

## THE COMING OF JESUS AS THE SAVIOR

Hebrew 2:9-13

Scripture Reading: Matthew 1:18-25

**Intro:** Long before the days in which I was connected with the Multnomah School of the Bible, Dr. Mitchell, Dr. Sutcliffe, and I don't know how many others were involved in setting up the curriculum of the new School, it was decided that three books of the New Testament should be expounded verse by verse, and that they would be part of the required course which every student would take. What books do you think that they chose? What books would you have chosen?

They chose what they considered to be the three major books of the New Testament: the Gospel of John, the epistle of Paul to the Romans, and the book of Hebrews. It was not because the others were not important. They were covered in what were called Bible Synthesis classes. But it was because they were foundational books which formed the basis upon which the other books were written. Nobody can really understand the New Testament without some understanding of John, Romans, and Hebrews. Christ is the theme of all of Scripture. John wrote his Gospel that we might believe that Jesus was the Christ, the Son of God. Paul wrote the book of Romans to explain for us the wonderful truth of salvation from sin, from start to finish, through faith in the Lord Jesus Christ. And the writer of the book of Hebrews wrote to describe the high priestly ministry of the Lord Jesus Christ. They all focused upon salvation, but each with a slightly different emphasis.

Today, and for the next two Sundays, I am going to take three passages from the book of Hebrews, chapter 2, where we have stated for us three reasons for the coming of the Lord Jesus Christ into the world. I want to take up the first reason this morning, and then, the Lord willing, we will deal with the second next Sunday, and then the third one on Christmas Sunday morning. But let me point out to you as we begin what the three reasons are. They are not the only reasons, but they are three very important reasons with which everybody needs to be familiar.

The first reason given in Hebrews 2 is the one which probably would be given by most Christians as the reason Christ was born of the virgin Mary. It is found in verses 9 through 13. The Lord Jesus came, as John Tuss read to us a few minutes ago, to "save His people from their sins" (Matt. 1:21). He came as the Savior, not as one Savior among many, but

*the only Savior!* This is what we will be considering today.

The second reason is given in verses 14 through 16, and it has to do with the Devil. It was at the Cross that our Lord defeated the Devil, the Enemy of our souls, and consequently we were delivered forever from Satanic bondage.

The third and last reason given in this chapter has to do with our Lord as a “merciful and faithful High Priest. This is in verses 17 and 18.

For several years there has been a lot of opposition to speaking of this season of the year as Christmas. We used to hear the old Christmas carols on radio, but we don't hear them any more. I hope we all realize that the real object of those who are opposed to the word Christmas is because they want to get rid of anything that has to do with Christ. There are millions of people throughout the world who know and love Jesus Christ. We believe that our worship of Christ and our devotion to Him should not be limited to a certain season, but is the way we want to live three hundred and sixty-five days out of every year. But we have been thankful for a season in the year when people can hear the carols, and can hear the Scripture read. We always hope that the truth about Jesus Christ will get into the hearts and minds of some people who have never understood Who He is, or why it was that He died on the Cross. There were many people who hated Him when He came the first time, and there have always been people who would be happy if He had never come. But the Gospel is still the power of God unto salvation, and we ought to pray that the opposition to Christ again this year will be used by the Holy Spirit to make some investigate for themselves why there is always so much uproar from some quarters when anyone mentions His Name.

We know, don't we, that we would be just like the anti-Christ crowd if the Lord had not opened our hearts to listen to the Gospel, and then to experience the drawing power of the Holy Spirit as He brought us to Christ. Just yesterday I read a comment from Spurgeon about the salvation of Lydia about whom we read in Acts 16. She was in Philippi when Paul came there to preach the Gospel. She was probably Jewish, but did not know the Lord. Luke, in writing about her said that she was a person “whose heart the Lord opened, that she attended unto the things which were spoken by Paul.” As a result she was saved and believed in the Lord Jesus Christ. But Spurgeon said this. He said that she didn't open her heart. Nor did Paul open her heart. None of us can do that for anybody

else. We didn't even do it for ourselves. The Lord opened Lydia's heart. The Lord opened Paul's heart because there was a time when he hated Christ and Christians. The Lord opened my heart, and your heart, if you know the Lord. So let us pray that at this time when we remember in a special way, the birth of Jesus of Nazareth, that the Lord will open the hearts of many people so that they will understand how wonderful God was in sending His Son to earth, and how important it is for everyone to hear the Gospel. That is our job – to spread the Gospel. But only the Lord can open hearts so that people will turn to Christ.

But this isn't getting us into Hebrews, and to my message for this morning.

I don't know if your Bible is printed like mine is, but when I open it to Hebrews 2 is where my text is for this morning, I have chapters 1, 2, and 3 all on the two pages which are open before me – and also the first verse of chapter 4! Look with me for a few moments at the beginning of chapter 1. The book of Hebrews begins with one of the grandest statements about God and His Word and His Son that you will find any place in the Bible. God has been a speaking God all through history. And at different times and different ways He has spoken in the past – sometimes audibly, sometimes in visions, sometimes in dreams, sometimes prophetically. Verse 1 is this writer's description of the OT. It is God's book, written under the direction of the Holy Spirit, and preserved for us today so that we will know what He has had to say in the past. In the OT He has spoken *about* His Son. But then in verse 2 He tells us that “in those last days” before this epistle was written, “God . . . hath . . . spoken unto us by His Son.” That is what God was doing when Jesus was born in Bethlehem, and what God continued to do through Jesus Christ until He died, rose from the dead, and went back to God in heaven. And then follow in your Bibles as I read about the Lord Jesus Christ from the middle of verse 2 down to the end of verse 3. **(Read and comment on the Lord's work concerning our sins.)**

Then, after showing that the Lord is greater than angels, we come to chapter 2 where we are told how extremely important it is that we pay close attention to what God has said, both in the OT, and in Christ. **(Read verses 1-5 of chapter 2.)** We are all under judgment because of our sins, *and there is no possible escape from that judgment except through what God has said in both the OT and the NT about Christ.* And so this means that there is no message more important than the Gospel of

Jesus Christ. As others have said, “We don’t have to reject it, just neglect doing anything about it, and the same disastrous result will take place.

