
The Book of Hebrews – The Superiority of Christ

...God has spoken to us in His Son...(Hebrews 1:2)

The Complete Savior (Part 1)

Hebrews 2:10-18

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.” 14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives. 16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

These verses take on an evangelistic tone – that is, in them we see the author’s concern for his readers to really know who Jesus is and to really come to appreciate what He has done for man, and specifically for each one who has truly entered into a living, meaningful and consistent relationship with Him. Having shown the superiority of Christ over the angels, both prior to and having taken the form of man, the author of Hebrews now wants to press the superiority of Christ by presenting to his readers a more complete picture of who He is and what He has done.

Remember that these first readers were suffering. Most of their family and friends were Jewish, head deep in a religion that professed to know God and what pleases Him, but had turned into a religion of rules and regulations, of works and efforts by which man sought to earn a good standing before God. Man’s tendency is to try to show God who he is and what he had done for God. Like trying to impress an employer with your knowledge and expertise in order to get that next promotion, the religion of Judaism had turned into a series of man-made efforts, seeking to impress the Almighty God. Romans 3:20 says it this way:

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...because by the works of the Law no flesh will be justified in [God's] sight...

This is just a fancy way of saying that salvation is not about what man does for God, but rather about what God does for man. The world gets this backwards all the time and such thinking creeps its way into the church, that there is something man does to earn, merit or deserve a right standing with God. But, as Titus 3:5-6 so clearly states,

[God] saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior.

Laura and I just recently signed papers in order to secure refinancing on our home. Although the process was incredibly simplified to begin with, since most of the transaction was complete online, over the internet, there was the “final” day, in which a notary came to the house and we had to sign about fifty different documents. As we were signing the documents, I watched the notary as she carefully made sure each of the papers were in order. As we signed additional papers, she would go back a make sure we had signed all the papers, everything was to be in order; everything was to be signed; everything was to be complete. After about an hour and half of signing such papers, the notary left. We gave a sigh of relief, having believed that everything was complete. But then, that evening, a phone call came. After the notary sent the paperwork via fax to the mortgage company, someone else, going through the papers, noticed something not right, something not complete. And so, the notary was sent back to the house for us to resign and re-initial some papers.

I share this story because it is generally typical of human efforts. Human efforts are rarely perfect or complete. There is often something missing or something better that could be done. Yet I stand before you this morning, declaring with all confidence in God and His word, that the Scriptures present to us a complete and perfect Savior. *There is nothing missing or lacking in Jesus.* No person, committee, or jury will come back one day and say, “Jesus, you were not complete or satisfactory in this area and so it needs to be redone.” And this is the point of this next section of Hebrews. Jesus is the complete Savior. He has secured it all and sealed it all. The completeness of Christ as Savior is seen

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in a three-fold way, the first of which we will examine this morning. For in Hebrews 2:10-18 we see Christ as:

- I. A Faultless Savior (2:10-13)
- II. A Freeing Savior (2:14-16)
- III. A Faithful Savior (2:17-18)

I. A Faultless Savior (2:10-13)

A. Faultless in Purpose (2:10)

In seeing Jesus as the Faultless Savior, we will ponder three considerations. First, we see the Savior as faultless in purpose in verse 10; then faultless in process in verse 11; followed by faultless in proclamation in verse 12a; then as faultless in praise in verse 12b; and finally as faultless in pattern in verse 13. Our text begins in verse 10 with some intriguing statements about the purpose of God and work of Christ to that end. This morning we will concentrate all our thought on this first point, faultless in purpose. There are three thoughts here that present Christ to us as faultless in purpose.

1. The purpose stated – “...in bringing many sons to glory...”

Now, perhaps this may seem a bit backwards, but I would like to unravel this verse by starting in the middle, by looking first at the stated purpose of the work of Jesus, which is clearly revealed in the phrase, “...in bringing many sons to glory.” In other words, the stated purpose of God and of Christ *is the salvation of mankind*. This is certainly not a new concept to most, for most are inclined to believe that one of the purposes of God and one of the chief reasons why He sent His Son to the earth was to save people from their sins. The very name “Jesus” is defined by the angel of the Lord in Matthew 1:21 as meaning, “for He will save His people from their sins.” The familiar words of Christ Himself in Matthew 20:28 also convey this very purpose, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” For “Jesus came into the world to save sinners...” according to 1 Timothy 1:15. It is clear that this is the stated purpose of God and of His Christ.

But the wonder of such a purpose is only realized when we stop to remember that there was no legitimate reason for God to save anyone. As we

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work our way through the teaching of Scripture, we learn of that absolute holiness and purity of God in constant contrast to the pervasive sinfulness of man. As we consider this the only conclusion that can be drawn from such a study is that God had no reason, humanly speaking, to save any of us.

