

Solidarity

Hebrews 2:10-18



Hebrews 2:10-18

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. 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.”



Hebrews 2:10-18

¹³ And again,
"I will put my trust in him."

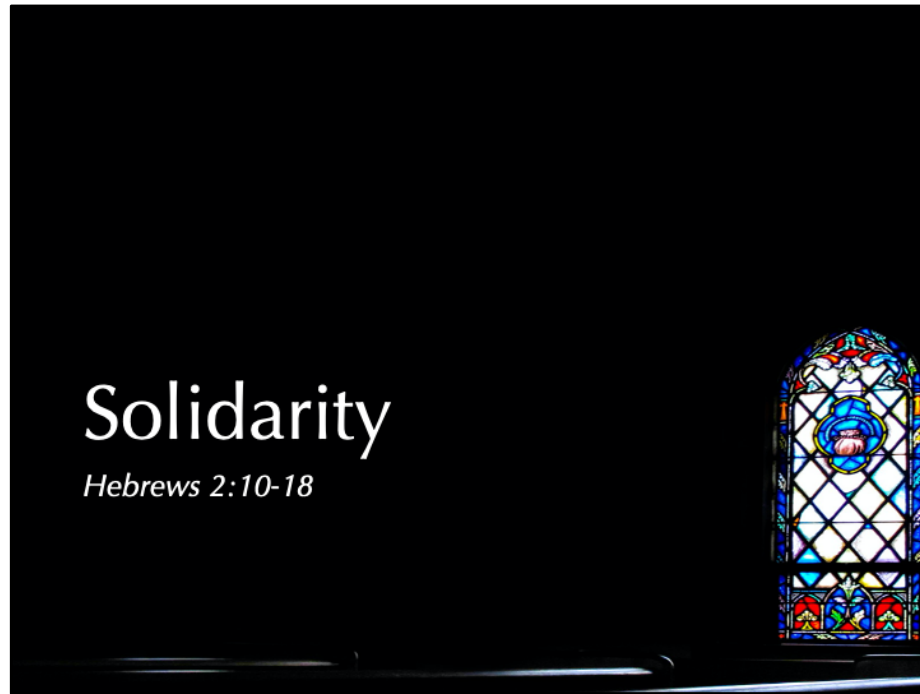
And again,
"Behold, I and the children God has given me."



Hebrews 2:10-18

¹⁴ 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, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery. ¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.





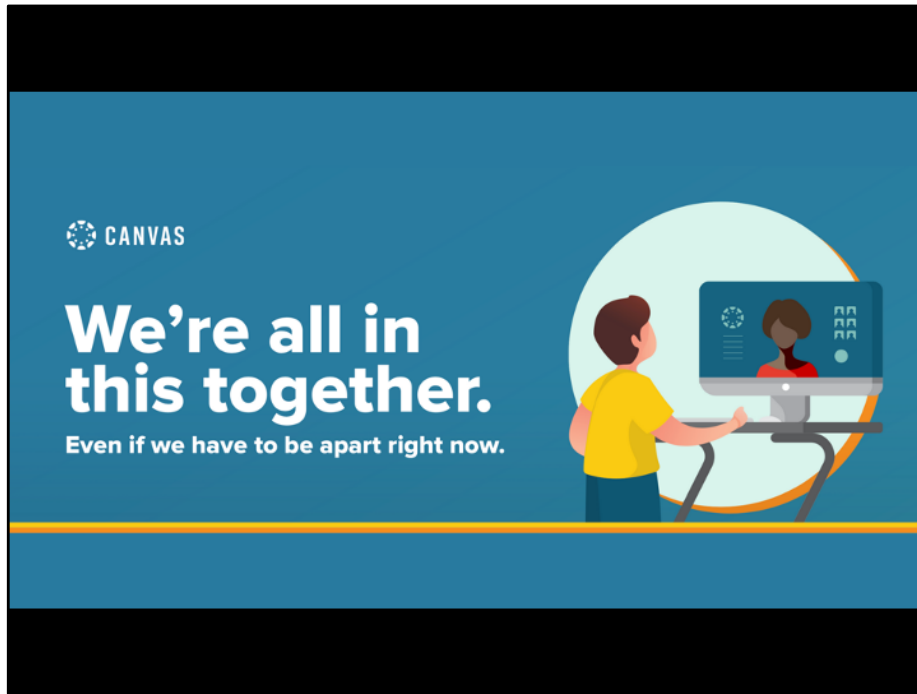
1. The idea of SOLIDARITY is huge in our country right now.
2. Do you know what SOLIDARITY is?
3. Dictionary.com defines it this way . . .