But then we have a quotation from Psalm 8 in the OT, verses 4 through 6. (Read.) This speaks of God’s purpose for man, a purpose which has not been fulfilled. (Explain.) This brings us to our text. “But we see Jesus.” He is not speaking of some kind of a vision, but the writer means that we know about Jesus, we understand Who He is, and we know why He came to earth. It was not just in fulfillment of a single purpose, but the first and basic purpose had to do with the salvation of sinners.

On the use of the name “Jesus” 9x by itself, see after 2:9; 4:8, 14; 6:20; 7:22; 10:19; 12:2, 24; 13:12. See also “Christ Jesus” in 3:1; “Jesus Christ” in 10:10; 13:8, 21; “Lord Jesus” in 13:20.

“Jesus” was the Lord’s Name given to Him at His birth. It is equal to Joshua in Hebrew, meaning Jehovah is Savior, or Jehovah is salvation. I would never name a child “Jesus.” It is a sacred name, and it belongs distinctly only to the Lord.

He was made “a little lower,” or *for a little time*, “than angels,” *i.e.*, He became a man, lower than angels, “for the suffering of death,” not for His own sins, but for ours. “Crowned with glory and honor,” probably speaking of His resurrection (“glory”) and the “honor” conveyed upon Him of being seated at the Father’s right hand, His work being fully completed and eternally accepted by the Father. And all of this was “by the grace of God.” None of it could be deserved; none of it could be earned. It is the only salvation that has been secured by God. There is no other way for sins to be forgiven.

But what about the statement, “for every man.” Did Christ die for every person on the face of the earth? If so, then why are not all men saved? If Christ died for all men without exception, but some do not accept Christ, then do they have to suffer eternally for sins that are already paid for?

I have been reading the life of Jonathan Edwards written by Iain Murray and published by Banner of Truth. I would strongly recommend it to all of you. I know that many of you have read it. But in the work of telling the story of Jonathan Edwards who lived in the U.S. back in the seventeen hundreds, the comment is made the theology of the early settlers of the United States could be described at *the doctrines of grace*. Do you know

what those doctrines are? Let me give them to you as someone (and nobody seems to know who did it) has arranged them as an acrostic on the word *tulip* which makes it easy for us to remember. The are:

T - Total Depravity

U - Unconditional Election

L - Limited Atonement, or Particular Redemption

I - Irresistible Grace

P - Perseverance of the Saints

These are the Doctrines of Grace which have to do with our salvation. (Explain each one.) The all exalt God, and they humble man.

But since we are here in Hebrews 2, let us ask and answer the question regarding the atonement. For whom did Christ die? Did He die for all people without exception, or did He die for particular people?

Our answer is given to us in verse 10. (Read.) I call your attention to the word, “captain.” The Greek word used here (τὸν ἀρχηγὸν) is used only three other places in the NT:

1) Acts 3:15:

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

2) Acts 5:31:

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

3) Hebrews 12:2:

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The word actually means *the first cause, the originator, the supreme authority*. It means that our Lord has the full authority over salvation, both as to securing it, and administering it. Salvation from start to finish is a work of God, man is the recipient by grace. God has chosen those who are to be saved, and the Lord Jesus Christ died for those elect people whom the Father gave to Him.

The Lord Himself said, “I am the good shepherd: the good shepherd giveth His life for the sheep” (John 10:11). The Apostle Paul wrote,

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:25-27).

Can we preach that whosoever will may drink of the water of life freely? Of course we can, but we know that no one is going to will to drink until the Lord opens their hearts and gives them the will to be saved.

God is bringing “many sons” to glory, all of those whom He chose before the foundation of the world. And not one of them will be lost. The Lord Jesus Christ was perfected for the salvation of sinners by His death on the Cross. No one will ever be saved anywhere at any time except by the will of God and by the grace of God. God is the One Who gets all of the glory for the salvation of everyone who ever has been saved, or who ever will be saved. And as the writer of Hebrews says the Christian race is a life that is run “looking unto Jesus, the Author and Finisher of our faith . . .” (Heb. 12:2).

Note the three quotations from the OT in verses 12 and 13.

**Concl:** What a fool that man is who wants to get “In God we trust” off of our money! He is not fighting us; He’s fighting God. And unless the Lord opens His heart to receive the truth about Jesus Christ, he is going to suffer the torments of hell forever. No man ever yet fought against God and won. They are all losers. And can imagine all of those suicide bombers who believed they were going to paradise because they were willing to die for Allah, standing on the fringes the torment of the damned pleading for someone to go tell their families and friends that they have made an unalterable mistake, and for them not to come where they are. But just as pathetic is the American who is satisfied with his life the way it is, but who has no place or time for God, or Jesus Christ, the Son of God.