

The Author of our Salvation

Hebrews 10:2-13

Pastor Jeremy Cagle, May 15, 2022

If you would, turn to a very old book in the Bible, the book of Hebrews, because that's the book we're in today. And as you're doing that, if you're joining us for the first time today, I want to say a special welcome to you, we're so glad to have you. And to let you know, this is our 12th sermon in the book of Hebrews. We started looking at it in the month of February, our first message was preached back at the start of the year. And we've been in it almost every week since then. And it's taught us a lot of things. In my preparation for this message, I put together a list of doctrines that this book has shown us so far just in the opening chapters. So far it has taught us about Christology, or the doctrine of Christ. And it's taught us about soteriology, or the doctrine of salvation. And the book of Hebrews has taught us about Pneumatology, or the doctrine of the Spirit; and theology, the doctrine of God; and anthropology, the doctrine of man; and hamartheology, the doctrine of sin. It has taught us about eschatology, the doctrine of end times, and cosmology, the doctrine of creation, and Angelology, the doctrine of angels, and bibliology, the doctrine of the Bible. And we're just in the middle of chapter two. Because this is what Hebrews is like, it's just ology, after ology, after ology, in here, I mean, it's just doctrine after doctrine after doctrine, which is why you have to take your time when you go through a book like this, you don't want to miss anything. And with that said, we've come to the middle of chapter two, and I just want to read it to you by way of introduction. So if you would, look in Hebrews two, verse 10. This is what the book says. It says,

For it was fitting for Him for whom, 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. 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, saying, "I will proclaim Your name to My brethren, in the midst of the congregation, I will sing your praise." And again, "I will put my trust in Him. And again, "Behold, I and the children whom God has given me."

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, and might free those who through fear of death were subjected to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. 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. 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.

We will stop the reading there. As you read that, you may not have noticed, but a very key word in this passage is the word for, or therefore found nine times in what you just read, or nine times in this chapter alone, because the author is building an argument here, and he's making a case. And the case is summed up in verse 10. When it says that it was fitting for God or for it was fitting for God, to perfect the author of our salvation, or Jesus Christ through suffering. That's the keynote to this section. That's the big idea. God thought it was fitting to punish Christ to pay for our sins. He didn't reward Him or honor Him and praise Him first. He didn't bless Him or congratulate Him or commend Him like you think He would if He sent His Son to the earth. Instead, He nailed Him to a cruel, cruel cross. The Glorious One and the Holy One and the majestic One that you read about in Hebrews one, He is killed in chapter two. That's how the two go together.

And just to say a few words about this, scholars tell us and when you add it up, there are something like 200 different names for Jesus in the Bible, more than any other person in Scripture, which is what the term “author of salvation” is here; it is a title for Jesus, one of His Names. And it's a beautiful one, as we'll see in a moment, but the Bible did that as a way to honour Him, and gave Him so many names as a way of saying that one name wasn't enough because He deserves more than that, you get one name, don't you, maybe two, you had a first name and last name. But Jesus had so many more, because you can't put Him in a box, you can't describe Him with just a handful of words. So you have to have name upon name upon name. The Lord also did that as an act of mercy. So if one name doesn't connect with you, another name would. And so if one name doesn't penetrate your soul, maybe the next one might, because it was, as we'll see, in a moment, some of these terms will really resonate with you, they'll really hit hard into your hearts, and other ones won't. And the Lord knows that. So He gave you title upon title upon title to call Him.

Names say so much about a person, don't they? They tell you a lot about their character. We've had a lot of new people come into our church, but I don't feel like I know you until I know your name. Until that point, it's just “Hey, you.” That's not very personal. It's the same way with God, you have to know His name. And when you think of someone like Bill Gates, you think money and success because he's a successful businessman. When you think Wayne Gretzky, you think hockey for the same reason. He's the only hockey player I knew, by the way. So when you think Steve Jobs, you think computers because the two go together, the name fits the work, it's the same way with Jesus Christ, each of His Names highlights a different aspect of his character that they're like a precious diamond that you turn over and over and over again, until you see the light hit it from every angle, because you turn it this way. And you see a little bit of Christ there. And then you turn it this way, and you see some more.

