

If you were able to be here for Sunday school, you heard something from the lesson about how the Puritans would sometimes preach up to seven hours. Well, I didn't believe it would be wise for me to preach up to seven hours. As I was preparing the text this week, I couldn't get past the first verse that I was going to start with.

So we're just going to do Hebrews 2.10. just Hebrews 2 verse 10.

You'll see in your bulletins, I was gonna go through verse 18, and in fact, the hymns were really geared towards the whole of this text when I picked them. So we sang Psalm 22, Psalm 22 is quoted and applied to Christ in verse 12. The other hymns had really great words that fit really well, especially with the whole of this section, but, Like I said, I just decided I could only do the first verse.

So with that in mind, let us just ask God to help us as we read his word. Oh Father, help us now as we turn to your word, even just the one verse, help us unpack it rightly, and not only to understand something more fully about what it is saying, but oh God, give us hearts that are affectionately desirous of the Christ. that is presented in this text, the Father who is shown in this text. Oh God, we ask this in the name of Jesus, amen.

As you turn here to Hebrews 2.10, let me just say a few words by way of introduction. This Christ of Hebrews, the one and only Lord Jesus Christ, is the infinite, eternal, an unchangeable son of God. He is a second person of the Trinity. He is God of God, a light of light, very God of very God. He became man without ceasing to be God. The infinite became finite without ceasing to be infinite. The eternal became subject to time without ceasing to be the eternal. The immutable became mutable without ceasing to be the immutable.

The radiance of the glory of God, chapter one, the exact imprint of his nature, became for a little while lower than the angels, chapter two, without ceasing to be the radiance of the glory of God and the exact imprint of his nature. As John Calvin somewhere said, here is something marvelous. The son of God descended from heaven in such a way that without leaving heaven, he willed to be born in the virgin's womb, to go about the earth and to hang upon the cross. Yet he continuously filled the world even as he had done from the beginning.

God became man without ceasing to be God. This is the doctrine of the incarnation. Christ did not need to become a man. The Son of God did not need to become a man. He didn't need to do it in the sense of he wasn't lacking, he wasn't bored, he wasn't looking for something to do. He's completely self-existent, completely self-contained, in need of no one and nothing outside of himself.

So why did Christ come? If he doesn't need anything, why did he come? And that takes us really to our Verse this morning, why did Christ come? Hebrews 2.10, 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. Sins reading of God's holy word may help us as we expound it. Why did Christ come? If he did not indeed need to come, if there was nothing intrinsic in him that was lacking, why did he come?

And in answer to that question, there's obviously lots of different right answers at some level as to why did he come. We saw in verse 9, for example, he came to taste death for us. Look at verse 9. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

So certainly one of the reasons he came was to taste death for his people. He himself did not experience death, go through death because of any sin of his own, but he went to death on behalf of his people, on behalf of the sins of his people. He didn't die because he was a sinner. He died in the place of sinners. But that's not the only reason he came.

Verse 10 tells us two additional reasons that he came. The first is, according to verse 10, Christ came to save us according to God's own nature. To save us according to God's own nature. And second, so that the Father could bring us to glory. so that the Father could bring us to glory. Now, if you're here, usually, you know, my points are far briefer and easy to remember, but I could not capture what is being said more simply than I've put it. So to save us according to God's own nature is the first point.

Christ came to save us according to God's own nature. A great theologian, James Henley Thornwell, said, God's will is determined by the perfections of his nature. This means that God cannot will to do anything that is not according to the perfections of his own nature. So, for example, God cannot will to lie. Why? Because it's outside of the perfections of his own nature.

And what does this have to do with our text? Well, the text describes the way in which God saves his people and he says, for it was fitting. It was fitting. This word fitting means that the way God saves his people is fitting or in accordance with his own perfect nature. The way God ordained to save his people from their sins was fitting and consistent with who he is. Well then, what is this fitting way? If he did it in a way that's fitting, in accordance with his own perfect nature, what is that way that was fitting or in accordance with his own perfect nature?

