
Words of Truth

Hebrews 2:11-12

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By the grace of God Jesus tasted death for every man (Hebrews 2:9). He gave Himself a ransom for all (I Timothy 2:5-6). He is the propitiation for the sins of all (I John 2:1-2). As we discussed in our last study, He brings many sons unto glory (Hebrews 2:10). For those of us whom choose to benefit from His death, we surrender our lives to Him (II Corinthians 5:15). Those facts bring us to our study in this article which is this text: *“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee”* (Hebrews 2:11-12).

In this context, He that sanctifieth is Jesus. Later in this letter we will read this: *“By the which will we are sanctified through the offering of the body of Jesus Christ once for all... Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate”* (Hebrews 10:10 and Hebrews 13:12). They who are sanctified are those whom are in Christ. Notice: *“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours”* (I Corinthians 1:2).

When we are looking at the word translated “sanctifieth” in Hebrews 2:11, we are looking at a word that means this: “To make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — hallow, be holy, sanctify. To render or acknowledge, or to be venerable or hallow; to separate from profane things and dedicate to God; consecrate things to God; dedicate people to God; to purify; to cleanse; externally. To purify by expiation: free from the guilt of sin. To purify internally by renewing of the soul” (Strong’s # 37). While we have a part in being sanctified (Acts 26:18-20), that is not what we are talking about here. We are talking about the part that Jesus played in our sanctification through the sacrifice of His physical body. His part was to give sinners the opportunity to be made clean. For those who choose to obey Him (Hebrews 5:8-9), we can be cleansed from our past sins (I Corinthians 6:9-11).

Now, take some time to think about this point that is made in the context of our study. We have our perfect, undefiled Lord Jesus Christ that did not need a sacrifice to be offered for Himself (Hebrews 7:14-28). He did not need to become a child of God, for He is the only begotten of the Father (John 1:1-14). Yet, to bring the opportunity for His Father to have other

children, He willingly offered Himself (John 10:14-18) to give the whole world the opportunity to be the children of God. The language, *“For both he that sanctifieth and they who are sanctified are all of one”* is about being God’s children.

Notice part of Jesus’ prayer, concerning His disciples, before His crucifixion: *“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me”* (John 17:17-21). The desire of Christ, His prayer to the Father, was for His followers then and going forward might share in the relationship Jesus has with our Heavenly Father. Can you appreciate that it is Jesus whom was sacrificed so that we can be adopted into His family (Galatians 4:1-7)?

By Jesus doing what He did by His choice, He has no reluctance in calling those of us whom are saved His brethren. That is more than words. Jesus is going to be sharing with us His inheritance. Notice: *“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together”* (Romans 8:17). When there was a strife among the disciples about who was the greatest among them (Luke 22:24-28), Jesus said this: *“And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel”* (Luke 22:29-30). Think on that!

We know that, through faithful obedience to our Father, we are called the sons and daughters of God (I John 3:1-10). Jesus did His part in the process of sanctification. It is up to us to do our part in continued faithfulness (John 8:31-32, Romans 6:1-23, II Corinthians 6:14-7:1, Ephesians 4:17-5:11, II Timothy 2:19-22, and Titus 2:11-14). In that state of faithfulness, Jesus is not ashamed to call us His brethren (Mark 3:31-35).

The writer of this book then uses statements from the Psalms (Psalms 22:22 and Psalms 22:25). Jesus did not hide the Father from anyone (John 18:20). Jesus came as a light to this world (John 12:46) and revealed the truth His Father sent Him to teach (John 8:25-30). His mindset was to do the will of our Father (John 4:34, John 5:30, and John 6:38).

Sometimes people see the word “church” and they get kind of stuck in thought. Remember, the word translated church [ἐκκλησία; Strong’s # 1577] is simply an assembly. Jesus sang when He was assembled with the disciples (Matthew 26:17-30). Therefore, as we wrap up, we see that Jesus is neither ashamed of His brethren or His Father. His actions showed such to be true. These are not just empty words. We ought to be especially thankful for the unselfishness of our Savior in allowing us to become His brethren!