And what I mean by this is that when you open up the pages of Scripture, you find that Jesus has called the bread of life and the water of life and the resurrection. Because He's the one who raises your soul from the dead. He's the one who brings it back once it perishes, and He's called the Son of God, and the Lamb of God and the Lord of all, because He's those things, too. He is the Redeemer and the Mediator and the Advocate, He is the Shepherd and the Deliverer and the Counselor, He is your Rock and your Door and your Way, and your true vine and the light of the world and so much more, we could just go on and on about it. Because Jesus had a multitude of descriptions like that. And just to put this in perspective, the Scripture tells us that the Father had about 1000 names in the Bible, and the Spirit has about 30, which doesn't seem to be very even. But the reason for the discrepancy is that the Son and the Spirit showed up later in the Bible. And they came to the earth 1000s of years after the Father revealed Himself. So the authors of Scripture had more to say about Him. But nevertheless, 200 names is nothing to laugh about. It's a wonderful tribute to our great Saviour.

And it might help to go through a few of these in order to get your mind around him a little bit. This is all by way of introduction for the message. You can follow these in your handouts in the bulletins as well, if you want to look at those as we go through them. But one of these names is the Alpha and the Omega. If you want to keep your finger in the book of Hebrews, and turn it over to the book of Revelation, you can see this one there, because the book of Revelation tells us that Jesus is the Alpha and the Omega. And it's very fitting that you find this one there, because the book of Revelation is about the future. It tells you what's going to happen when the world comes to an end. And in order to address that Jesus gives himself this title to remind you that He will be there when the world comes to an end. The reason He can talk about the future is because He will be there in the future. And if you look in Revelation one, verse seven, it says, “Behold, He is coming with the clouds, and every eye will

see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him.” And it says, “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” If you have a Bible where the words of Jesus are written in red, you'll notice that verse eight is spelled out in red to show you that this is a quotation from Christ, because He's the one described here. He is the Alpha and the Omega, which are the first and last letters of the Greek alphabet. They're the two bookends of their phonetic system, kind of like our A to Zed. The Lord uses it to say that He is eternal, even though He died and rose again, it doesn't change the fact that Jesus lives forever, because He is God. He has the same nature as the Father Himself. Jesus was there when the world first started and He'll be there when it ends. He was there when it was created, and He will be there when it is destroyed. And you can go back as far as your mind can go, you'll see Jesus there, and you can go forward as far as it will travel, you'll find the same thing. Because He is part of the Trinity, which is why He is the perfect person to write this book. Revelation is about judgment and Christ is saying here, “The reason I can judge the earth because I saw it all. The reason I can stand on the throne and have every man come before me and give an account of his sins, is because I watched him commit them.” So you have to stop looking at Jesus as a weak and puny Jesus, He's nothing like that. He is greater than anything we can imagine.

This leads to another title you see for Him in the New Testament, and that is that He is the King of kings and Lord of lords. I wanted to pick these two to show you how great Christ is. And also because you find them in the same book. But if you want to look over in Revelation 19, verse 11, you can see this one there. And the reason it's helpful is because it's tied in directly with what I just read to you, because the previous passage said, Jesus will come back and this one tells you what it will look like when He does. If you look in Revelation 19 Verse 11, it says, “And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness, He judges in wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.” And then down in verse 15, “From His mouth comes a sharp sword, so that he may strike the nations and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, ‘KING OF KINGS, AND LORD OF LORDS.’” This passage here tells us that when Jesus comes back, it will be terrible. It'd be a very, very horrific thing because of all the sin He will see around Him. His eyes will be flames of fire, He will rule with a rod of iron. One passage we didn't read says His robes will be dipped in blood, and that refers to the blood of His enemies, there'll be so much carnage on the earth when Jesus returns that He will literally wade in it as He walks around the earth. And the reason He can do this is because of the name that's given Him in verse 16, He is the King of kings. This is an interesting phrase, because it's full of a lot of meaning. In ancient days, they had a different political system than we have today, because every nation had a king. There were kings everywhere, you couldn't go into any part of the world without bumping into one, we would call them governors or premiers today. They were responsible for leaving a specific territory, except for one leader, that would be called the King of Kings because he ruled everything. There was one boss who would be called the Lord of lords, who controlled vast swaths of territory like Darius king of Persia, or Caesar, king of Rome. And the apostle John uses this here to say this is what Christ is, but He is the King of kings and Lord of Lords. He has both titles; He rules more of the earth than Caesar did, which is another encouraging reminder about Christ. If you are every troubled by the sin you see today, you don't need to be, He'll take care of it, because He stands on the throne.

