

JESUS, OUR GREAT SAVIOR
or
“BRINGING MANY SONS TO GLORY”
Hebrews 2:5-13

Intro: Not many Gentile Christians realize how important angels were to Jewish Christians. They were very important to them, and primarily for one reason: because *the Law was given to Moses through the instrumentality of angels!* This is what the Apostle Paul said in his letter to the churches of Galatia:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (Gal. 3:19).

Paul had been showing that we are not saved by keeping the Law of Moses, or the Law of God given to Moses. He answered his own question by saying that God gave it to restrain sin until the Lord Jesus Christ had come, and that it was “ordained,” or as Lightfoot said in his commentary on Galatians, “*ordered, or administered by the medium of angels*” (p. 145).

And in saying this the Apostle Paul was referring to Deut. 33:2 where the Septuagint, the Greek translation of the Old Testament, which goes back to the third century before Christ, identifies the “saints,” or *holy ones*, as “angels.” In the KJV, reading verse 1 with verse 2, we have it translated this way:

1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them (Deut. 33:1-2).

In the Septuagint verse 2 is translated this way:

And he [Moses] said, The Lord is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with ten thousands of saints; on His right hand were His angels with Him.

The fact that angels had a very significant part in the giving of the Law to Moses was also mentioned by Stephen in Acts 7:53 in the message he gave in Jerusalem just before he was martyred. This is what Stephen said,

in words which are recorded for us in Acts 7:52-53

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:
53 Who have received the law by the disposition of angels, and have not kept it.

So it was commonly believed, and rightly so, that angels were God's messengers to Moses when the Law was given to him.

But we also have a reference here in Hebrews chapter 2 to the ministry of angels in the giving of the Law, but we probably wouldn't understand the verse I am going to point out now if we did not have the others to explain what the writer of the book of Hebrews meant. I am referring to the words in Heb. 2:2, "For if the word spoken by angels was steadfast . . ." (Read the first three verses of Hebrews 2.)

Now we are in a position to understand why in chapter 1, from verse 4 on to the end, the writer spoke of *angels*, comparing angels with the Son of God. The Jews would normally expect that the angels were better than a man, and so if the Lord Jesus were only a man, angels would be better than He was, and therefore their message would be greater than His.

But the writer of Hebrews did another interesting and very important thing beginning with our text for today in Heb. 2:5 which speaks of the ultimate plan of God in connection with what he called inverse 5, "the world to come," or, more literally, *the age to come*. He quoted from Psa. 8:4-6. "The world to come," or *the coming age*, has to do with the eternal state. King David was the writer of Psalm 8, and he predicted that in the end everything would be under a man, even though man had been created in a lower order than the angels. This purpose of God was evident in the authority which He gave to Adam and Eve after He created them. But we have to agree with the writer of Hebrews, as he expressed himself in Heb. 2:8, the last statement in the verse: "But now we see not yet all things put under him," that is, under man. Right now man is certainly not the lord of creation. Does this mean that the plan of God was defeated when Adam and Eve sinned, and they were put out of the Garden of Eden?

Let me say something at this point which I hope none of you will ever forget, and what I am going to say is supported by Scripture over and over again. This is what I want you to remember: *God's purposes are never*

destroyed by what any man does, or what any nation does, nor by what all of the nations of the earth might do in rebellion against God. God's purposes stand. God will not let any man stand in the way of His eternal purposes.

So right now we don't see all things put under man. But what do we see? Or Whom do we see? Look at verse 9 with me. What does it say? "But we see Jesus . . ." (Read the whole verse.)

I. "BUT WE SEE JESUS" (Heb. 2:9).

It is not at all unusual to see in the Gospels that our Lord was referred to as Jesus hundreds of times. That was the Name that was given to him by the Angel Gabriel even before He was conceived. But it is quite unusual to see our Lord referred to as "Jesus" in the epistles. But why did the writer of this epistle refer to the Lord Jesus Christ here as simply "Jesus"? It is because special emphasis was being placed upon the fact that He was a Human Being. But it is described in the language of Psalm 8. However, with the Name Jesus, which means *Jehovah is salvation*, or *Jehovah is Savior*, we have a clear indication that this "Jesus" of the Gospels was something else before He became a Man. And He was! He was God the Son! And the indication is clear that the original purpose of God is going to be fulfilled in this Man Whose Name is Jesus, thus linking together Deity and Humanity in one Person!

The writer was not saying that He was seeing Jesus Christ as he wrote. No, he said, "But we see Jesus." We understand Who He was, and is, and that ultimately He is the One in Whom the original purpose of God will be fulfilled in "the world to come," or *the age to come*.

But what had to precede the time when He would be Lord over all? The primary purpose of His coming was "for the suffering of death." But would that not put an end to Him? No again. He would also be "crowned with glory and honor." This speaks of all of His exaltation – resurrection, ascension, and His present glory at the right hand of the Father (as we learned from Heb. 1:3). But why would He do that, such a glorious and infinitely perfect Person. What did He do to deserve to die? He made Himself a sacrifice for all! He took upon Himself the penalty that rightfully belonged to sinners so that they would not have to suffer the eternal consequences and punishment for their sins. But men did not deserve such a sacrifice, did they? No, again. It was "by the grace of God" that

He, Jesus, “should taste death for every man. The Greek says simply, “for all”!

