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**Transcribed Message
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Hebrews 2:9-18**

Message: Brothering Your Savior

Brothering your Savior. There was discussion at my house whether that's even a word. Well, I was kind of hoping that I coined a new word. We have a red dictionary that my wife and I got when we graduated from high school. It's a red Webster's dictionary that's been around for us now 50 years and it did not have that word in it. But that's our Scrabble referee when we play the intense Scrabble games. That is our go-to referee right there – that red dictionary. It didn't have that word in it. Your phone tells you other things because even back in the 1400s the word “brother” was a verb. It was something you can do and so Shucks, it wasn't a word that I came up with. It is a word.

And the second one is I realize it's kind of masculine, right? But as you'll see in the passage today, it includes you sisters. It doesn't leave you out. A number of you have brothers. Anyway, did you know there's a y'all version? There's a y'all version in the You Version app. It's helpful when you talk about Greek and can differentiate between the plural you or the singular you and the y'all you, which is plural. So, it actually helps us in that way. In this passage, it calls brothers siblings. But I just couldn't think of sibling your Savior. I don't think that's a word. So, we'll stick with brothering. All right got those two speed bumps out of the way. So, I hope you'll bear with me on that.

We're in the book of Hebrews today. Hebrews chapter 2. So, you're welcome to turn there. We'll have it on the slides at times, but I'm going to go back and forth a lot. It might be helpful for you to actually look at the text itself. This is an epistle to the Hebrews. These are Jewish Christians who knew the Old Testament well, so it's just filled with those kinds of references. They were also likely in a very urban setting. Rome or Jerusalem are the top choices of where maybe the first original readers of this book received it before it was circulated more widely.

For example, especially if these were Jewish Christians living in Rome there were some things heating up that were very uncomfortable for them. One is that Nero was increasing in the 60s his persecution of believers. All of the Apostles like Peter and Paul were going off of the scene because of that great persecution and so it was fearful for anybody who decided to be a follower of Jesus. But it was also kind of discouraging because here they're just fighting for their lives faith-wise. They were in this Jewish tradition that was accepted and was culturally okay. To step out away from that and follow a whole new way of thinking about what faith and religion is like was kind of discouraging because that's why the book of Hebrews is written. Again and again, it is said don't fall back. Don't turn away. Don't give up.

A conversation in those days might have gone like this. The neighbor comes to this new Jewish Christian and says oh, you've got a new religion. Oh, I love religion –the pageantry of it, the ritual, the big temples. And then the exercise of knowing that the sacrifices that are made that appease your God. And so, everything's going to go well with you. Oh, I love religion. The neighbor asks the Christian: So where is your temple? And the Christian responds, Well, Jesus said actually we are walking temples. Oh, well, that's unique. Where do you do your sacrifices? Well, actually Jesus is the sacrifice and he's completed it so we don't need to do sacrifices anymore. He says well, then what do your priests do? Well Jesus is our high priest and I'm a priest myself. It gets really confusing not only for the Christian to try to explain something that's kind of new in their world but especially for the neighbor. Well, how do you appease your god? Well, It's all done. It's all taken care of at the cross. Jesus did it. So, the neighbor walks home more confused than ever because none of those questions really made sense.

Who is this Jesus? Well, obviously for the Jewish believers they had to switch from we're not following a religion anymore that has a temple and priests and sacrifices. Now it's a relationship. And it's such a big paradigm shift for them that this is a relationship with Jesus who is both fully God and fully man, something that we can't even comprehend. As Thomas Aquinas said, it's beyond human reason, but it's not contradictory to it. It's beyond human reason, but it's not unreasonable that Jesus can be fully God and fully man all in one person.

Well, run that conversation 2,000 years ahead. I had an email conversation. Sometimes the church will get these random emails from people that we've never met. But they look us up

and this guy wrote me. He wanted me to review a draft of his book and he's a member of a cult. He said so up front and he wanted this book to kind of appeal to a wider audience of Christians so he wanted an Evangelical pastor to give some input so he could make the wording a little better. At the time, I was in our family pasture in Kansas on a 95° day. I was not in the best of moods. I was just all garbed up with a hot chainsaw in my hand. And so, I'm trying to answer this guy's email. I decided to send a ready, aim, fire kind of a text back to him and said you have no business writing a book that's trying to appeal to the wider Christian audience because you don't know. I explained a little bit why in his faith why you don't even know what a relationship with Jesus is. You have a relationship with some image, some cardboard cut-out of Jesus that you think he is and that's not who he is. You don't know. you don't understand. So, keep your book in your lane. Do it to your cult people and don't mess the rest of us up with it. Well, that was the first paragraph thankfully. I took a break in the shade and got some Gatorade. I took my tree slaying hat off and put my pastoral hat on and had another paragraph. But we'll catch that paragraph a little bit later.