We could talk about other titles that are mentioned in here. There's another one up here in verse 11, of the same text where it says He is faithful and true. Which means Jesus will always keep His word and do what He said He will do. The reason this judgment is happening is because He is being faithful to the Word of God. There's

another title that we find here in the book of Hebrews, if you want to turn back there, and it's one of the most favorite descriptions I found of him when I was studying this this week. Hebrews two verse 10, gives you this name of Jesus, when it says, "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." That's the title there. This key word is the phrase, *author of salvation*. I'll say a few words about that in a moment, but it means pioneer or trailblazer. It refers to a person who paves the way for others to follow. He goes on ahead to scout the terrain and open up a road where there was no road and make a path where there was no path because that's what Christ did. When He left heaven behind and came down to earth and died. He didn't just tell you how to be saved. He showed you how to be saved. And He didn't just describe the way to the Father and leave you to find it by yourself, He took you by the hand He brought you with Him. He is the author of your salvation, the pioneer.

It was said that a lot of Roman generals would do this in the first century, because in order to inspire their troops to fight, they will go down to the frontlines and get into the thick of battle with them. And as they did so many of them risked their lives to help encourage their fellow soldiers. And the author of the book of Hebrews uses that idea here to say, That's what Christ did for us, He came down to the frontlines and fought with you. He put His life on the line to be the author of your salvation. Pretty deep thing.

And in fact, if you look back at the verse, it says that it was fitting for God to perfect Him for this through suffering. And the idea there is not that God made Jesus better through suffering are holier, because you can't do that with Him because He's God. The idea is that God made Jesus your Saviour through suffering. He made Him your deliverer by letting him go to Calvary and be punished and die because there was no other way to do it. Jesus had to become a man of sorrows and acquainted with grief in one from whom men hide their faces. That's how you're saved. It also says He did this in order to bring many sons to glory, to make them part of His family, because you can't get any closer than family. You can't get any dearer to someone than a son. And that's what God made you. You were here and He brought you in here. You were far away from God and standing at a distance, but He took you in by His side.

One commentator said it like this, he said, "Suppose the ship had crashed upon the rocks and the only way to rescue the survivors was to have someone swim upon the shore, with a line in order that once the line was secured, others might follow. The one who was first to swim ashore would be called the author of salvation. And that's a good picture of what Christ did, because our ship had crashed. The human race had wrecked upon the shore with all its sins and failures and shortcomings. So Jesus took a line from Heaven brought it down to earth, so we could hold on to it and be rescued from our depravity." I tell you this, because this passage really shows you how secure our salvation is. We just sang the song "Blessed Assurance", but it is a blessed assurance. Because it's so safe, you can't lose it. It's so firm, there's no way of you messing it up. Because it doesn't depend on you. It depends on Christ. He's the author of it. And if He wants to save you, He's going to save you.

It also shows you how confident you can be in this fact. You don't have to wonder if you're saved, you can know you're saved, you don't have to guess that you're going heaven and you can be sure you're going to have it because Christ made it there. He swam to the other side, he is your Trailblazer. And that's what we're going to talk about this morning with three ways Jesus became the author of our salvation. So if you're taking notes, this is our outline for today. But in Hebrews two, starting in verse 10, we're going to look at three ways Jesus became the author of our salvation.

The first one is that He was perfected through suffering. We've already talked about this a little bit, but we need to say more, because this is how the passage starts off. But Christ was perfected through suffering, which means that He was completed with it or refined by it, which is a mysterious thing, because how could Jesus ever be refined by something? But that's what the text says. And if you read in verse nine, backing up a little bit, it says, "But we do see Him who has made for a little while lower than the angels, namely Jesus, because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death for everyone. 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 salvation through sufferings." If you notice one thing that jumps out at you, as you read back over this, is just really how much it says about Jesus. We're just a few pages into the book of Hebrews at this point, and His name pops up in almost every verse because in chapter one, He's called the heir of all things, and the radiance of God's glory and the representation of His nature. Then He's called the Son of God and the only begotten and the firstborn, or the one who comes before everyone else. Then here in chapter two, it calls Him the Son of man or the perfect man, because He's the one who was appointed over all the works of God's hands. Because that's what the book is about. It's really about Christ from start to finish.

Here in chapter two verse nine it says that in order to save you this is what Jesus did, He was made a little lower than the angels. In other words, He reversed the place He originally held with them. Because for all eternity, Jesus was over the angels. And since the dawn of time, He was standing high above them as their God. But now in becoming a man, He took on a different role and put Himself underneath them. He willingly became their subordinate, which is something to think about; it really boggles the mind. And it says that He also tasted death as He did so because He lived his human life to the fullest, because for all eternity, Jesus had never done that either. Since the dawn of time, He had never died. Because God can't do that. There's no way for the immortal one to perish. But now in becoming a man, He underwent that too. And if you notice, in verse 10, it says that He did all that, because it was fitting for Him. That's one of those phrases in the Bible that you kind of skip over and really don't think too much about what it means. But this implies that it was appropriate for Christ to act this way. Because this is the sort of thing God does. This is how He operates. He loves people enough to die for them. And He cares about them enough to go to a cross. We often look at the cross and say, why don't we? We see the horrific things that happened at Calvary. And we say, How could God do such a thing as awful? Well, the author says, we say that because we don't understand the nature of God. If you understood the nature of God, you would know that it makes sense, because God cares for people this much. When He was dying on the cross, Jesus was only doing what was perfectly consistent with His nature; it wasn't a natural to Him.