Solidarity

- union or fellowship arising from common responsibilities and interests, as between members of a group or between classes, peoples, etc.
- community of feelings, purposes, etc.
- community of responsibilities and interests.



4. So as we fight the coronavirus . . .



5. We're all in this *together* . . . even if we're six feet apart . . . you see signs like this one everywhere.
6. And wearing a mask is a demonstration of our solidarity in this fight . . .



7. There is a unity that has arisen from a common responsibility and a common interest.
8. Even healthy people – and people who would rather *not* wear masks – wear them, because not only do they not want to get the virus (COMMON INTEREST), they don't want you to get it either (COMMON RESPONSIBILITY).
9. That's SOLIDARITY.
10. Many are standing in solidarity with the Black community right now.



11. People of all races are coming together to take a stand against racism, and oppression, and injustice.
12. On Friday night, before the Cardinals' season opener . . .



13. There was a moment of silence and a display of solidarity . . . a display of common interest in humanity and in humanity's responsibility for dealing with racial injustice.
14. White people standing standing (some were kneeling) together with black and brown people (not during the National Anthem).
15. Saying, in effect, "We're in this together. An attack on you is an attack on us, and we won't tolerate it. We've got your back."
16. That's SOLIDARITY.
17. And SOLIDARITY is the major theme in this next movement in the Preacher's sermon that we call Hebrews.



18. A suffering church is desperate to know who's got their back.
19. They've been pushed aside by their families, persecuted by their neighbors, and punished by their government.
20. They're not even really sure where God is in their plight.
21. And so the Preacher wants to reassure them that not only does God know what they're going through, but he cares, and he stands in SOLIDARITY with them.
- 22. He *knows* their SUFFERING, their FEARS, and their TEMPTATIONS, and he loves them and cares for them so much, that in *the* ultimate act of SOLIDARITY with them, he actually enters into their situation to RESCUE them.**
23. We call this ultimate act of solidarity THE INCARNATION.
24. THE INCARNATION refers to that time when God became a human to rescue humans.
25. Now, to get the full picture of what happened and why it had to happen, we need to go back just a few lines in the Preacher's sermon.
26. Look back at verse 5 . . .

Hebrews 2:5-8

For it was not to angels that God subjected the world to come, of which we are speaking. ⁶ It has been testified somewhere,

“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.”



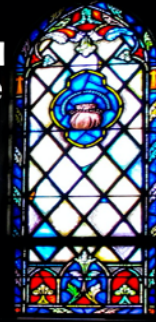
27. We're still in the first point of the Preacher's sermon – JESUS IS SUPERIOR TO THE ANGELS.
28. He's *superior* to the angels even though he was made for a little while *lower* than the angels.
29. But why did he do that?
30. Well, this reflection on Psalm 8 helps us understand.
31. It's because God made *humans* a little lower than the angels, and crowned *them* with glory and honor, and put everything in subjection under *their* feet.
32. That's the original subject of the Psalm.
33. Psalm 8 is a reflection on the wonder of the creation of men and women in the image of God . . . as sons and daughters of God . . . born to rule together with God over the kingdom that God created.
34. But there was a problem.
35. God's sons and daughters rebelled against him, and became servants of the serpent.
36. And the serpent is a dangerous and deadly master.
37. The serpent seduced God's children to betray him.
38. The ones who were to subject the serpent became subject to the serpent.
39. And the divine design of humanity became flawed, and the glorious purpose of

human existence became frustrated.