So a relationship with Jesus is really radical, isn't it, compared to a religion. I think we kind of understand that. It's the incarnation. It's about a person. it's about the word made flesh – not a theory or an idea or a structure of some sort. Jesus is fully God and fully man and the book of Hebrews takes time, painstakingly so, to help us understand that. If you are in the book of Hebrews and just scanning what you see there, for example chapter 1 talks about Jesus being superior, that Christ is superior to all others. He lists a bunch of things throughout the book but the first that he starts with is the prophets and the angels that Christ is superior to. The new Jewish believers needed to know that because they were wondering what to do with this newfound faith that they didn't even know how to articulate yet.

If you're looking at chapter 2 verse 1 he says don't drift away. Verse number 3. Don't neglect. Going on to chapter 3 verse 8 do not harden your hearts. Those were real things they were tempted to do. He's saying I've got a way for you to understand some things that are going to equip you so that does not happen in your own life. And so if you're looking with me at chapter 2, he goes on starting in verse 5 to go to a passage from Psalm chapter 8. This Psalm 8 really is describing us. It says what is man that you are mindful of him, or the son of man that

you care for him? You made him a little while lower than the angels. You've crowned him with glory and honor, putting everything in subjection under his feet. Now in putting everything in subjection to him, he left nothing outside his control. He's expanding that. He's saying that not only applies to you as people, but that applies to Jesus. Jesus is the one as we know who fulfills all kinds of things in the Old Testament that maybe the people before that didn't understand.

Now as we go through chapter 2 we're sticking through verses 9 through 18. For those of you who are regular here we're used to expository sermons where we take it verse by verse and go through a sequence. Well, we're going to take this passage and I'm going to kind of do a topical look at it in these in these 10 verses, so it'll go a little different. We'll be skipping back and forth but hang with me. It'll be fun. It's like a Bible track meet, right?

So, Jesus brothers us. The verb. Jesus brothers us. Well, how does he do that? Why does that even matter? So, those are the two questions that the author is trying to answer for us in this passage. We're going to look at those. The first is how human was he? How human? As we've gone through the book of John, it's been mentioned more than once. We really don't understand how human Jesus was. So, I thought okay, well, let's see if we can try to see. This is a great spot in Hebrews 2 that helps us with that.

Well, first of all, how human was he? He's as human as you are. It's almost hard to fathom. This holy guy that really isn't fully a man. Go with me through the passage and I've underlined some spots that help us understand it a bit more. If you're following with me on the slides where it describes his humanness. Verse 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. 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. For he who sanctifies and those who are sanctified all have one source. That is why he's not ashamed to call them brothers, saying I will tell of your name to my brothers in the midst of the congregation. I will sing your praise and again, I will put my trust in you. and again, behold I and the children God has given me. 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, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore, he had to be made like his brothers in every respect so that he might become a merciful and faithful high priest in service to God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

Who is the author of Hebrews? We're not sure who it is. Maybe Paul or one of his associates, but maybe especially if it was being circulated in places like Rome they would have left the authorship off so that at least it got circulation without being torn up and burned so quickly. But you could look at every phrase in all of these passages, and I know there are preachers out there who've done this. You could get 30 sermons out of what I'm covering today. So, this really is in some ways a topical overview. But I think some important aspects that this author helps us with even in how human he was and why it matters. So, he's as human as you.

The first phrase I want to highlight for us: He's a little while, verse 9, lower than the angels. We see him for a little while. I'm reading verse 9. While he 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. Well, that's kind of a big idea of the rest of this section. That's the way the author does that. He'll say something with a lot of pregnant phrases in it and then they give birth maybe in the next paragraph for the next several chapters. And he does that here as well. But you know the contrast is if you look back at the second half of verse 8: At present we do not see everything in subjection to him and those Hebrew Christians could say Amen to that. Whether it's us or whether it's Jesus, things aren't all that smooth. We were faced with Nero's burning of Rome. Nero blamed it on us and everything else. Our heads are possibly on the chopping block.