In fact, if you remember, in His time with the disciples, Jesus often said a lot about the cross and they didn't get it. They didn't understand what He was talking about, because they didn't know God. And He had the same problem with the Pharisees as well, because every time He brought it up to them, they were baffled. They thought the Messiah would punish His enemies, not be punished by them.

And he goes on to say, "For it was fitting for Him, for whom are all things, and through whom are all things in bringing many sons to glory." And that verse is a little bit hard to read because the author gives you three prepositional phrases back to back to back one on top of the other. And it might be good to take them one at a time, because they're all given to show you how much the cross meant to God. They're all building up to the phrase, "author of salvation" at the end of the verse. It says, "For whom are all things," and the author starts that way to imply that all the plants and animals, all the birds of the air, they all trace their origin back to God, they have Him as their Creator. And so God could have set up the world anyway He wanted, and He could have saved

it any way that He chose. But He chose to do it this way, by crucifying His Son. He chose to save the world by nailing Him to a cross. And it says, through whom are all things which that takes it one step further. Because it shows that not only do all things in creation trace their origin back to God, but they trace their will to live back to Him. He is the one who keeps everything going; He is the Sustainer of the earth, everything lives and breathes and moves by His power. And God sustains everything to this end to send Jesus to Calvary. That was the climax of creation. That was the high point in human history. Because remember, God could have stopped the cross anytime He wanted to, but He didn't. And He could have ended it at any moment He deemed fit. Jesus even told the disciples, if he asked God to the Lord would send Him 10 legions of angels to stop the cross. But He refused. So He could "bring many sons to glory" as it says in the rest of the phrase. He did it to save ordinary people like you and me. And we're going to talk about that more in a moment because that phrase is going to be repeated later on.

But if you want to see where that thought leads to, if you see verse 10, in its entirety, as we've read it several times, it says all this also happened to perfect the author of their salvation through sufferings. In other words, this is why God didn't stop the cross. And this is why Christ didn't ask for 10 legions of angels. He did it to perfect the author of our salvation. And just to explain that the word "perfect" here, it is the Greek word *teleos* which is the same word Jesus used on the cross when He said it's finished. When He said those words, the Lord didn't mean the cross was morally finished or morally perfect. He meant it was functionally perfect. Because the Cross did everything that was necessary to say gave us. So there's nothing more to add to it. Once the cross was done, you're saved. And it's the same way the word is used here because Jesus had to become a man in order to save us like that. He had to become a human being in order to finish the work of redemption that God started way back in the beginning, because He couldn't stay in heaven and He knew that He couldn't stay by the Father's side and finish it. So He came down. And as He did so, the greatest mystery in this passage is that it perfected Him not to be God, because he already was God. But it perfected him to be our Savior.

The idea here is that Jesus' humanity allowed him to experience things like hunger and thirst and weakness for the first time. It enabled him to feel happiness and sadness and frustration and all the human emotions. He experienced temptation and desire and attacks from the enemy just like we do. And He overcame and triumphed over it all to show us you can do the same thing, if you believe in Him. Remember, He is the pioneer of salvation, He went first. And in fact, a lot of this is wrapped up in the idea of suffering here. Because it says God perfected the author of salvation, through suffering and the term *through* it's what's known as a locution of additive, because it describes a term of location or movement. Because when you go through something, you move from one place to the other. And you start off here, and you end up there. And the pastor says, When Jesus became a man, he started off as God and He ended up as Saviour. He started off as Lord of all creation, and He ended up as our Redeemer through suffering. That's the channel that made it happen. That was the avenue that made it possible, because He got the crown through the cross.

This idea of suffering is so important, it's repeated twice in these verses, because verse nine refers to it as the suffering of death, which implies that Jesus didn't just suffer, He suffered the suffering of death, He suffered to the level that had killed Him. And it also talks about that He was perfected through sufferings, plural, not suffering, singular. Because it wasn't just one thing that did that. For Him, it was multiple things. And it wasn't one temptation, or one frustration, or one irritation that made him our Saviour, it was repeated ones.

