



One of Us to Save Us

February 6, 2022

Hebrews 2:10-18

Clint Pressley

¹⁰ 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." ¹³ And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." 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.

(Pastor prays)

To be human is to live and work and love and worry. It is to think and hurt, to be anxious and to get tired. To be human is to laugh and suffer and wonder if it's all worth it. It's to have affection for someone and it not be returned. To get angry or sore or sick is to be human. To be human is to live and then to die. To be human is to remain when someone else dies. It's to oversleep, to

drive too fast, and not to feel appreciated. What is it like to be human? It's to breathe, to eat, to make friends, and to feel betrayed or misunderstood. All of that and more is what it's like to be human. And what God the Son has done for us is to save us.

So far in Hebrews the preacher has been sketching out the divine excellencies of God the Son, calling Him the radiance of the glory of God and the exact imprint of His nature. This is teaching us that Jesus is truly God. And having settled that, he now applies his energies to teaching us that Jesus is truly man, that He became one of us in order to save us.

Here before us is the incarnation. God becomes man, but this is no academic exercise. This is a promise and a hope and a comfort and a strength. This is a reality of joy for all of those in Christ. Are you in Christ today? Have you trusted in Christ alone? Have you trusted in His perfect life for your sinful life, of His taking God's judgment and you receiving God's grace and forgiveness? Have you trusted in His resurrection as a guarantee of your eternal life? Have you trusted in His Lordship for your security? If so, I've come to bring you good news for your weary soul. Because He lived and He lives, you can gladly face tomorrow. Here in the passage the preacher joyfully lifts up Jesus the man for us to take confidence. I just want to lift up Jesus to you today in the hopes that you will see...

Because of Jesus, You're Going to Make It

I see five reasons why you're going to make it right here in this passage.

You're going to make it because He is our founder

Let's read verse 10 slowly and then I will add comments. ¹⁰*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.*

It was fitting, good and right and true and appropriate that the sovereign God, that He— for whom and by whom all things exist— would make, intentionally make, the founder of our salvation, Jesus, perfect and complete

through suffering at the cross. The way of salvation through the cross is not arbitrary or an accident but befitting the character of the God we know. The sufferings of Jesus did not happen by chance. The cross of Jesus is the most fitting and God-worthy way of salvation. The cross of salvation corresponds with the God of creation. God is the end of creation and the means of creation. God is the end of salvation and the means of salvation. The work of creation is totally of God. The work of salvation is totally of God. And it fits because of the perfect savior He gave us, the founder. *Archegos*, or the captain, the pioneer of our salvation. He is the one who goes before and leads the way and, more than that, He is the way.

He is more than an example. He provides the basis on which salvation is offered, and it is perfect or made complete because of His suffering on the cross. You're going to make it because He made it for you. When you're depressed and hurt and addicted and a failure, when you're abused or in sin, look here to hear the founder, who suffered and died in your place. And see, you will make it because He made it *for* you. You're going to make it because he is our founder.

You are going to make it because He is our elder brother.

To make this point, the preacher once again reaches into the Old Testament. He makes a statement in verse 11 and then proves it by quoting the Bible in verses 12-13. Let's read it all together. 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."* ¹³*And again, "I will put my trust in him." And again, "Behold, I and the children God has given me."*

There are three important promises tied up here in verses 11-13. There is something happening to you in the present. If you are a Christian, you are being changed. See the word in verse 11 is "sanctified," being made holy or being changed. You are being sanded down and smoothed out, refined. You are being pruned and humbled, mellowed and purified and cleansed. You are being made into the likeness of Christ. Think of the Christian life in three

broad strokes: justified, sanctified, glorified. He is sanctifying you. That's what this is about: your marriage is sanctifying you; your singleness is sanctifying you, everything you are going through is sanctifying you. He assumes our flesh as His own. Let's read verse 11 again. . *¹¹For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers*