And that is substitutionary atonement. That is Christ crucified. That is Christ, the perfect God-man who took on flesh, crucified in the place of sinners for their sins. That is the only fitting way, the only way that God could save sinners in keeping with his own perfect nature.

Why is that the only fitting way? Because God is perfectly just. His perfect justice demands that he condemn and punish sin. How, if he is perfectly just, how, if he must condemn and punish sin, can he save sinners? Or to make it more personal, How can God save you if you are a sinner? How can he remain who he is, perfectly just, and save you, a sinner?

The answer again is substitutionary atonement. God the Father condemns the sins of all of the elect in the person and work of his Son, the Lord Jesus Christ, in your place as your substitute. That is the only way that is fitting with his nature. so that he might be just and the justifier of the one who has faith in Jesus. He upholds his justice, his perfect justice, and he saves sinners through Christ, who took the justice of God on himself, the wrath of God on himself, in the place of sinners. This is the only fitting way. God could not overlook sin and remain a just God in keeping with his nature.

But could any sacrifice have been fitting to accomplish this salvation? In other words, could just any sacrifice in your place be fitting to accomplish salvation for you? If your friend or your family member, or if you were in the Old Testament days and you sacrificed bulls and goats, could they be fitting to atone for your sins? Was it simply that Jesus was a willing substitute? Or is there something more to Jesus as your substitute that made him and him alone the fitting sacrifice for your sins? The answer is that it could only be Jesus Christ, it could only be the God man. He was the only fitting sacrifice for your sins.

Why? Because sin deserves an infinite punishment. You needed an infinitely worthy person in your place to atone for your sins. That is why chapter one, verses one through three are so crucial for the whole of this book, because it was there that we learn that he is the radiance of the glory of God, the exact imprint of his nature. The dignity of his person is what brings infinite value to his sacrifice.

So this is the only fitting way, beloved, that it be substitutionary atonement, but not of a mere man, not of all men, but only of the God-man. He alone is the fitting sacrifice for your sins. He had to be a man that he might stand in the place of men, but he could not be a mere man. and stand in the place of sinners. He had to be a true man and a real man, but he had to be more than a man. Therefore, he is the God-man, and this is the only way salvation is possible. His sacrifice atones for the sins of his people for the simple reason that it is his sacrifice, the sacrifice of the God-man.

But was it absolutely necessary for God to do this for his people, for the people whom he has chosen for himself? Was it absolutely necessary that God save anyone, is the question I'm asking? Was it absolutely essential to the being of God that he take an interest in any one of us? Some would say yes. Some say, yes, it was absolutely necessary for God to save a people from their sins.

God had no choice. He simply had to do it whether he wanted to or not. Was that the true scriptural teaching? The answer is no. That's unbiblical. Why is that wrong to say that God absolutely had to do this? It was absolutely necessary for him to do this?

It's wrong because it makes God subject to man. God is twisting, his arm is twisted by man such that even though he would rather not do it, he is forced into it. But he is the creator, we are the creatures. The Bible says in the book of Psalms, our God is in the heavens, he does whatsoever he pleases.

So no, it was not absolutely necessary for God to save a people from their sins. He had absolute freedom in his decision to save a people from their sins. He had absolute and complete freedom before he determined to save a people from their sins. He would have been entirely just to condemn all people to hell for their sins forever and ever.

It would have been entirely just to do this. Yet, once he decreed to do it, once he willed to do this, it became, the fact became this, that the only way he could will to do it and be consistent with his nature is through substitutionary atonement. And once he willed to do it, This was the only way he could do it. And once he willed to

do it, he did have to do it. This is what the theologians call consequent necessity. As a consequence of his decree to do it, it became necessary for him to do it. But it wasn't absolutely necessary in and of himself. He didn't have to save anyone.