And he did all of it in order to help you. He did all of it, in order to be your Savior. And let me tell you how this relates to you and me. And that is that if you're suffering today, let me remind you that you've come to the right Saviour, because He suffered too. And if you're hurting this morning, this verse tells you that you've come to the right guy, because He experienced that as well. And He did it for one reason, and one reason only, and that is to save you. There was nothing else compelling Jesus to come down here. There was no other reason for Him to go to the cross, He could stay up in heaven and be worshipped. He could stay up there and be content. But He came down here to redeem the human race. Because God knew what it would take to save you. And it wasn't money, or riches or treasure, and it wouldn't be gold or silver or diamonds, it would be blood. The only thing that would redeem your life was the life of His Son. So that's what He did. He gave Jesus up for free. That whoever believes might have eternal life.

I fear that sometimes we don't say enough about this, because when you open the Bible, you find the love of God is mentioned 1000 times. It is a book of love. We are so prone to lose sight of that. Because we all sin from time to time and say there's no way God could forgive me now. And we all mess up and fail and say there's no way He could take me back after what I did. But if that's the case, let me ask you this question. What did Jesus die for? If He couldn't take you back when you sinned, what was the point? He was crucified in order to forgive you and you've got to remember that. We come to church every week to remind ourselves of this, don't we? So we'll stop beating ourselves up over our failures. Christians love to do that. We love to treat ourselves like punching bags. The good news is you don't have to do that because God already beat Jesus at the cross for your sins. The beating has already happened so you can stop it. He's already been punished. So when you sin, you need to look to Him.

In Luke 19, verse 10, Jesus talked about this when He said, the Son of Man has come to seeking to save that which was lost. And what that means is that Jesus did not come to seek and to save that which was saved, or that which was perfect, or that which was holy, or that which was good, or that which never messed up. He came to save the messed-up people. He came to save those who are lost. So if you're lost this morning, you've come to the right Saviour. John three, verse 17 says, "For God did not send His Son into the world to judge the world, but that the world might be saved through Him." And that means that if you fear judgment, this is what you need to do. You need to come running to Christ, because He didn't come to do that this time. He'll come to judge the next time. He'll judge the earth when He returns. But this time, it's a message of salvation. So if you're afraid of being condemned by the holiness of God, you can run into Christ.

And we could talk about other passages like Mark chapter 5 which says it's not those who are healthy who need a physician, but those who are sick; Jesus did not come to call the righteous, but sinners. You get the idea. This is why Christ came to earth. He came to rescue people who failed in their walk with God.

And that brings us to another way that Jesus became the author of our salvation this morning. And that is that He was sanctified by the Father. I kind of feel like as we go through this passage, we tread farther and farther and farther into the glories of Christ. And it's like we're pulling back the veil of His humanity and staring at it from different angles, because the first one talks about how He was perfect through suffering, which is one of the strangest expressions in the Bible. Because how do you make someone perfect who's already perfect? Not even that, but suffering usually makes people worse, but not Christ. His suffering enabled Him to do something more.

This brings us to another way Jesus became the author of our salvation: He was sanctified by the Father, which means He was set apart or separated in a special way to do all of this.

If you read on in the passage, it says, “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, for both He who sanctifies and those who are sanctified are all from one Father.” Now, as you go through this, you can tell the author's giving Jesus one description after another in here, name upon name upon name, because that is the focus of this entire book so that in verse nine, he says, “God made Him a little lower than the angels.” And then in verse 10, he becomes the “author of salvation through suffering.” And now in verse 11, he's “being sanctified,” because this is one of the things that His suffering did for Him: it allowed Him to go through the purification or sanctification process, because he is the one who sanctifies and is sanctified. And the word for sanctified here means to consecrate someone, or make them holy by taking away their sin. Because when you are saved, this is what God does for you, He takes your sins away. He removes you from one place where you are enslaved to sin and takes you to another place where you're not. That's what the word means. We don't have this in Protestant churches. But the Roman Catholic Church has a thing called hagiology comes from this word. And it refers to the study of the saints or those who have become holy before us. They have some real twisted ideas about that, but it is true that when someone gets saved, God makes him into a saint. Because on the one hand, when salvation occurs, you become holy, instantly, you experience what's known as positional sanctification, where all your sins are washed away and removed as far as the east is from the west. One beautiful thing about Christianity is that when you become a believer, you could in one sense, you'll never be closer to God than you are at that moment, for all eternity. But then, in another sense, when you're saved, you begin to experience progressive sanctification, where you grow in your walk with God, and your sins are stripped away from you, because you learn how to repent and obey and resist the world and the devil. And that's what this term is referring to. Because Jesus went through that as well except that He never sinned. He experienced the process of sanctification, except that He never failed God one time.