40. And having cut themselves off from the promise of *life* with their Father, the humans became enslaved to the threat of *death* from their master.
41. BUT . . .
42. Do you really think that the Almighty God of the Universe and the King of the Cosmos would let his house be plundered without a fight?
43. Do you really think he'd just let his children go?
44. Of course not!
45. That's why . . . look at verse 9 . . .

Hebrews 2:9

... 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.



46. Because of our rebellion, we deserved to die . . . the wages of sin is death (Rom. 6:23).
47. But God didn't abandon us to death.
48. He stood with us.
49. "By the Grace of God," the Preacher says, "he sent Jesus to taste death for everyone."
50. You see, when the Preacher reads this Psalm, he can't help but think of Jesus and his SOLIDARITY with us.
51. HE was made a little lower than the angels . . . and HE was crowned with glory and honor . . . because HE suffered and died in our place . . . in perfect obedience to the will of God for his existence.
52. In other words, when we didn't do what we were born to do . . . he did it.
53. To this congregation of suffering Hebrews, the Preacher says, "Jesus has your back!"
54. The Son of God knows what you're going through, because he was one of you.
55. And he became one of you in order to RESCUE you.
56. Church, the Son of God became one of us in order to SAVE us.
57. That's SOLIDARITY.
58. And the Preacher goes on to highlight his SOLIDARITY with us in three areas . . .

Our common FLESH

John 1:14 – The Word became flesh and dwelt among us.

Phil. 2:7 – He emptied himself, by taking the form of a servant, by being born in the likeness of men.

1 Tim. 3:16 – Great indeed, we confess, is the mystery of godliness . . . He was manifested in the flesh.



59. First, he speaks about our common FLESH.

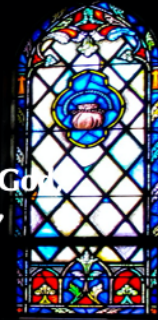
60. This is certainly one thing that sets Christianity apart from other religious systems, this idea that our God came down to us to experience life with us.
61. It's so strange, in fact, that many of the early Christian heresies involved a denial of Jesus' humanity.
62. Their struggle was not with this divinity, but with his humanity . . . How could a perfect and powerful God come to occupy this corrupt flesh?
63. Listen, I don't understand it, either.
64. I believe in the incarnation, even though I have no idea how to understand it or explain it.
65. It is not explained in the pages of the New Testament, it's just presented as a fact . . .
66. And I love this depiction of it in Hebrews 10 . . .

Our common FLESH

Heb. 10:5 **Consequently, when Christ came into the world, he said,**

**“Sacrifices and offerings you have not desired,
but a body have you prepared for me;
⁶ in burnt offerings and sin offerings
you have taken no pleasure.**

**⁷ Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”**



67. Jesus stands in SOLIDARITY with the church IN A COMMON FLESH.

68. Notice how the Preacher makes this point in our text . . .

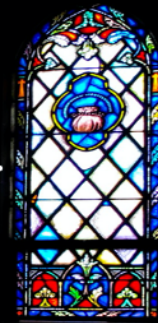
Our common FLESH

11 – The sanctifier and the sanctified have one source.

12 – He his among his brothers and sisters in the congregation.

14 – Since his brothers and sisters are made of flesh and blood, he became flesh and blood.

17-18 – In fact, he became like us in every respect . . . Including our suffering and temptation.



69. That's SOLIDARITY.

70. Because the Word became flesh, he knows human power and human potential . . . but he also knows human weakness, and human struggle, and human fear.

71. You say, "Yeah, but he was still God."

72. Somehow, yes.

73. But if the only way he overcame human weakness, and human struggle, and human fear was as God, then he doesn't know what it's like to be me . . . to suffer like me, to struggle like me, and to succumb like me.

74. But the Preacher says he does.

75. The Preacher says he entered into my situation . . . even into my most dreadful situation . . .

Our common FOE

¹⁴ 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, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery.