And so here they're saying at present. That's not the case, especially in terms of in terms of our faith. They are asking one of the basic questions that comes up in all of human history. If God is so loving, why is life so hard? If God is so loving why is life so hard even in this new faith that we're trying to follow, and yet we're running into more roadblocks than we are smooth spaces. So if God is so loving why is life so hard? The Apostles are disappearing on us. We're the

next generation that has to carry the baton and we don't necessarily understand what it's like. Judaism looks a lot more comfortable, a lot more familiar to us. Why don't we just go back to that? In the book of Hebrews the author says don't drift, don't neglect. But verse 9 he says but we see him who for a little namely Jesus was a little lower than the angels. But we see Jesus and that's key. And he comes back to that several times.

But we see Jesus. look at chapter 3 verse 1: Consider Jesus. Consider. There the word is really to get down, to buckle down and study intensely, look at him, take that time to consider what he's all about. When you wonder if God is so loving, why is life so hard ... see Jesus. Consider Jesus. It's not like a draft horse putting on blinders that doesn't see what's really going on. No, it's in the middle of all of those questions. We stop and we say let's see Jesus.

He gets towards the end and does it again in chapter 12. While looking unto Jesus the author and perfecter of our faith who for the joy set before him endured the cross. That's the Jesus we consider. That's the Jesus we look into. That's the Jesus we see.

Our Horizons group in the next hour is taking favorite verses every Sunday of people of in our group. Today is Isaiah 26 verse 3 thou will keep him in perfect Whose mind is stayed on thee, who trusteth in thee. I realize that's King James, but to keep your mind stayed on him brings that perfect peace. Stayed on him. Focused on him.

So how human was Jesus? He's as human as you and another phrase that shows that out. He partook of the same things. That's in verse 14. Since therefore the children share in flesh and blood he himself likewise partook of the same things. Well, we were born with flesh and blood. We didn't have an option, right? You just came out that way and you're stuck with it because you're human Well, Jesus had an option. It was voluntary for him, but he partook of it. He Intentionally partook and said yes, I'm going to be a human. We'll see more and more why that was so important.

It says he himself did that. A little bit of emphasis in the way the wording is there. That he partook voluntarily. And then another phrase in verse 17. He had to be made like his brothers in every respect. He had to be. That's not only passive that it was done to him just simply by being a human to become like us, but it's also a process to be made. Remember Luke 2:52. Jesus grew in wisdom and in stature and in favor with God and men. He grew up as just

one of us, just an ordinary person. Nobody suspected what he would become except for Mary and a few others that understood.

And you know, it says in every respect. If you were to read it literally he had in every respect to be made like us. Every respect is really emphasized there in the original. It's an emphatic spot and he's realizing that in every respect he's like that perfect Adam. Well Adam maybe even was more perfect in the physical sense where he did not have corrupted DNA yet in his day but of course Adam sinned. Jesus really is being our best prototype of what a man can look like. How human was he? Well, he was as human as you and he was as vulnerable as you yet without sin. As vulnerable as you yet without sin.

One of the phrases that comes up more than once is suffering. He was made perfect through suffering. Verse 10. He suffered when tempted. Verse 18. He was tempted. Well, that's true of all of us as humans. Chapter 4 just describes it a little more: for we did not have a high priest who is unable to sympathize with our weaknesses but one who in every respect has been tempted as we are yet without sin. Tempted and tested. It's actually the same original language word. The translators have to decide in the context which to pick. So, he was both tempted and tested. That makes sense very much.

What I think is encouraging to us is that Jesus felt all the human emotions that we feel. I listed a number here. These are all just from the book of Mark the human reactions of Jesus Chapter 1 verse 41. He was moved with pity. That was when he encountered a leper who you remember had to stay a distance from everybody else. People yelled at him unclean if somebody got too close. They'd throw rocks at him to keep him away because they were so contagious. This leper implored Jesus and Jesus was moved with pity. He reached out and he touched him. How transforming that would have been just to reach out and touch this leper.

In my seminary days in Denver, our prof took us to an AIDS clinic. AIDS was kind of a new scary thing back then in the 80s. we just got to listen to some AIDS patients who figured this was a terminal situation for them, all of them being homosexual men in this case as they talked through what was going on with them. We listened and probably our prof or some other bold student says how can we help you? One guy said could you just give me a hug? I don't think I'll ever have one of those again? Could you just do that? We were moved with pity. We

didn't know what the risks might have been back then, but we were pretty sure it would be okay, but it was worth it because that's what it's like to follow Jesus. Jesus reached out his hand to a leper and says, you know, I Have something to offer you.

