



GRACE

Reformed Baptist Church

Soli ♦ Deo ♦ Gloria

THE BOOK OF HEBREWS

Sermon Notes

Jesus Christ, the Founder of our Salvation

Hebrews 2:10-13

February 22, 2009

- ❖ January 7, 1914, the *Alexandre La Valley* became the first ship to travel through the newly completed Panama Canal in Central America.
- ❖ The Panama Canal connects the two great oceans of the world: the Atlantic and the Pacific. Prior to the completion of the canal, ships traveling from the Atlantic to Pacific had no choice but to travel the treacherous route via the Drake Passage and Cape Horn at the southernmost tip of South America. For example, a trip sailing from New York to San Francisco travels 6,000 miles by way of the Panama Canal; whereas, prior to its completion, the journey would have been 14,000 miles around Cape Horn.
- ❖ The construction of the canal is often considered one of the greatest engineering feats ever completed, as there was an obvious and significant barrier that had to be overcome: over 50 miles of land. Yet, after years of planning and multiple efforts, the Canal was completed. However, overcoming the significant barrier came at a huge cost: at the time of the opening of the canal approximately 27,500 workers had lost their lives.
- ❖ Yet, consider our lives today, and the salvation that we have through Jesus Christ. Consider as well, the barrier that had to be overcome. It was certainly infinitely greater than 51 miles of land – it was the infinite wrath of a holy God.
- ❖ Further, the cost, too, was infinitely greater than 27,500 lives – it was the life of the righteous Son of Man.
- ❖ And not only was Christ the One who overcame the barrier, and gave His life – He was the Pioneer – the first One to endure the wrath of God to the end, and “come out on the other side” – He is, indeed, the Captain of our ship as well!
- ❖ And, it is here, in Hebrews 2:10-13 that the author powerfully demonstrates the truth of Christ’s work as the Founder of our Salvation.

¹⁰ For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. ¹¹ For he who sanctifies and those who are sanctified all have one origin. That is why he is not ashamed to call them brothers, ¹² saying,

“I will tell of your name to my brothers;
In the midst of the congregation I will sing your praise.”

¹³ And again,

I will put my trust in him.”

And again,

“Behold, I and the children God has given me.”

- I. **Jesus Christ is the Founder of our Salvation**
- II. **All Believers are Brothers of Christ**
- III. **Our Salvation is for the Glory of the Father**

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I. Jesus Christ is the Founder of our Salvation

- **Verse 10** states, “For it was fitting that he...should make the founder of their salvation perfect *through suffering*.”
 - Consider, first, they intended Jewish audience who initially read the Book of Hebrews.
 - The idea of a suffering Messiah was not only foreign to the first century Jews, but terribly offensive.
 - Donald Guthrie writes, “It must be remembered that to Jews the idea of a suffering Messiah was abhorrent and the Christian claim that it was fitting must be viewed against this background.”
 - Furthermore, to modern skeptics, the idea of God demanding the shedding of blood sounds “grossly primitive” or even “medieval.”
 - Yet, the Passion of Christ, as brutal and grotesque as it was, most powerfully demonstrated the love of God for His people.
 - Augustine wrote, “The cross was a pulpit, in which Christ preached his love to the world.”
 - Richard Phillips echoes, “Here is God’s love revealed in infinite degree; here is the extent to which he was willing to go for his own purposes to be accomplished.”
 - John Murray states that the cross takes us to “the summit of amazement.” He continues, “What love for men that the Father should execute upon his own Son

the full toll of holy wrath, so that we should never taste it! This was John's amazement when he wrote: 'This is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins' (1 John 4:10)."

