is Christ; the sanctified are those who receive Christ's exchange and continue in faith and obedience by the work of the Holy Spirit; the sons share the same Father as the Son. This threefold relationship: Father, Son, sons equals family, household—existent and manifest in the Church—which should be recognized and esteemed as such: "IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."

V12 For which reason he is not ashamed to call them brothers saying "I will declare your name to my brothers, in the midst of the *church (the word used is ekklesia)* I will sing praise to you" (from Ps 22:22).

Hebrews 2:13-18:

V13 *And again, "I WILL PUT MY TRUST IN HIM."*

And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

2:12-13 Three Old Testament Passages Predicting This Family Relationship with the Father and the Son:

1. **Ps. 22:22**—the previous 21 verses vividly predict the crucifixion of Jesus—then **verse 22** unfolds the **end purpose**: the "brothers" to whom, as God's "congregation" or "church" (Greek *ekklesia*), Jesus reveals the Father. The revelation contained in **the name of the Father** is ultimate (compare **John 14:6-9; 17:6-9, 25-26**).

2. **Is. 8:17**—Jesus sets the pattern of trusting the Father (part of the process of being "made perfect").

3. Is. 8:18—depicts Jesus with the other “children” whom the Father has given Him as “brothers.”

Note the background of **Is. 8:11–18**. Israel is alienated from the Lord. The Lord is a sanctuary for those who trust and obey, but a stumbling block to the disobedient (compare 1 Peter 2:6-8). The Lord’s teaching is revealed only to a small group of disciples—who become His “children” and “signs” to Israel.

V 13b: “*BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.*”

John 17: Jesus’ High Priestly Prayer is His prayer of sanctification for his disciples:

“Father, glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. I glorified You on the earth, having accomplished the work which You have given Me to do. I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as *We are*. While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled. I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them ~~from~~ the evil

one. They are not of the world, even as I am not of the world. **Sanctify them** in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes **I sanctify Myself, that they themselves also may be sanctified in truth.** “I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹ that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

Sanctification means to divide, or to make a distinction between. It is the opposite of “profane” or “common.” A distinction of secular from holy, from that which is common and that which is set apart for use for sacrifice in worship to God.

Most closely related materially to holiness is the term “purity.” There is always an energy in the holy which is lacking in the pure or clean. The blood of the innocent sacrifice in the Tabernacle & Temple was understood to carry a power or life that was the only earthly substance able to decontaminate anything or anyone from sin and thus which would be destined for death.

Sanctification has to do with divine work of the Spirit as contrasted to mere human moral ethics. It means “to set in a state of holiness,” to “dedicate” or transfer to the possession of God. Sanctified means the person or thing is dedicated exclusively and belongs to God.

V14 *Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death (the thief comes to KILL, STEAL, DESTROY), that is, the devil,*

V15 *and might free those who through fear of death were subject to slavery all their lives.*

Hebrew 2:14–15 Affirms the complete identification of Jesus with humanity and the double outworking of His death to strip the devil of his power and to deliver humanity from the slavery of the fear of death (compare Rev. 12:11).

Fear of death is the underlying supreme form of bondage. It is manifest in many variations from fear of rejection, recognition, ceasing to exist, including the actual one of life passing out of this mortal body. Release from fear is the key to release from bondage to earthly passions, idolatry of every kind, unbelief issues, hopelessness, etc. This is an essential key to understanding the message, ministry, and mission of the gospel. This key is the key to Christ first and His kingdom first before all things.

This key is ours to possess by most SIMPLE MEANS:

Rev 12:11 And *they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

Rev. 12:11 becomes the secret to an overcoming life as a disciple, day to day and for a lifetime towards eternal life.

V16 *For assuredly He does not give help to angels, but He gives help to the offspring of Abraham*

The redemptive work of Jesus is not for angels, but for the descendants of Abraham, thus fulfilling God's promise in **Is.**

41:8-10: “Descendant of Abraham, My friend . . . surely I will help you.”