Chapter 3 verse 5 in Mark. He looked around with anger, and he was grieved at their hardness of heart. Well, this is to the Pharisees who were just waiting to see are you going to heal on the Sabbath? We're going to pounce all over you and so he did, but he was angry at these Pharisees because he was grieved for their hardness of heart. Those are the kind of things Jesus felt – both grief and anger. Chapter 6 verse 6. He was amazed at their unbelief. This was back home. He was back home in Nazareth where everybody knew his name and his family. It wasn't a very big town, just a little whistle stop village. He's back there talking in their synagogue and showing that he's not just the kid that grew up around the block. He's the Messiah, the promised one, and boy, they did not appreciate that. They were offended by that and Jesus was amazed. He was amazed at their unbelief. They listed the names of his family in that passage as it describes there. We know who your family is. Don't you try to weasel us into this.

Chapter 6 verse 34. He had compassion for them. This compassion is a word that was used often of Jesus and here it was for the crowds because they were like sheep without a shepherd. That was a strong word that it kind of stirred his gut. Oh, man, it wrenched him to see that they were sheep without a shepherd. Chapter 10 verse 14. He was indignant at his disciples. You remember why. They wouldn't let the kids come and say hi to him. They were holding off the kids because now he's got bigger things than you to deal with. He was indignant. He was indignant at his own followers. Chapter 10 verse 21. Looking at him he loved him. This was the rich young ruler. Jesus said to him sell all you have and give it to the poor. Come, follow me. He knew what his buttons were and the guy went away sorrowful. He didn't want to go away mad. He went away sorrowful because he could see in Jesus that Jesus looked at him and he loved him. Well then chapter 14 verse 34 where he said to his three disciples in the Garden of Gethsemane. I'm deeply grieved even to death. There's nothing Jesus didn't feel, right? He went through suffering. He was tempted.

Then thirdly it says back in verse 9 that he tasted death so that by the grace of God he might taste death for everyone. This isn't tasting like sampling it. It's chowing down. It's eating of its fullness. It's eating it down, swallowing it whole. Jesus tasted death experiencing it fully. In Philip Yancey's book *The Jesus I Never Knew*, there's a little footnote at the bottom that really caught my attention ... because yeah, I read footnotes. He was quoting a hospice doctor and said when my patients pray, they're talking to somebody who has actually died. It's something that's not true of any other adviser or counselor death expert. They're praying to somebody who's been there. Wow, isn't that an encouragement? Many of you have been in hospice situations with family or maybe in facing it yourself and realizing that there is one who actually understands, actually sympathizes with our weaknesses.

Well, how human was he? He's as human as you. He's as vulnerable as you. And hey, guess what he's of? He's your proud brother. Verse 11. That is why he is not ashamed to call them brothers. On to verse 12 saying I will tell of your name to my brothers in the midst of your congregation. I'll sing your praises. Hey, he's just a proud brother. He's glad to be able to call you and I brothers. Well, I had a proud brother and maybe not all of you did. He was six years older than me and for both of us one of our favorite hobbies was basketball. He was a lot taller and a lot better than me. He got a lot more accolades than I ever did, but we shared that. He went hundreds of miles to come to some of my tournaments in high school and in college both. And you know, I could just sense that he cared, that he was a proud brother. I have a good memory of a brother. Maybe you do. But you know, if you have a brother at all, at least you've got history that nobody else shares, right? There's a relationship in a brother that nothing else can replace and so there are good things about why Jesus is called our brother.

There are a number of family terms in this Hebrews chapter 2 that go along with that. Just looking at that list on the slide Verse 10 he's listed as our founder, which is also like a trailblazer or a pioneer or in the NLT (which is the new Lowell translation) I would have put patriarch because it's a whole bunch of family terms in here. That's really the same thing. He's the patriarch. Then it goes on. We're called sons. We have matching DNA because chapter verse 11 says we have one source. We're brothers in verse 11, brothers in verse 12. In verses

13 and 14, we are children. There we go. We've got you, sisters, in on the act. Chapter 16 we're offspring. Chapter 17 again his brothers.