One author explained it like this, “It's one thing to be in a boat and have water inside of it. But it's another thing to be in a boat and have water outside of it. And that's what Jesus had. His entire life he had sin outside the boat of his heart and it never came in. It always was on the periphery. But he still was sanctified. He still suffered.” The passage says that he did that in order to acquaint himself with our nature, because to be human is to sin and, and to be a man at least, is to struggle with it. We all know what this is like. I mean, just think about your week this past week, and you'll see what I mean, because I bet you can't find a single day when you didn't fail God somewhere. And you can't think of a single hour when you didn't blow it somehow, especially if you're cooped up in an office all week with a bunch of lost people and the things that come out of their mouth. That's what life is like. It's full of opportunities to sin. Jesus experienced all of that too. In fact, if you can picture this, the Bible tells us Jesus was tempted by the devil himself personally. This temptation wasn't like your temptation, you've probably never been tempted by the devil personally. The devil is not omnipresent. He can't be everywhere at once. Then He was assaulted by demons right afterwards, the Lord was attacked by them repeatedly on His three years of ministry, because they knew that if they got Him to sin one time, He couldn't be our Saviour. And if they got Him to fail one moment, he couldn't be the Redeemer. You see it again when the leaders of the Jews questioned Him in his trial and slapped Him in the face. And you see the same thing happening when they put a robe on Him and a crown on His head and a staff in His hand, and then beat him with it. Because that was all done to provoke a reaction. Even up until the bitter end of His life, Christ's enemies were trying to get Him to stumble. But it didn't work. He went through all of that kept the perfect nature.

To shed some more insight into this, the passage says, “For both He who sanctifies and those who are sanctified are all from one Father.” And the reason it mentions “all from one Father” there is because it's making a connection between Jesus' sanctification and yours, to say that the same one that oversaw Him, watched over Him His entire life is watching over you. And the same God that brought Him through those trials and brought Him through those temptations, and brought Him through that suffering and took care of Him is also taking care of you. So you have no reason to be afraid. You know, I don't know if you've ever thought about this. But the cross was the most evil thing in history when it was the most despicable thing ever done. Because for the first time ever, a righteous man was killed. And for the first moment history, people punish an innocent man. And the author here says that if God can be sovereign over that, He can be sovereign over anything. And if God was in control of the cross, that He can be in control of whatever you're facing today, so you can trust Him.

And let me tell you what this means practically speaking. This means if you're struggling with sin today, and battling with the flesh, and you've had a really bad week, I have good news for you as well. And that is that you've come to the right Saviour for that. You've come to the right God, because He can help you defeat it because He experienced all that as well and He won. So that if you trust in Christ, you can defeat any temptation and any desire and any attack from the enemy. You can overcome any struggle or any weakness or any shortcoming because you have the same power flowing in you as Jesus did. Now, just to be clear, you don't have the same nature, and you're not perfect like He was, but you do have the same God. And that should be enough for you. It's important to talk about just because for the fact that the church today is full of defeated Christians, and it's full of people who sin today, sin tomorrow, sin the next day, because they don't believe they have the same power in them as Jesus did. They think God's holding out on them and not giving them enough, but He's given you more than enough to handle every sin.

You can also look around the church today and you can see that it's also full of frightened Christians, it's full of people that are scared of their sin. Because they sinned today sin tomorrow, because they don't think they can change. They try and fail and try and fail because they're afraid to repent, but you don't have to do that if you trust in the Lord. And the reason you can do this is because of Christ. It all goes back to Him.

Hebrews four verse 15, just a few chapters later says that He was tempted in all things as we are, yet was without sin. And that means whatever temptation you're facing today, He's faced it too. And whatever problem you're going through, He's going through it as well. And He will carry you through it.

Which brings us to a final way that Jesus became the author of our salvation. But just to review these other ones, the first one is that He was perfected through sufferings. And second, He was sanctified by the Father because He was set aside to do the work of salvation. Because for all of time and eternity, God had a plan to save sinners. And for all of human history, He had a way to redeem us because our sin didn't sneak up on Him, He knew it was coming. And the strategy involves setting aside one member of the Trinity to deal with that, and that's Christ. Because the way it works is that God the Father would send the Son, the Spirit would support Him and the Son would go, and the Father would direct Him and the Spirit would guide Him and the Son would follow the lead. Then once He came to the earth, the Father would crush Him, the Spirit would uphold Him, and the Son would make the sacrifice, and the Father would punish Him and the Spirit would sustain Him in the Son would give His life for the sins of the world. But it all goes back to the Son. This passage does anyway.