When I was a young boy, I remember asking my father, was there any other way God could have saved us other than Jesus Christ on the cross? My dad replied, Jesus prayed to his father, if there be any other way, let this cup pass from me, yet not my will, but thy will be done. So if there is any other way that it could have been done, God would have done it. But this was the only way.

Why should you care here this morning about this profound insight into God's truth that he would absolute freedom not to save you, And yet he chose to do it anyways. Well, that's the very reason it should baffle you. That's the very reason it should encourage you.

Because he did it entirely of his own free grace, entirely of his own love. There was absolutely no reason he should have saved anyone. And yet he has saved a myriad of people from every nation and tongue and tribe and language. Why? Because he loves to save sinners. He loved to call a people to himself. Our God is in the heavens.

He does whatsoever he pleases. That could be terrifying if we didn't learn through scripture that whatsoever he pleased included this. For God so loved the world that he sent his only son into the world that whoever should believe in him should not perish but have everlasting life. He could do whatsoever he pleased and it pleased him to crush his son on the cross to make atonement for your sins, Isaiah 53 10. This was his will, this was his pleasure. And so the absolute freedom of God tells you something about his deep and profound, unsearchably rich love for you. When you deserve nothing, and when you could do nothing to earn his love, he loved you, simply because he loved you, even at the cost of his own son.

But there may be someone here this morning, and you don't have difficulty believing that it was fitting for him to do it in this way. It's not hard for you here this morning, perhaps, to believe that if he was gonna save a people, The only way he could do it was through the person and work of his son, the Lord Jesus Christ. Maybe that reality of substitutionary atonement, that someone had to die in my place, that that someone had to be the God-man, maybe that aspect of this sermon is not hard for you to embrace. But what is hard for you is to believe that it was fitting for him to do that for you. personally, for you here today. He wanted to do that for your sins, for your salvation. And that is something that you just won't have because you don't think he could do that for you or would do that for you.

How does the author address that concern? Look what it says, for it was fitting that he, for whom and by whom all things exist. Why do you think it mentions this part about for whom and by whom all things exist? If you look at it on the surface, there's not an immediately obvious reason why he should mention the fact that God is the one for whom and by whom all things exist.

But I suggest to you that he is mentioning it because he wants you to understand that he's powerful enough to do this for you. He wants you to understand that he is literally the creator of all things that exist and they exist for him and for his glory. He made them all, he holds them all. And so he is saying it's fitting for him to do this for you and

you who might want to resist it need to know that he is so powerful that he can apply it even to you. He is the creator.

His resume, if you will, says, what makes you, oh God, able to apply this to me, the sinner? He says to you, well, here's my resume. Everything exists for me and I created everything. If I want you, I'm gonna have you. And here's what this should mean for you, who know Christ here today, who are walking in faith and repentance. You need to bask beneath the almighty God's love for you. You need to take comfort and delight and rejoice in the love of God for you.

In Zephaniah 3.17, or is it 4.17, it talks about how God rejoices over his people. If God can rejoice over you, can you rejoice over God and what he has done for you? Secondly, Christ came so that the Father could bring us to glory. Christ came so that the Father could bring us to glory.

Look again at verse 10. We see this in the way it is stated here. For it was fitting that he, and that he, it is debated, but the strong conclusion of most commentators, and it is my own view, that this He is referring to God the Father. So, for it was fitting that He, that is God the Father, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. So this means that God the Father brings many sons to glory through the perfect work of the Son. Now oftentimes it is thought, and it's already been preached here this morning, that the only reason Christ came was to pay the penalty for our sins. And that is certainly a tremendously important aspect of his coming. But according to this verse, we're seeing as well that he came, that he also, that God the Father might through him bring many sons to glory.

Now the estate of glory, and I touched on this last week, but the estate of glory is that estate of sinless, ceaseless, sinlessly and ceaselessly being in the presence of God forever. Sinlessly and ceaselessly being in the presence of God forever. That is the estate of glory. And Christ entered into that estate of glory as the God-man and as our mediator, so that we might have the hope of glory before us, so that we can also be brought into that great and exalted state of glory.