One interesting thing that Jesus never called his disciples was brothers. He called them the 12. He called them disciples. He called them little flock, little children. Maybe he called them some things when he was indignant – that we don't know. He called them apostles. But the first time he called them my brothers was after his death and resurrection in the garden to Mary. He says go and tell my brothers. His death and resurrection accomplished the ability to call his followers, us as well, his brothers. He saved that precious word for the right time. We're his brothers.

He's made like his brothers, verse 17, in every respect. As you're looking back, how human was he? He was our flesh and blood. He was as vulnerable as we are. He was all in. He's our brother. Why is he so human? You know, we've all been to the zoo. I don't think any of us would say I wish I was that animal right there. I would love to trade places with the animal and hang out in the cage. Eat and sleep and not have to worry about anything. Yeah, I don't think any of us would really say that, but wouldn't it be cool to be an angel? Angels, I mean, you know, they never feel pain. They never have to face death, right? They're just floating around scaring people and bringing them God's message and just having a good time. It just would seem like being an angel would really be the cat's meow, wouldn't it? But Jesus did not choose to be an angel because that would not make him qualified. Look at verse 16. For surely it is not angels that he helps but he helps the offspring of Abraham. To be qualified, he had to be made like us in every respect.

So, going back to verse 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. Now, that's a stumbling word right there, isn't it? Jesus was perfect. How could he need to be made perfect? Well, the language really is about being made complete fulfilling, a task that has not happened yet, and Jesus did that. Look at other spots in the book of Hebrews. Chapter 5 verse 7. In the days of his flesh Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered, and being

made perfect, he became the source of eternal salvation to all who believe. He became that. He went through that experience that only being a human could do so that he would be indeed qualified. Not as an angel. It wouldn't cut it. He needed to be a human;

But then secondly to be sufficient through his death. So, verse 14. He partook of the same things so that through death he might destroy the one who has the power of death. That is the devil and deliver all those who through fear of death were subject to lifelong slavery. Well, there's about ten sermons right there in those phrases. But he destroyed the devil's death grip. When you are at a memorial service for somebody that we know is a believer, it really is a celebration of life, isn't it? One of the things I do if I'm leading is if they are a believer I say we're going to say good things about this person, but hey, that's not why we're sure they're in heaven. Not at all. You need to be clear about that because it's not what they do. It's who they know. It's who they trusted for their forgiveness. That's an important emphasis, but it's a great celebration. He destroyed the devil's death grip. And he delivered from death's fear grip.

If an unbeliever is honest about life, death is a horror. Obviously, not being honest about it is really the way to cope if you're not a believer. But if you're a believer, there's even some residual things about that, aren't there? There are reminders. It was a lifelong slavery. That fear of death. I don't have that anymore. But there's still things that creep up. Even the great theologian RC Sproul says, I don't fear death, but I do fear dying. And we can relate. We can understand, don't we? First Corinthians 15 tells about the importance of the resurrection and Paul concludes it by saying Oh death, where is your sting? Oh grave, where is your victory? Thanks be to God that we have the victory through our Lord Jesus Christ. Yeah, that fear grip – that's slavery. The fear of death is done.

Then there's a third thing in in these phrases. Verse 17. To make propitiation for the sins of the people. Propitiation just simply means to appease or to satisfy. In this case the judicial wrath of God that is required as a holy God to be against sin. This pays for it. This appeases it. This finalizes it. Because only he is qualified and sufficient. Qualified as God in the flesh. Sufficient as fully man.

And so thirdly, he's that in order to be a merciful and faithful high priest. Now the high priests in the reader's day in Hebrews weren't exactly the best thought of if you're trying to

follow Jesus. After all, the high priest instigated the crucifixion of Jesus, was there for the blessing the martyrdom of Stephen, authorized Saul of Tarsus to persecute Christians. So the high priest of their day was not necessarily for Christians merciful nor faithful. But he's emphasizing here that Jesus is a merciful and faithful high priest. He's merciful because he's with us. He's a faithful high priest because he was faithful in the service to God.

Merciful he might become is how the original literal language would be. When we're facing death, he's merciful and he has delivered us from slavery to the fear of that. Even in relationships Jesus knew what it was like to be betrayed. He knew what it was like for one of his closest disciples to deny him. He knew what it was like for his own family to doubt him and think he's crazy. He knew injustice on the cross. He was alone there without his disciples except John. He was alone in the garden because Peter, James, and John had fallen asleep Jesus knows what it's like and knows how to be merciful to us because he's experienced all that hasn't he?

