

Jesus Is Our Brother

*“For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the **firstborn** among **many** brethren” (Rom. 8:29).*

*“And call no man your father upon the earth: for one is your **Father**, which is in heaven. Neither be ye called masters: for one is your **Master**, even Christ” (Matt. 23:9-10).*

Jesus never claimed to be our “heavenly Father.” He is our brother. The following is written to prove from Scripture that very important truth.

*“I will raise them up a Prophet **from among their brethren**, like unto thee...” [God to Moses] (Deut. 18:18).*

[Philip to Nathanael concerning Jesus] *“We have **found him**, of whom **Moses** in the law, and the prophets did write...” (John 1:45).*

[Peter regarding Jesus] *“For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you **of your brethren**, like unto me...” (Acts 3:22).*

[Stephen preaching Jesus] *“This is that Moses, which said...a **Prophet** shall the Lord your God raise up unto you **of your brethren**...” (Acts 7:37).*

[Jesus] *“For whosoever shall do the will of **my Father which is in heaven**, the same is **my brother**, and sister, and mother” (Matt. 12:50).*

[Jesus] *“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these **my brethren**, ye have done it unto me” (Matt. 25:40).*

[Jesus] *“...**my brethren** are these which hear the word of God, and do it” (Luke 8:21).*

[Jesus to Mary at the tomb] *“...but go to **my brethren**, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17).*

*“For **both** he that sanctifieth and they who are sanctified **are all of one**: for which cause he [Jesus] is not ashamed to call them **brethren**, Saying, I will declare thy name **unto my brethren**, in the midst of the church will I [Jesus] sing praise unto thee [God]” (Heb. 2:11-12).*

*“Wherefore in **all things** it behooved him to be made like unto **his brethren**...to make reconciliation for the sins of the people” (Heb. 2:17).*

Joint-heirs with Christ

The apostle Paul has much to say in Romans chapter eight, regarding Christians being “*children*” or “*sons*” of God.

*“For as many as are led by the Spirit of God, they are the sons of God. ...ye have received the Spirit of adoption, whereby **we cry**, Abba Father. ...we are the children of God: And if children, then heirs; **heirs of God**, and **joint-heirs with Christ**; if so that we suffer **with him**, that we may be **also glorified together**” (Rom. 8:14-17).*

The word Paul uses for “*joint-heirs*” is “*sugkleronomos*” in the Greek (Strong's #4789), and it means “*a co-heir, i.e. participant in common: - fellow heir, heir together, heir with.*” This is the same word Paul uses in Ephesians 3:6 when he speaks of the “*mystery*” that was previously hidden:

*“That the Gentiles should be **fellow heirs** [with Israel], and of the same body, and partakers of his [God's] promise in Christ by the Gospel” (Eph. 3:6).*

This is the same Greek word (*sugkleronomos*) that Peter uses in I Peter 3:7 when he says that husbands and wives should live together peaceably, “*as being **heirs together** of the grace of life.*”

Please accept the fact that the only way we as Christians can be **co-heirs - fellow heirs - heirs in common**, with Christ, is if he [Jesus] is our brother. Of course, as our elder brother [“*the firstborn among many brethren*” Rom. 8:29], under God's rules of inheritance, Jesus receives the **double portion** of glory, rulership, etc. In fact our sonship is based solely on our being **in** Christ Jesus and partakers of his Sonship. Listen to Paul again:

*“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. **Wherefore** thou art no more a servant, but **a son**; and if a son, then **an heir of God through Christ**” (Gal. 4:6-7).*

A very important key to understanding this is what the apostle John writes concerning Jesus' glory. Notice closely his words in John 1:14:

*“And we beheld **his glory**, the glory **as of the only begotten of the Father**... .”*

This is Jesus' glory! Now study closely Jesus' words to the Father [as recorded by John] in John 17:21-23:

*“That they all may be one; as thou Father, art in me, and I in thee, that **they also may be one in us**... . And **the glory which thou gavest me I have given them**: that they may be one, even as we are one: **I in them, and thou in me**, that they may know **that thou hast loved them**, as thou **hast loved me.**” Wow! What is that again precious Jesus?*

“Father...thou hast loved them, as thou hast loved me.”

John sheds more light regarding **our sonship** in I John 3:1-3:

*“Behold, what manner of love **the Father** hath bestowed upon us, that **we** should be called **the sons of God**... . Beloved, now are **we the sons of God**, and it doth not yet appear what we shall be: but we know that, **when he shall appear** [our Father, God], we shall be like him; for **we shall see him** as he is. And every man that hath this hope in him purifieth himself, **even as he is pure**” (I John 3:1-3). Compare this with Jesus’ words in Matthew 5:8, **“Blessed are the pure in heart, for they shall see God.”** (See also Rev. 1:4; 1:8; 4:8; 11:17; 16:5; **“...which is to come”**).*

Understanding the Law of Redemption

The following verses teach us that Jesus Christ has redeemed us by his sinless life, his sacrificial death, and his shed blood.