And it brings us to one more way that Jesus became the author of our salvation, and that is that He brought many sons to glory. A third way that He became the author of our salvation is that He brought many sons to glory, which means that when Christ died, God killed one Son in order to rescue many others. Which is a wonderful way to end the passage. Because if you would read, starting in verse 11, it says, “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, saying, ‘I will proclaim your name to my brethren, in the midst of the congregation, I will sing your praise.’ And again, ‘I will put my trust in Him.’ And again, ‘Behold, I and the children whom God has given me.’” Now as you come to the end of that passage, you can notice that he's going back to the Old Testament here, because the author really can't help himself all throughout this book, he just keeps going back to one Old Testament reference after another. These are the ninth and 10th ones he gives you in the book. So you're in the middle of chapter two. And that's how many we've already looked at. But before he gets into that, he says in verse 11, “For both He who sanctifies and those who are sanctified are from one Father, for which reason He is not ashamed to call them brethren.” That might not be clear to you why he says this, But he uses the word *reason* here in order to say, this is the reason why Jesus did all these things that we talked about earlier. This is why He became the author of our salvation. He did it in order to call us his brethren, and take us to Heaven with Him. Because Jesus didn't want to go alone. He didn't come down to the earth in order to die and go to heaven empty handed. That wasn't the point. He did it in order to take a whole multitude of people with him. And it's even more than that, because this passage says, For this reason, he's not ashamed to call them brethren. And that's an extraordinary thing, because it means He also died, so He wouldn't be ashamed of you.

It's one thing to have a brother but it's another thing to have a brother like this. And it's one thing to have a Saviour. But it's another thing to have a Saviour like this, who's not ashamed of you. Some of you are ashamed of yourselves this morning. I've had Christians telling me they feel so far away from Jesus because they think He's embarrassed by them. You read this passage and tell me Is that true? It's not true. If you're in Christ, this is how God looks at you now. He looks at you as a friend and a brother. So you need to change the way you think about that. I've had other ones tell me they feel like God hates them at times. They feel like He's out to get them and punish them for their failures. But that's just as wrong because He did all of this. In order to express this, the passage goes on to quote from Psalm 22, when it says this in verse 12, “I will proclaim Your name to my brethren, in the midst of the congregation, I will sing your praise.” And the significance of that quotation is that it's the same one Jesus quoted from the cross when He said, “My God, My God, why have You forsaken Me?” That comes from the same place.

That Psalm is has been called the most messianic psalm in the Bible, because it's about the pain the Messiah would undergo when He saved us. I can just read you some of the quotes from it and you can see what I'm talking about. But it says, “My God, My God, why have you forsaken me? Oh my God, I cry by day but you do not answer; And by night, but I have no rest...I am a worm and not a man, a reproach of men and despised by the people. All who see me sneer at me; they wag their head saying, ‘Commit yourself to the Lord, let Him deliver him’...I am poured out like water, my bones are out of joint. My heart is like wax; it is melted within me... for dogs have surrounded me...they pierced my hands and feet and divided up my garments...And for my clothing, they cast lots.” Now I can just stop there and say, when you read that it sounds like something from the New Testament, doesn't it? It reads like something from the Gospels, but it's not, that's from the Psalms. It's all a prophecy of the cross to show you that it was a terrible event. It was gruesome. And if you're wondering why anybody would want to go through that, the next verse in the Psalm says Jesus did this so He can proclaim your

name to my brother. That's the connection to this verse here. Jesus did all of that, to call you brothers. He went through the horrors of the cross in order to bring ordinary people like you and me into the family of God.