Well, the readers in the days of the book of Hebrews would have understood a lot about the high priest. We've got a little show-and-tell picture for you here. A priest would have the garb here on a headpiece and different things in the shoulder piece that's attached with the chains down to the breast piece. It was called the ephod. And on the shoulder pieces were the names of the twelve tribes of Israel. So, he could look to the right or he could look to the left and he would be thinking of all the people that he represents that he had their names on his shoulders. He was their burden bearer. He bore the burden of their sins as he accomplished the sacrifices as the high priest being merciful. Then he had the breastplate where it also had the twelve tribes of Israel listed on those stones engraved. it was described in Exodus 28. He had it on his heart before the Lord regularly. Not only was he our burden bearer with stuff on his shoulders, he was our burden sharer by having it close to his heart. When Peter says cast all your cares on him because He cares for you, that's lifeblood to us, isn't it?

Well back to Caleb, my email friend. Well, maybe not friend anymore that that caught me when I was in the pasture, and he asked me to read his book. Well, I did cool down, got a Gatorade break, and added another paragraph where I honored his desire. Because what he desired gives the quote of what he said to me. He's writing a book about how to develop a relationship with Christ through letting him bear our burdens. Well, that's the longing of all of

us. We want somebody to bear our burdens and he knew that too. So, I did honor him. I told him to read Josh McDowell's *More Than a Carpenter* as a starter, just a little classic that can help you understand why maybe you're not on the path that's really going to help anybody. But it is the longing of all of us, for somebody to carry our burdens. Come to me all who labor and are heavy laden, who are weary, and you'll find rest.

So if you're here saying I want a relationship with Jesus through letting him bear my burdens, the first step, of course is to know that he bore your burden on the cross, your sin guilt. He appeased the wrath of God by what he did on the cross because the wages of our sin is death. It's not what we do that impresses God. It's what Jesus did that impresses him. All we have to do is accept and receive. It's my prayer for Caleb if he ever listens to me because he knows my name now. Caleb, I'm praying for you that you understand that as well. I pray that for anybody within hearing that needs to understand that that's the first step in seeing Jesus as your high priest, Jesus as your anything. Stop and say but we see Jesus. We see Jesus who does all that for us. How human was he? Very. Why so human? He was so human that he was qualified to forgive us.

Well, to finish off, It's like an extended takeaway here. How do we brother Jesus? Well, first of all with a dependent relationship. We brother Jesus first of all with a dependent relationship and if you're still in the book of Hebrews just look over there at chapter 4 verses 14 to 16. Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, one who is in every respect has been tempted as we are yet without sin. Let us then with confidence draw near to the throne of grace that we may receive mercy and find grace to help In time of need. Or as one paraphrase put it, just in the nick of time.

He'll help you. He's that kind of an available high priest. He sympathizes with us so that we can hold fast our confession, but also so that we can draw near. We hold fast our confession. He's got his name on our shoulders as he put himself on the altar, on the cross as our sacrifice. We find great assurance for our forgiveness and our salvation because that is so true, that he was so human and so God that he could accomplish that. He has his name on our

heart just as the high priest did so that we can draw near in kinship, that we can draw near in that relationship that's even stronger than in an earthly bond such as a brother.

And then secondly, we brother Jesus with a family resemblance. Remember when Jesus was crowded in by a number of followers and was teaching them. His family was worried that he'd gone nuts since they were trying to get to him to rescue him from all of this because he hadn't eaten. He probably hadn't slept. He was saying things that didn't really make sense to these brothers who didn't even believe yet. So, they were trying to get in and take him away and give him respite. But he says who are my brothers? My mothers and my brothers and my sisters are the ones who do the will of the Father and he was looking at the people that were surrounding him. That's the one who are my father and my brother and my sister. First John says it so well. By this we know that we are in him. The one who abides in him ought himself to walk in the same manner as he walked.

It's a family resemblance. I walk and gesture like my brother and my mother with big long arms and knock all kinds of things over in the kitchen. Just ask my wife. But I think and talk like my dad. Hey, we all have those, don't we? We have a family resemblance that becomes part of who we are because of whose family we are. You are Jesus's brother. You walk like Jesus. You talk like Jesus if you think like Jesus, if you see Jesus, if you consider Jesus, if you make him the one, if you brother him in your life. Jesus is your brother and your Savior. Wow, what a precious gift that he allows us to do that.

Let's pray together. I Conclude with a benediction the way the book of Hebrews ends. Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, By the blood of the eternal covenant equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.