This is such a hard concept for many. In our entitlement age, which believes that everyone else owes us something, it is very easy to grow accustomed to the idea that God must owe us something. To be sure, the common thought among the generally religious is that God is obligated, in part or in whole, to save most, if not all people, but especially the good. *Man so earnestly desires to acknowledge God's goodness and mercy and yet will simultaneously deny his own depravity and sinfulness that cuts him off from such goodness.* Man is so apt to quote John 3:16, *"For God so loved the world..."* and yet be totally ignorant of Psalm 14, where we read;

1 The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; there is no one who does good. 2 The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. 3 They have all turned aside, together they have become corrupt; there is no one who does good, not even one.

No, the Scriptures clearly teach that *"your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear"* (Isaiah 59:2). God is under no obligation and in fact has no legitimate reason to save anyone – but now listen – consider, and wonder – For while God has no such obligation to save, the truth is that He does. Through the absolute wonder of divine mercy and grace, God has determined to save multitudes from their sins and to bring them into His own family as sons and daughters of the Most High God. This is the stated purpose of God. Our text says that the Lord's purpose is in ***"bringing many sons to glory."*** The ***"many sons"*** confirms for us that truth that God's salvation is to include all types of people, people of diverse languages and customs. The apostle John saw this as he recorded in Revelation 7:9-10,

"After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes,

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and palm branches were in their hands; and they cry out with a loud voice, saying, 'Salvation to our God who sits on the throne, and to the Lamb'."

The stated purpose of God is in the **"bringing of many sons to glory."** Consider the word **"glory"** - here it speaks of a place, an ultimate destiny for those who are children of God. Colossians 1:27 speaks of Christ as *"the hope of glory."* In 1 John 3:2, the apostle John describes glory this way, *"it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him as He is."* I cannot fully comprehend exactly what this means. For now it is to be enough to know that we are **"sons"** who are destined to glory. This is God's purpose – one that we do not deserve, but which God, through Christ, brings to man.

2. The purpose started – *"For it was fitting for Him [God the Father], for whom are all things, and through whom are all things..."*

Here we learn that this whole purpose begins with God. This whole plan of salvation, including the sufferings of Christ, has its origin and beginning with God. Now this may not seem like all that earth shattering of a concept for us. However, the first readers may have well been taking issue with the idea of Jesus, the Messiah, of having to go **"through sufferings."**

That Jesus, the Son of God, had to suffer seemed way out of sync with God's purposes. So now, our author states *"for it was fitting for Him..."* The idea here is that the sufferings of Christ were not at all out of sync with the plans and purposes of God. The Jews saw the suffering of Messiah as inconsistent with God's plan, but here we are told **"it was fitting for Him."**

That the Jews had a hard time with the concept of the Almighty God taking on the form of man to suffer and die was an understatement. In Acts 17:2-3 we learn of a common approach of presenting the gospel to the Jews. Here we read;

Acts 17:2-3

2 And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, 3 explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ."

That Jesus had to suffer and die was not a anomaly in God's plan, but rather was the crux of the plan. In Acts 2:22-24 we see this most clearly:

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22 Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know — 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Rather than being unbecoming, the suffering of Christ was neither an accident or unanticipated, but was rather God's plan all along. A good reading of Isaiah 53 would reveal such a thought.

This salvation to which Jesus will be the full and complete Savior of, found its origin and purpose in the very mind of God. In fact, as we read next, we learn that salvation is not foremost for the benefit of man at all, but rather is for the glory of God. We read again in verse 10, **“For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory.”** The point is to demonstrate that just as all of creation, all things, originated in the mind and through the power of God and is for the glory of God, so too does our salvation. Salvation is not something of our imagination or creation. Nor, as we will come to see, is salvation something of our own self-effort. I state this again as well – that salvation is not chiefly for us. For the goal of *salvation in the mind and purpose of God has always been for the glory of God!*

When our author speaks of **“all things”** – he is saying that whether in creation or redemption, all such things are for the Lord and His glory. Remember what we noted earlier, that the overarching idea running through humanity is that that the world exists for *us and our desires*. This is why some of these first-century believers were encountering fear and doubts about their circumstances. So he reminds them that their existence and especially their redemption is for the pleasure of God.

And when we read, **“through whom are all things,”** we are reminded again that the whole work of salvation, from beginning to end, rests in the wisdom, power, and provision of the Lord. Salvation is presented as a divine work and Jesus has been and continues to be presented as the only person, the only Savior who has completed the purpose of God.

