

Calling them Brethren
HEBREWS 2:10-13

International Council on Biblical Inerrancy (ICBI)

- Summit I - was the International Council on Biblical Inerrancy in Chicago on October 1978 at which the conferees adopted The Chicago Statement on Biblical Inerrancy
- There were two additional ICBI convened two summits closely related to the first summit:
- Summit II on Biblical Hermeneutics in Nov. 1982, in Chicago to discuss guidelines for principles of interpreting the Bible and adopted The Chicago Statement Biblical Hermeneutics,
- Summit III, met on December 10–13, 1986 in Chicago. The participants adopted The Chicago Statement on Biblical Application

The Chicago Statement on Biblical Inerrancy

- A remarkable gathering of evangelical Christian scholars
- For three days they met, studied, prayed, and deliberated, presented papers
- 268 participants, representatives from:
 - 34 seminaries,
 - 33 colleges,
 - 41 churches,
 - 38 different Christian denominations.
- They gathered to address a critical topic: the inerrancy of Scripture.

The Chicago Statement on Biblical Inerrancy

- Some notable signatories to the statement:
- Robert Preus,
- James Montgomery Boice,
- D. James Kennedy,
- Kenneth Kantzer,
- Earl D. Radmacher,
- Josh P. McDowell,
- Norman L. Geisler
- John Warwick Montgomery
- Charles C. Ryrie,
- Wayne Grudem,
- Jack W. Hayford,
- Edmund P. Clowney,
- Howard G. Hendricks,
- J. I. Packer,
- Francis Schaeffer,
- R. C. Sproul, and
- John F. MacArthur

Purpose of the Conference in Chicago

- Speak to the issues that have cast doubt on the reliability and trustworthiness of the Bible over the past 200 years
- To consider the nature and authority of Scripture
- Define in a thoroughgoing way what the parameters are for the Christian community's understanding of the Bible

Article I : Authority

- **We affirm** *that the Holy Scriptures are to be received as the authoritative Word of God.*
- **We deny** *that the Scriptures receive their authority from the church, tradition or any other human source.*

Article I : Authority

- Where does authority come for the Christian life?
- What gives any pastor or teacher the authority to speak in terms of duties, or prohibitions or commands --- do this or don't do that.
- Authorities:

□ Police	Coaches	Pastor
□ Judges	Parents	Bible Teachers
□ Teachers	Congress	sometimes conflicting
□ Senate	President	
- Ultimately who or what can “bind my conscience?”
What if a policeman tells Corey Widmer that he cannot preach the gospel of Christ? Should Corey obey him?

Article I : Authority

- Historically all Christians could agree that God has the right to bind the conscience – to impose obligations upon us – thou shall and thou shall not.
- God carries with Him the authority as of the creator of the universe
- Christians have disagreed about anyone else who has the right to bind the conscience.

Article I : Authority

- **We affirm** *that the Holy Scriptures are to be received as the authoritative Word of God.*

Luther Before the Diet of Worms in 1521

- “Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and **my conscience is captive to the Word of God.** I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen.” (Martin Luther)

Sola Scriptura

- “*Sola Scriptura*” – The Word of God alone has the authority to bind the conscience
- **The Bible was the word of God Himself**
- How else can God bind the conscience without the giving of commands and how else can He give commands than by using verbal communications; words

What Then is the Bible?

- Is the Bible simply the words of primitive authors subject to all the failings of any reporter?
- Is the Bible merely the witness to the Word of God?
- A response to the activity of God?
- Is it inspired in only some parts but not in others?
- Does the authority rest in the individuals who wrote down the words?
- There is a question among some Christians as to whether God reveals Himself at all verbally.
- Or is it the actual Word of God?

Why Say the Scriptures are to Be Received?

- **We affirm *that the Holy Scriptures are to be received as the authoritative Word of God.***
- The Bible is to be “received” as the Word of God.

The Denial

- *“We deny that the Scriptures receive their authority from the church, tradition or any other human source.”*
- This is what makes this statement a Protestant Statement
- The Roman Catholic church teaches undeniably that the Bible is the word of God
- But is there any other written word of God?

We Receive

- When church councils referred to books for inclusion into the Canon, the word that was always used was “receive.” (“*recipimus*”), meaning “we receive” the following books to be included in the canon
- The Roman Catholic church used the term “receive” not “create” nor “establish.”
- But because the Church received the texts the authority of the Church is not equivalent to that of the Bible itself
- The Roman Catholic Church recognizes 2 sources of written revelation: 1. The Scriptures; and 2. the traditions of the church (Church councils, decrees of the Popes, has the same authority as the Bible).

Authority is the Issue

- Therefore, the denial is to say that we as Christians can learn from the creeds, confessions, the church councils, books, authorities, pastors and teachers but the fullest and final authority to bind the conscience is God's Word to us in the Scriptures
- What is the implication of this belief?

Hebrews 2: 10-13

- ¹⁰ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. ¹¹ For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, ¹² saying,
- “I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”
- ¹³ And again,
- “I WILL PUT MY TRUST IN HIM.”
- And again,
- “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

Becoming Like Us – Becoming Like Him

- Jesus was perfected through His sufferings – He became fully human
- Not morally or ethically “perfect” in His essence or being, He was already perfect -- He was and is God incarnate.
- But he was made perfect in the sense of being brought to a certain “completeness” associated with **the fulfillment of God’s plan**. He had not become human before.

Becoming Like Us – Becoming Like Him

- Through His suffering and death we obtain:
 - Salvation
 - Glory
- “the author of their salvation through suffering”
- **Jesus became like us so that we may become like Him.**

Christ – the Author of Salvation and of Faith

- It is important to note that verse 10 declares that Christ is the author of salvation
- This is the sense of being the originator or founder of salvation.
- “fixing our eyes on Jesus, the author and perfecter of faith,” (Hebrews 12:2)

One with Christ as a Member of One Family

- Verse 11: “For both He who sanctifies and those who are sanctified [or “*are being sanctified*”] are all from one Father; for which reason He is not ashamed to call them brethren,”
- His (Christ’s) Father is now referred to as Our Father, we are therefore called the brethren (or of one family) with Jesus.

Messianic Reference - Conversation of the Trinity

- This quote in v. 12 is from the same Psalm as the quote that Jesus utters on the cross: *“My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning?”*
- These words are being attributed to Christ

Messianic Reference - Conversation of the Trinity

- “I will proclaim Your name to My Brethren”
- Your name?
- Who are the pronouns referring to?
- If this is the Psalm of the suffering Messiah, then He, Christ, is proclaiming to His brethren (those who are being sanctified) Your Name!
- This is a conversation in heaven between God the Son and God the Father

Messianic Reference - Conversation of the Trinity

- Just as the first verse utter by Christ on the Cross: “My God, My God, why hath your forsaken me?” (Eloi, Eloi, lama sabachthani?) (Mark 15:34)
- This is God the Son addressing God the Father and God the Holy Spirit from the Cross: That is why it is uttered twice: My God, My God...
- And why was Christ forsaken on the Cross?

Messianic Reference - Conversation of the Trinity

“I will wait for the Lord, who is hiding his face from the descendants of Jacob.

I will put my trust in him. Here am I, and the children the Lord has given me. We are signs and symbols in Israel from the Lord Almighty, who dwells on Mount Zion.” (Isaiah 8:17-18)

- This is what the Father does for the children, He brings them to the Son. (John 6:44 and John 6:65)
 - “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day.”