There is one source. Here is the incarnation. He became one of us to save us, having a human nature without a sin nature. And, on top of that, He makes us a family. Verse 11 says that is why He is not ashamed to call us brothers and sisters. And in verses 12 and 13 he quotes the Bible, which is Psalm 22, to prove it. Do you remember in Matthew 25 when Jesus talks about the final judgment and all the nations are gathered before Him and He separates the sheep from the goats. And He says in Matthew 25:42-45, *⁴²For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'* *⁴⁴Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?'* *⁴⁵Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'*

If God was willing to be called the God of Jacob, how much more is He willing to love those in Christ as family, sons and daughters? You're going to make it because Jesus is our founder, God is our father, and Christ is our elder brother. And I'll give you another piece of good news.

You're going to make it because He is our defender.

There is so much in verse 14. Let's just get a little bit of it here. Look at the incarnation again on the front end of verse 14. And then the "why" behind God becoming man on the back end. *¹⁴Since 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,* Christ came to defeat two great enemies, death and the Devil. Here in verse 14 the

death of Jesus on the cross is presented as royal combat. If death is the result of sin (Romans says the wages of sin is death) and Jesus is sinless, then death for Jesus, our substitute, is caused by our sin. And according to verse 14, the effect of His death is the defeat of death. Puritans called it "the death of death."

Here's a better way to understand it: Death is powerful; it holds and never lets go. This is why it hurts so bad and we cry so much when someone we love dies. Death holds and never lets go until Jesus, who defeated death and the Devil by binding the strong man and plundering his house and delivering us from his dreadful power. It's what makes Sunday so good, because, on Sunday, death could not hold Him. He is our elder brother and the founder of our salvation. He takes us with Him. And thank God, that because of Jesus, you're going to make it. Look, I'll give you something else to ease your mind.

You're going to make it because He is our Redeemer

Verse 15 continues and adds to the thought in verse 14. Let's read the two together. *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.* He introduces a new truth in verse 15. It is the fear of dying that has enslaved us. So we don't try, we don't risk, we get anxious and stop short. Or, we get in a hurry. We come up with "bucket lists" of our things to accomplish before we die. We may want to retire early to enjoy life. Don't let the fear of time getting away from you make you so anxious that you freeze up or so frantic that you foul up. Instead, remember, you are already dead. Take Galatians 2:20 as your life verse. *²⁰ I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.* Say that to your soul again. You're going to make it as you live each day for the glory of Jesus. I'll end it with this fifth point.

You're going to make it because Christ is our savior.

Once again, verses 17-18, give us the reason for the incarnation. We have a merciful high priest. He shows mercy to us. We are weak sinners deserving judgment, but Jesus has mercy on us and takes our punishment. We have a faithful high priest. Not only is He merciful to us but also He is faithful to God. He is faithful in the service to God as one true man who takes our place and fulfills all the laws and expectations and perfection and holiness that God requires.

We have a sanctifying high priest. Verse 17c says "to make propitiation for the sins of the people." We've just now hit the heart of the Gospel. The preacher keeps us right here at the cross. He pays for sin, not in abstract, but in actuality. He makes propitiation for the sins of the people. He makes propitiation at the cross. Jesus takes God's personal wrath and anger; He takes all the judgment and turns it away from us and on to Himself.

Romans 1:18 says, that when we have sin, we arouse the wrath of God. And Romans 5:10 says that when we sin we become enemies of God. And propitiation says that the guilt is removed and God's wrath is gone. He embraces us as family. He defeats death. He has bound the Devil and has set the captives free. And as the greatest parting gift, verse 18 says that we have a purposeful and empathetic savior who helps us. Let's read it in verse 18.

¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted.

It is directional, purposeful empathy. Empathy without action is spectating. He doesn't cry with us; He cares for us and helps us. And what I'm trying to tell you is, look to Him because He became one of us to save us. And if you have Jesus, you're going to make it. He is our founder, elder brother, defender, Redeemer and savior.

(Pastor prays)