76. Jesus stands in SOLIDARITY with the church AGAINST A COMMON FOE.

77. Do you see that in verses 14-15 . . . ?

78. The Son of God didn't just identify with us part of the way . . . he came the whole way.

79. He knows what it is to struggle with our temptations . . . and he knows what it is to face our mortality.

80. Now, it's going to get really deep here for just a minute, so stick with me.

81. I said a moment ago that when our ancestors cut themselves off from the promise of *life* with their Father, they became enslaved to the threat of *death* from their master.

82. When we disobeyed God, when we rebelled against him, we rejected the very purpose for our existence . . . to love and serve our Father and our brothers and sisters in a family of love and SOLIDARITY.

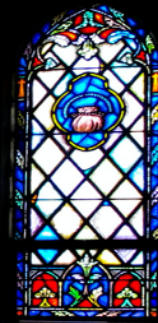
83. Instead, we went to work for the serpent, and the wage he pays is death, and we've been laboring every day since with that horrible payday looming.

84. And it's hard for us to break out of this situation, because our original rebellion had to do with our desire to serve ourselves and to get what we can get for ourselves, and now that we know that death is always lurking just around the corner, we fight even harder to get what we can get and to serve ourselves,

- because we fear that this is all there is.
85. We exchanged the purpose for which we were born, and the glory and the life that should have define our existence, for this damned experience of death.
 86. And we fear death.
 87. And it controls us.
 88. I confess . . . my fear of death calls more of the shots in my life than anything else.
 89. But here's the deal . . . when the Word became flesh . . . he took the fight straight to our common foe.
 90. By dying in our place . . . listen carefully . . . Jesus accomplished at least two things:
 91. He became the PROPITIATION for our sins . . . do you see that down in verse 17 . . . he became the atoning sacrifice for our sins.
 92. That's SOLIDARITY.
 93. But in doing so, he also became the prime example of what it means to love and serve God and the brothers and sisters.
 94. In perfect obedience to the will of God he fulfilled the purpose for which he was born, and God responded by restoring him to the glory and honor made for God's children at God's right hand in God's Kingdom.
 95. Jesus exposed, and undermined, and destroyed the work of the devil by not buying into it, by not giving into it, and so he didn't succumb to it.
 96. In perfect obedience to the will of God, he did for us what we could not do for ourselves.
 97. That's SOLIDARITY.
 98. And he blazed a trail for us to follow into our COMMON FUTURE.

Our common FUTURE

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.



99. Jesus stands in SOLIDARITY with the church in a COMMON FUTURE.

100. Take a look at the first verse of our text once again . . . verse 10 . . .

101. Do you see that word, "founder?"

102. Your translation might say, "author," or "pioneer," or "trailblazer."

103. Those are fine translations . . . certainly Jesus has showed us the way back home.

104. But there's a better translation of this word . . . CHAMPION.

105. Jesus is our CHAMPION who squared off against our opponent in REPRESENTATIVE WARFARE.

106. Like David and Goliath . . . the champion from this side versus the champion from that side . . . with the fate of all the people hanging in the balance . . . winner take all.

107. Jesus won.

108. He defeated the devil.

109. He rescued us from his control and his fate.

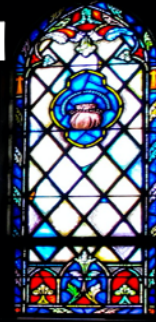
110. And he blazed a trail for us right back to the throne of God where we belong.

111. That's what the Preacher is talking about when he says, "***in bringing many sons (and daughters) to glory.***"

112. Our Champion has completed his mission, he has returned to God in victory, and his victory is our victory . . .

Solidarity

**“Behold, I and the children God
has given me.”**



113.That. Is. SOLIDARITY.

114.Church, Jesus has your back.

115.Don't let that old serpent distract you and deter you from the glory and honor that your Father intended for you.

116.You may feel defeated, but God has not abandoned you, and Jesus stands with you.

117.The only question is . . . where you do stand?

118.I pray . . . in SOLIDARITY with him.