And again, the author knows the struggles of the Christian. Remember, these were Christians to whom he is writing that are tempted to turn back. They're exhausted. They're worn out. They're suffering for the very fact that they're following Christ. We read in chapter 10 that they were losing their property. It's being confiscated. And they're thinking, maybe this isn't worth it. Maybe following Jesus isn't worth it. And they're gonna be thinking now, You say he's bringing us to the estate of glory, but how can I know he can bring me to the state of glory?

And again, those words there in verse 10, for whom and by whom all things exist in bringing many sons to glory. Do you think if everything exists for him and he made everything, He is going to be able to bring his people to glory, many sons to glory.

Surely he is going to be able to do it. And in fact, there's a sense in which he's already done it. He's already done it because the text reads in bringing many sons to glory. And this makes the word bringing in the text look like it is a present participle, like he is perpetually bringing his people to glory. And that is certainly true. The Greek actually suggests there's a sense in which he's already done this for his people. And this is not the time for a Greek grammar

lesson, but this participle bringing is in a tense that does not exist in English called the aorist tense. And what it is suggesting is that it's already a done fact.

It's sometimes called the prophetic heiress. It's prophetic. It's speaking of something in the future with such certainty that it can be placed almost in the past. It's a sense that it's so certain that he's gonna bring his sons to glory that it's as good as done.

You see the exact same thing in Romans 8.30. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Predestined, called, justified, glorified. All four words are in the aorist tense.

How can Paul say those that are predestined, called, and justified are glorified? Paul knows that he's not glorified yet. He wrote Romans 7 when he spoke there in Romans 7 about his ongoing and remaining sin. So how in 8:30 by the Spirit can Paul write glorified of the people of God, that they're glorified even now?

It's because just like here in Hebrews 2.10, the bringing the sons to glory.

It's such a sure fact because of God's decree and because of Christ's mediatorial work already. Christ, your representative, is already in glory on your behalf as the God-man. And so surely because of God's decree and because Christ has already exalted, he is going to bring you in the train with him to glory. Everyone who is in Christ, not a single one will be missing. So he can speak of this future glory as if it's already a present reality.

But why do you need to be brought to glory? Why is it bringing to glory? Well, you need to be brought to glory because you can't bring yourself to glory. The estate of glory was the goal of humanity from the beginning. But what do we read in scripture? all have sinned and fallen short of the what? The glory of God. If this is true, then how can you reach the glory for which you were created? If all have fallen short, God says, of his glory, how can you reach that glory? Only God can bring you to the glorious estate to which you were created. Only God can do that for you. You are being brought to that place. You don't bring yourself there. You don't merit it. You don't earn it. You're brought there by grace and by the powerful work of Christ and the Holy Spirit. They do it. God does it. The triune God does it. And what are these who are brought into this place of glory called? They're called sons. many sons to glory.

You are adopted into the family of God. You are his son, you are his daughter, and he loves you and he's bringing you by omnipotent power through the work of his son to the glorious estate to which you were created to go as your goal. As you go to this estate of glory, you're going to be stumbling. Your whole pilgrimage here on earth will be one of much stumbling. But remember, he is bringing you to the estate of glory. He is holding you. He is carrying you to this estate of glory.

Now, what does it mean as we read these words at the end of verse 10 that he, quote, should make the founder of their salvation perfect through suffering? What does that mean? Perfect through suffering? Wasn't he perfect

already, the radiance of the glory of God, the exact imprint of his nature? Wasn't he already perfect? I don't understand what he means.

Well, when it says that he is made perfect through suffering in the context of salvation, it is saying that he is made perfect for the work of salvation. That as the God-man, he was made perfect to accomplish the task of saving a people from their sins. He had to suffer for us to be a perfect Savior for us. And this is actually the teaching of all of Scripture. It's profound to see how Christ's suffering is seen in the entirety of Scripture, even the Old Testament, that the promised Messiah to come had to suffer for us if he was going to be a perfect Savior for us.