Now let us think about what the Scriptures tell us here. Did the writer mean to say that Jesus actually died to redeem all people? Did He take upon Himself the penalty for every single person who has ever lived? Did He die for people who are now in hell? If so, why are they suffering the penalty for their sins a second time? We all know that not everyone is being saved. We have to say either that our Lord did not die for everyone, or that He died for all, but that He hasn't been able to do what He came to the earth to do.

Let me remind you again that when we speak of “Jesus,” or when we speak of “God” the Father, or of the Holy Spirit, we are speaking of the sovereign Godhead. What God wills to do, He will do. Even old King Nebuchadnezzar said,

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (Dan. 4:35).

So man's will is not strong enough to resist the will of God. When Saul of Tarsus, who became the Apostle Paul, was saved, was he seeking to know Christ? Absolutely not! He hated Christ. But the Lord struck him down on the road to Damascus, and he suddenly found himself saying, “Lord, what wilt Thou have me to do?” (Acts 9:6).

How were you saved? We all have to sing #397 in our hymnal even if we were seeking the Lord. Listen to these words:

I sought the Lord, and afterward I knew
He moved my heart to seek Him, seeking me
It was not I that found, O Savior true,
No, I was found of Thee.

The Lord came “to seek and to save that which was lost” (Luke 19:10), and you and I who are saved know in our hearts that if the Lord had not sought us, we would never have sought Him.

But someone asks about our free will. Does the Bible teach that we are dead in trespasses and sins? Doesn't it say that “they that are in the flesh,” in bondage to their depraved nature, “cannot please God”? Our

wills are in bondage to sin, and by the exercise of our wills, unless touched by the grace of God, our wills are free only to take us farther and farther away from God and away from Christ. But when Christ calls us, by the grace of God, we come! He makes us new creatures; He grants us faith, and that is how we are saved.

How then do we explain that word “all” in our text? It is in the singular in the Greek, and Westcott in his commentary says that it means not only “all” but “each.” (See p. 46.) Now that raises the question, *each of what?*

To answer that question, let us go on to verse 10. (Read.) When Christ suffered death, when for each He tasted death, according to verse 10 He was:

II. BRINGING MANY SONS UNTO GLORY” (Heb. 2:10).

“For it became Him,” speaking of Christ. That is, what the writer was about to say, expresses exactly what we would expect to say about One Who is God the Son. And these two things have already been said about our Lord in the introduction to this epistle.

Note: “for Whom are all things” = “Whom He hath appointed Heir of all things” in Heb. 1:2.

Note also: “by Whom are all things” = “by Whom also He made the worlds,” or *ages*, in Heb. 1:2.

What was He doing? He was “bringing many sons unto glory.” These are the ones for whom He tasted death, His “many sons,” the chosen ones of God. Note the language here. He is “bringing” them; they are not coming on their own. Salvation is pictured here as a combined work of the Father and the Son. And to bring them “unto glory” does not just mean getting them into heaven, but it speaks of what they will be like when they all get there – glorified! Verse says that when our Lord was raised He was “crowned with glory and honor.” And when we are finally with the Lord, “we shall be like Him, for we shall see Him as He is” (1 John 3:2). And as the Apostle Paul told the Philippian believers,

20 For our conversation [our citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like

unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3:20-21).

What an amazing work God undertook when he planned to transform us from hell-deserving sinners into glorified saints in heaven, made like His own Son. But what did it require? It required that “the Captain of their salvation” be made “perfect through suffering.”

The word “captain” is the same word that is translated “author” in Heb. 12:2. He is *the first cause* of our salvation. In fact, He is *the only cause*. Without Him there would be no salvation; with Him, no one else and nothing else is needed. He is salvation!

But He could not be our Savior just because He became a Man. He does not save us by His perfect life – although both of these, His humanity and His perfect life qualified Him to save us. But it was by His death, His substitutionary death, that He became fully qualified to be our Savior.

When He was born of the virgin Mary, He was made a little lower than the angels. And so He entered the human realm where He could do what was necessary to be our Savior. But it was not until He died to save us, taking upon Himself the full penalty for our sins, that He was made fully qualified to be the Captain of our salvation (which is just another way of saying that He could be our Savior). No one else ever has even remotely been qualified for such a work, no one ever could be, and, thanks be to God, we don’t need another Savior. “Jesus” is the Captain of our salvation. And He is saving all for whom He died, the elect of God, chosen in Him before the foundation of the world.

Concl: What do we learn from the fact that it took such a Savior’s death to meet our need? Two things. We learn first of all how terrible our sins are in God’s sight that it should require such a sacrifice before we could be forgiven and saved. And secondly, we learn also how the greatest wonder of the world is that God should love us enough to send His only Son to be a sacrifice for our sins, and the Christ would love us enough to suffer and die as He did that we might be forgiven and have the gift of eternal life.

Let us remember as we think of the birth of our Lord Jesus Christ, that we have a sovereign God Who has the wisdom and the power to do all that He has ordained that He will do. We don’t know who the elect are until they are saved, but we can pray and bear witness to all people knowing

that God has an elect people whom He will most certainly save. Those who believe that He died for all, but secured the salvation of none, have no reason to believe that anyone will be saved because they are hoping that man, in bondage to sin, will suddenly wake up and turn to Christ – something which never happens.

At this Christmas season, let us be like Abraham who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He [God] had promised, He was able also to perform (Rom. 4:20-21).