*“Christ hath **redeemed** us from the curse of the law, being made a curse for us” (Gal. 3:13).*

*“God sent forth his Son...To **redeem** them that were under the law, that we might receive the adoption of sons” (Gal. 4:4-5).*

*“ [Jesus Christ] In whom we have **redemption** through his blood, the forgiveness of sins” (Eph. 1:7).*

*“...our Savior Jesus Christ; Who gave himself for us, that he might **redeem** us from all iniquity” (Titus 2:13-14).*

*“...by his own blood he entered in once into the holy place, having obtained eternal **redemption** for us” (Heb. 9:12).*

*“...ye were not **redeemed** with corruptible things, as silver or gold...But with the precious blood of Christ, as of a lamb without blemish” (I Peter 1:18-19).*

*“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast **redeemed** us **to God** by thy blood out of every kindred, and tongue, and people, and nation “ (Rev. 5:9).*

There are several Greek words that are translated in the verses above *“redeem,” “redeemed,”* or *“redemption,”* but all carry the meaning *“to ransom, purchase, or deliver by paying a price.”* This is what Jesus has done for us. However, that fact tells us much regarding who he is. In Leviticus chapter twenty-five, God established **the law of redemption** by which Israel and those who serve Him were

bound. Notice verse twenty-five:

*"If thy **brother** be waxen poor, and hath sold away some of his possessions, and if **any of his kin** come to redeem it, then shall he redeem that which **his brother** sold" (Lev. 25:25).*

Note: "his brother."

So we see that lost possessions **could only be redeemed** by "his kin...his brother." Now consider verses 47-49 regarding one who has sold **himself**:

*"And if a sojourner or stranger wax rich by thee, and thy **brother** that dwelleth by him wax poor, **and sell himself** unto the stranger or sojourner...after that he is sold he may be redeemed again; **one of his brethren** may redeem him: Either his uncle, or his uncle's son, may redeem him, or **any that is nigh of kin** unto him **of his family** may redeem him..." (Lev. 25:47-49).*

This is God's law of redemption. A friend, a neighbor or a stranger **could not redeem** one who was sold into slavery for an unpaid debt! He could only be redeemed by "**one of his brethren**," one that is "**nigh of kin unto him of his family**." Jesus could only qualify to redeem us because he is "*the man Christ Jesus*," our brother in the *human family*! The death of a *God* could not redeem us. An *angel* could not redeem us. Jesus is a supernaturally conceived, virgin-born, unique human being, our brother; therefore he redeemed us. That is the message of the cross! Listen to Jesus:

*"But now ye seek to kill me, **a man** that hath told you the truth, which I have heard of God" (John 8:40). Note: The word "man" that Jesus used is "anthropos" in Greek (Strong's #444) and it has one meaning, "a human being." It is the same word Jesus used some 84 times in the NT when he called himself "Son of **man**."*

Listen to John the Baptist:

*"After me cometh **a man** which is preferred before me" (John 1:30).*

*"...all things that John spoke of this **man** were true" (John 10:41).*

*"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Note: "Behold the **Lamb**..." Not "God," but "**the Lamb of God**." **The message of the Gospel is not the story of a "dying God," but of the death of a sinless man, our brother, "the Lamb of God."***

Notice again Hebrews 2:17:

*"Wherefore in **all things** it behooved him [was necessary] **to be made like unto his brethren**...to make reconciliation for the sins of the people."*

The Kinsman Redeemer

The Old Testament book of Ruth is a beautiful story of redemption, given to teach us a lesson regarding the redemptive work of Christ. The theme of the book is the search for a Kinsman-Redeemer to redeem the lost inheritance and marry the gentile bride. The Hebrew word for Kinsman-Redeemer is “*gaal*,” pronounced gaw-al’ (Strong’s #1350), and it means “*to be the next of kin and as such to buy back a relative’s property - avenger, deliverer - (to) purchase, ransom, redeem.*” When they found Boaz, a type of Christ [the one from Bethlehem who is able to redeem], Naomi told Ruth, “*The man is **near of kin** unto us, one of our **kinsmen**” (Ruth 2:20). This fact of kinship is stated again in chapter three, verses 2, 9, and 12, and in chapter four, verses, 1, 6, and 9; which proves its utmost importance. But Boaz tells Ruth that there is another kinsman who must be given the chance to “*do the kinsman’s part: but if he will not do the part of a kinsman to thee, then I will do the part of a kinsman to thee, as the Lord liveth*” (Ruth 3:13).*

The other kinsman of which Boaz spoke, at first said “*I will redeem it,*” but when he saw the full picture, decided, “*I cannot redeem it*” (Ruth 4:4, 6). This man is a type of the “*first Adam,*” who could not save. But Jesus Christ, “*the last Adam*” (I Cor. 15:45), **is mighty to save!**

*“For since **by man** came death, **by man** came also the resurrection of the dead. For as in Adam [“the first man” I Cor. 15:47] all die, even so in Christ [“the second Adam” v. 47] shall all be made alive” (I Cor. 15:21-22).*

So Jesus is our Kinsman-Redeemer, our brother who has redeemed us from the bondage of sin and death, unto God, by the sacrifice of himself on Calvary. This understanding gives more meaning to Jesus’ final words on the cross as recorded in John 19:30: “*It is finished.*” The word “*finished*” is “*teleo*” in the Greek (Strong’s #5055) and it means **to discharge a debt, pay in full!**

Paid in full by the blood of the **Lamb!**

In Christian Love,

Joel Hemphill