1 Peter 1, verses 10 and 11. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully. So what were they looking for as they searched and inquired, the Old Testament prophets, Isaiah, Jeremiah, Amos, whomever, what were they looking for as they searched and inquired into the scriptures to figure out who is this Christ who is to come? It says this. 1 Peter 1:11, inquiring what person or time the spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. So this need for him to be a suffering servant in our place to be the perfect savior for us is indicated throughout scripture.

Let me give you one other passage. Jesus Christ. Luke chapter 24. Remember those guys, Cleopas and the other disciple who's unnamed? They're walking on the road. Jesus is walking with them. It's after the resurrection. They don't realize that this is the resurrected Lord of glory walking with them and they're walking along and Jesus starts to talk to them about the Bible.

How would you like this to be your encounter with Jesus? Verse 25. And he said to them, now realize it's The resurrected Lord, O foolish ones, and slow of heart to believe all that the prophets have spoken. What was it that the prophets had spoken? What was Jesus talking about? He tells us, was it not necessary, right? Necessary as a consequence of the decree of God fitting. Was it not necessary that the Christ should, what?

Suffer these things and enter into glory. So for Christ to be the perfect savior of the people, he had to be a sufferer in our place. He had to be a sufferer for what ends? Well, for salvation in general, but what particular ways? And we'll run through these, but a couple of particular ways you see in the context that he had to suffer for us to be the perfect savior for us. Well, he suffered for us when ever he faced temptation for us and didn't sin. Every time he faced temptation and never sinned, he was suffering, but he was suffering sinlessly.

Why do I say that? Well, context really helps us here. Frankly, when I was preparing, this is what I thought it meant. And I was really blessed when I saw in verse 18, it's absolutely what it means. Look what it says in verse 18 about his suffering. For because he himself suffered, what? When tempted. So a large part of his suffering was his perpetually being tempted, but not sinning.

And he did that for us. He fulfilled the law for us. He was suffering for us, but not sinning for us when he was being tempted. That's one of the ways he's a perfect savior. He's a perfect savior in the way that he crushed the head of the serpent, the devil, for us. And in doing so, he crushed death. Verses 14 and 15, again, in our context.

Since therefore the children share in flesh and blood, he himself likewise partook of the same thing, that through death he might destroy the one who has the power of death, that is the devil. and deliver all those who through fear of death were subject to lifelong slavery. To be a perfect savior for us, he had to suffer death and crush the head of the serpent for us.

And to be a perfect savior for us, he has to be a high priest for us. And how are you gonna be a good high priest if you don't know anything about what it's like to go through suffering? If he's gonna be an interceder for you, He needs to know what it is like to suffer the temptations of this life. To be a high priest, a perfect high priest, he had to suffer for us.

Well, today we have seen that Christ came to save us according to God's own nature so that the Father could bring us to glory. May these truths help us as we strive to live for him. Let's pray. Almighty God, we praise you for the rich things of your word, the deep things of your word, the things that are deeper than we can go, that remind us of how great and awesome you are. Oh God, we praise you that you saved us in a way that did not compromise your character, your character as the perfect God, and you saved us in such a way that reminds us that you didn't have to do these things, but you chose to do them simply because you love your people. And God, I pray that we would all take seriously your love for your children, and that we would marvel at the God who didn't need me, and in fact, the God who had every right to destroy me, was pleased to redeem me through the work of his Son, the Lord Jesus Christ. Father, if there be anyone who know not Christ here, is unaware of this love, it has never pierced their heart, it has never gripped their affections. I pray that you would soften them to receive the love of God in Christ Jesus, to turn to him and be saved. For those of us who have, by your grace, come to know this love, grant us your grace to live out of this love for us. And please, oh God, give us endurance as we press on to the glorious estate that is already ours in principle, even if not in consummated reality. We pray this in Jesus's name, amen.