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3. The purpose satisfied – *“to perfect the author of their salvation through sufferings.”*

Here our author answers the question as to how God accomplishes His purpose of bringing many sons to glory. He does so by means of “perfecting” ***“the author of their salvation through sufferings.”*** The verb ***“to perfect”*** seems a bit hard to comprehend for us. When we think of perfecting something, we think of something that has errors or deficiencies and making it better. But we know that Jesus was without sin, as stated in Hebrews 4:15. The verb ***“to perfect”*** does not speak of moral perfection but rather of full completion. It refers to the whole and complete work of Christ in order to redeem sinners, making them right with God. Jesus is no incomplete or half-hearted Savior. What He came to do for His God and for His people He did fully and completely. I actually like the NIV translation of Hebrews 7:25 which states this truth;

Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Oh how I give praise that Jesus, although being Man, was more than a man. How we ought to praise God that Jesus did not allow Himself to be driven and ruled by only human motivations and feelings. For any man, apart from God is a best incomplete. But Jesus did not come apart from God, He came in the full power of God. Colossians 2:9 tells us that *“in Him all the fullness of the Deity dwells in bodily form.”* Isn’t that truly awesome – Jesus Christ is complete, a complete Savior coming to completely satisfy the purpose of God in the salvation of undeserving people like you and me. But here is an equally wonderful thought. I read for you Colossians 2:9, but listen now to verse 10 which says,

And in Him you have been made complete...

Jesus is the “perfected” or complete ***“author of their salvation through sufferings.”*** Here we learn how God perfected Jesus. It required ***“sufferings,”*** notice it is plural, which indicates a wide-variety of hardships needed in order for Christ to completely qualify as our Redeemer. But we might ask ourselves, why is the suffering of Christ the requirement to be the complete Savior? I can think of three reasons:

First, to make true atonement for sins. Remember the cry of John the Baptist in John 1:29, *“Behold the Lamb of God who takes away the sin of the world!”* If Christ was to be the spotless Lamb of God, the chosen Lamb who

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would bear the penalty of the sins of His people laid upon Him, He would have to suffer. In the Old Testament lambs were sacrificed as offerings to temporarily cover sin. In the New Testament, the perfect Lamb of God, if He were to permanently make a covering for sin, would also have to suffer. As noted by the prophet Isaiah (53:5):

Isaiah 53:5

But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

Second, Jesus suffered to render Satan and death powerless. The sufferings of Christ reveal the true reality of His humility – the glory and majesty of the Most High God becoming flesh, a man at the Incarnation, followed by the shame and scorn upon the cross. Yet at the cross, Jesus was not stripped of anything, but rather had stripped Satan of his power and ended the reign of death over the redeemed (1 John 3:8; Hebrews 2:14).

Third, and we will come to see this in greater detail later in Hebrews 2 and again in Hebrews 4, because Jesus experienced human suffering, He is able and qualified to be our faithful, merciful high priest that comes to our aid as we too walk through times of affliction.

So, Jesus had to suffer in order to make a permanent atonement for our sins; to render Satan and death powerless and to present Himself to us as our faithful, merciful and sympathetic high priest. In this way, Jesus satisfied the purpose of God in the salvation of men. But there is one final thought conveyed to us here in Hebrews 10 that is worthy of our attention. For Jesus is called, ***“the author of their salvation.”*** Now the word ***“author”*** may be a legitimate translation of the Greek, I feel it is not the best word to convey the full meaning. The word here literally means, *leader, pioneer, or captain*. It speaks of the person who blazes the trail before others. Remember that the purpose of God is found in the ***“bringing of many sons to glory.”*** Who is better qualified to be the leader and captain of those head toward glory than He who is said to be full of glory? Who would you want to lead you through the a thick, untamed jungle – a trained and proven jungle guide or the guy that drive the ice cream truck? If you are in need of surgery, would you rather have an experienced surgeon or local computer repairman? When it comes to getting to glory, the that place of the eternal presence and pleasure of God, who do you want to follow, some incomplete pastor or perhaps some incompetent sinner – or the complete

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Savior, Jesus Christ, whose full credentials we have not even fully explored as of yet?

You see, our text reveals the faultless purpose of God in granting salvation through the sufferings and efforts of a faultless Savior. As we think about this text, it reveals to us the greatness of knowing this purpose of God and being in right relationship with Christ. Remember that at one time each of us were at enmity with God – but even then He took it upon Himself to inflict the full measure of human suffering upon His own Son so that His purpose of **“bringing many sons to glory”** would be fulfilled. And my question for you this morning is this, “Are you one of those **“sons”** who are destined to know and experience the fullness of His glory? Then be encouraged as you press on in faithfulness to Christ.

Soli Deo Gloria

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