

Helping the Children of Abraham
Hebrews 2:14-18
April 4, 2021

We would do anything to help our family. So does God. (Luke 11:11-13; Isaiah 49:15; Psalm 103:13; 2 Corinthians 6:18)

Who are these Children of Abraham that Jesus helps?

Who are Abraham's children? (Galatians 3:26-29; John 8:39)

How does Jesus help/redeem the Children of Abraham?

He became one of us. He took on flesh and blood.

Why did Jesus become flesh?

To destroy him who had the power of death.

The power of death, what does that mean?

Fear of death. What is it?

How does Jesus undercut the fear of death? (Romans 8:33; Phil 1:21; John 10:10)

What is the "lifelong slavery" that the fear of death subjects us to? v 15

Satan forms our sin into a stick to mercilessly flay our consciences.

We live with the crippling, life-draining fear of death.

Jesus has taken the stick out of the devil's hands.

How does Jesus help the Children of Abraham with their fear of death? (2 Tim 1:9-10)

Jesus shows us true life, he taught us how to live, he has revealed what life is all about.

So, what is it? What is life? What did Jesus say it is?

Jesus is a merciful and faithful high priest to help the Children of Abraham.

Merciful - to show mercy to the brokenhearted, to lift up the fallen,

Faithful - Faithful to God in fulfilling his calling.

Has Christ succeeded in convincing you?

What is propitiation?

Jesus helps the Children of Abraham -

By becoming one of us.

By dying in our place.

By paying for our sin.

By convincing us of God's favor toward us.

By helping us in temptation.

Do you believe that? Then, love.

The Efficacy and Benefit of Christ's Resurrection

The first fruit (of Christ's resurrection) is justification. "But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification" (Rom. 4:24-25). As long as the Surety still suffered and death had power over Him, the final penny had not as yet been paid. His conquering of the last enemy, death, and His triumphant appearance as being alive, were evidences that sin had been fully atoned for, the ransom had been paid, God's justice had been satisfied (being satisfied with this atonement), and that thus the Surety was justified (1 Tim. 3:16). Consequently all God's children have been reconciled in Him. There is not one sin, not even the least part thereof, for which satisfaction has not been made, and therefore they are free from all guilt and punishment. If someone senses the dreadfulness of guilt and punishment, views God as being provoked by sin so that there is no peace but only terror within the conscience (to such justification is most desirable), let him then turn about and by faith behold this Surety as having risen from the dead, which is the evidence of perfect satisfaction. Receive Him by faith who calls you and offers His fullness without price. Let such a person go to God and ask the Lord, while pleading upon the resurrection of Christ from the dead (1 Pet. 3:21), "Are not my sins punished? Has not my guilt been atoned for? Has not my Surety risen from the dead and thus entered into rest? Art not Thou my reconciled God and Father? Am I not at peace with Thee?" May such a person thus wrestle to apply all this to himself on the basis of the promises made to all who receive Christ by faith, until he experiences the power of Christ's resurrection unto his justification and being at peace with God.

The second fruit is sanctification. The apostle demonstrates this in Romans 6:4-5, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). The apostle emphasizes this also when he states, "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses" (Col. 2:13); "If ye then be risen with Christ, seek those things which are above" (Col. 3:1). Even if believers may know themselves to be justified, they cannot find satisfaction in this. Their whole desire and life is to discern the image of God within themselves, to be conformed to that image, to thus be united to Him and to live in Him—that is their salvation. They cannot but find delight in knowing God, in loving Him, in fearing Him, in being subject to Him, and thus in thoughts, words, and deeds be in a spiritual frame which is fully and entirely in agreement with His will. Sin is therefore despicable to them: they abhor themselves: they are ashamed before God and inwardly sorrow over their deeds. How it would be their delight to be delivered from the sins which so grieve them! How this causes them to long for heaven, knowing that they will there behold God's face in righteousness, being satisfied with His likeness when they awake (Ps. 17:15)! Oh, yield to this heartfelt desire and let it motivate you to be engaged in the way of holiness, for it is the Lord's way to cause His children, while thus engaged in battle, to increase and proceed with joy in sanctification.

~Wilhelmus a Brakel, from the Christian's Reasonable Service