And not only that, the next verse quotes from another Old Testament passage. When it says in verse 13, "I will put my trust in Him", and again, "Behold, I and the children whom God has given me," that's a reference to the book of Isaiah, chapter eight, which is not a messianic passage, per se, but it is a passage on judgment because Isaiah is telling Israel here about what will happen if they don't repent. And He's reminding them about the destruction coming on Jerusalem if they don't turn away from their sins. But Isaiah says, "As for me, I won't experience that because I put my trust in the Lord, I and the children whom God has given me." The reason he mentioned his children here, is because if you remember, Isaiah did not have normal kids. They had very unusual names. One of them was called a name that means hasten the spoil, my heart just grieves for that child. But it was a reminder that they were about to be looted and plundered. And he called the other son with the name meaning "the remnant will return" and it's a better name, but it's still pretty odd. But the reason the author mentions that here is to tell you that just like those children are walking reminders of God's faithfulness to Israel, so you are walking reminders of His faithfulness too and just as they show the people that God will forgive, if you call out to Him, you do the same. Because the point is that when Jesus died for you, you're not just a thing to God. You are His kids. You're not just cold dead objects to the Saviour. You are His brothers. And as we all know, a man will do anything for his family, won't he? There's no price too high to pay for your loved ones. Not only by you, but when my kids were born, I told each of them I mean, what do you want? You want my money? You have it. You want my car keys, you can have them. You want my house? It's yours. Do you want my books? No. We have to draw a line somewhere and set some boundaries. But just say the word you can have anything you want. That's how you look at your family. God says if you are in Christ, this is what you are, you are family now.

If you think about all the different images God could have used to describe you, this is what He picked. And when you think of all the different titles He could have made to explain your relationship with Him, this is what He landed on. He wants to call you children. That means God is happy to have you. If you're saved this morning, the Lord is excited to call you His own. Isn't that amazing? The God of all the universe wants to have that relationship with you. You may not be excited about Him sometimes, but He's excited about you. All because of Christ. You know, we've got a lot of young families in our church and I bet if I went around the room and asked if you are you excited to have kids you would say absolutely. Are you happy to be a mom? Happy to be a dad? It's the joy of a lifetime. That's how God sees us as believers. Because again, verse 11 says, "For this reason, He is not ashamed to call them brethren." And that means that for the reason Christ died and for the reason He suffered, for the reason He went to the cross. God is not embarrassed by you anymore. He's not embarrassed with your sins and your failures and shortcomings. He's not embarrassed with your weaknesses and faults and mistakes. He's not embarrassed when you fall down and get back up again, and fall down and get back up again, and fall down and get back up again. Why? Because Jesus died for you. Why does He feel that way about you? Because His blood took care of it all. He doesn't feel that way because of you, He feels that way because of Him...because He is worthy. And that's what you need to know.

If you look at this passage this morning, and you feel like you're too unworthy to receive all this, because you've sinned too much. I want to remind you that it's not about that. You can never sin too much for Jesus and you can never stoop so low that He can't pick you back up again. Remember, this is what He came for. He came to pick sinners up. He came to blaze a trail straight to heaven for you, and throw you a line. So all you have to do is grab it now and you'll be safe. You don't have to clean your life up first, in order to get it, you don't have to turn things

around. You just have to believe and it's yours. Because He is the author of your salvation at the cross. God the Father really did crucify His Son. And He really did put Him to death in order to pay for our sins. That can be yours this morning if you believe.

In my preparation this week, I came across a story of the time a pastor was visiting with some elderly people in a nursing home. And as they often do, they started taking up photographs of their grandchildren from their wallets. And they said, look at that boy. I'm so proud of him. He's a spitting image of me. And friends, I tell you that because that's how God looks at Christians. He's proud of you. Because you are the spitting image of Him because of what Christ has done. But the fact is, God only says that about Christians. And He will only look at you that way if you have made Jesus your own and believed on Him and given your life to Him in faith. Would you please do that this morning?

Let's close in a word of prayer. Heavenly Father, we are truly blessed people. And we're blessed because we have a God in heaven. Who loves us this way. There are a lot of religions in the world today that have a version of God. When there's a lot of people today that have some kind of faith they've made up. But we're the only ones who can claim anything like this. Lord, I pray this morning, our hearts would be full. And we would go out overjoyed and our Savior and Father. We've talked about a number of His Names this morning, but we could sit here all day and talk about Him. In fact, we're going to be doing that for eternity in heaven. And because there is no end to the glories of Christ, Lord we often make him a weak and puny saviour. We need to stop doing that today. Lord, we thank You for this book of Hebrews. Father, I thank you that books that are hard to read sometimes have the deepest amount of wealth in them. And this is one of those. But I do pray for those who are Christians today, Lord, they would go out and be encouraged for those who are lost. Father, I pray that this would convict them that they don't have to be lost. There's no reason for any of us to be discouraged and then go to hell. Salvation is full and free. It's wide open for all of us, Lord, thank you for that truth this morning as we as we close in a word of song. May Christ be glorified in our worship. Some of these things as we've said before, you can't just talk about, you have to sing about Him. And may You be honoured as we do that, Lord. We pray this in Jesus' name. Amen.