- Phillips continues, "What a wonderful statement this is – it was fitting for God to do this, it was appropriate to his glorious character."
- **In other words, far from being contradictory, Christ's sufferings were consistent with His nature and character, powerfully revealing the *passion* He has for His own glory, as demonstrated on the Cross of Calvary.**
- Verse 10 continues, "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.*"
 - To begin with, one must ask, "Who is it that the author is speaking of when he writes 'for whom and by whom all things exist?'"
 - Certainly it could be said that all things exist for and by Jesus Christ.
 - Yet, the context, here, seems to make it clear that the Person – again, in *this* context, is God the Father.
- Then, the author speaks of [the Father] **bringing many sons to glory...**
 - Donald Guthrie comments that "The sequence of thought expresses the multiplication of glory. Not only was the Son crowned with glory but his glory is shared with those he saves."
 - This glory speaks of the righteousness of Jesus Christ that is imputed to every believer in Him.
 - As a result of Christ's righteousness, which we wear as a cloak, God declares us righteous and blesses us for our foreign righteousness.
 - This is why the Apostle Paul writes, in Romans 8:17 that, as sons, we are *coheirs* with Christ.
- Then, the author refers to Christ as the *founder* of our salvation. The Greek word, here is *archegos* which can mean "author", "founder", or "pioneer."
 - The idea is that Jesus Christ "blazed the trail of salvation" (to use a phrase from F.F. Bruce) by overcoming the barrier between God and man – the barrier of the wrath of God.
 - In other words, Jesus Christ "made a way when there was no way."
 - Jesus Christ is indeed the Trailblazer, the Pathfinder, and the Captain of our ship.

- Yet, more than simply “blazing a trail” and expecting us to walk through it, Christ carries us along the Way as well.
- This is why we read in **John 14:6**, “Jesus answered, ‘I am the Way, the Truth, and the Life, no one comes to the Father except through Me.’”

John 14:2-4 states, “In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.”

- Notice, in this passage that Jesus Christ **takes us to Himself**.
- Christ **grabs hold of us and carries us to the Father**.
- Christ, indeed, has carried us through the wilderness, destroying all barriers and enemies between us and God.
- Here, the words of the Prophet Isaiah are powerfully understood:

“³ A voice cries: ‘In the wilderness prepare the way of the LORD;
make straight in the desert a highway for our God.

⁴ Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.” **Isaiah 40:3-4**

A final point, here, is that **salvation is of the LORD**. Salvation is God’s idea. He took the initiative to pursue and save us (not the other way around). God knew all that **He** required for salvation, and **He provided and fulfilled every demand He required**.

Genesis 22:13-14: “And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called the name of that place, ‘The LORD will provide’; as it is said to this day, ‘On the mount of the LORD it shall be provided.’”

- NOTE: Mount Moriah was the future site of the Temple in Jerusalem where the sacrifices, which foreshadowed the work of Jesus Christ would be made..

Yet, it is through Jesus Christ, the Founder of our Salvation, that the LORD did, indeed, Provide.

- Furthermore, Jesus Christ is not only the “Founder” of our salvation, **He IS our salvation**.

- Then, finally, in **Verse 10**, we read that the *founder of our salvation* was made **perfect through suffering**.
 - This phrase could be potentially confusing, as it speaks of Jesus Christ **being made perfect**.
 - “How is it,” one might ask, “that Jesus Christ could be *made perfect*” since **He has always been perfect?**
 - Yet, the idea is NOT that Christ was made perfect *in His nature*, but rather, in his office as the **Davidic Messiah Priest-King**.
 - Further, the idea of “perfecting”, here, is similar to that of “consecrating.” For example, priests in the temple “perfected” or “consecrated” themselves before God as the representative of the people.
 - Further, consistent with this understanding, Donald Guthrie writes, “The meaning [of ‘perfecting’] is rather ‘to bring to completion’ in the sense that suffering was necessary before Jesus could be the complete pioneer of salvation, or the perfect high priest.”
 - Therefore, it was through the infinite sufferings of Jesus Christ that God the Father *perfected* What is beautiful here is that the *means* whereby God the Father consecrated the Son was His sufferings.
 - Again, F.F. Bruce writes, “The perfect Son of God has become his people’s perfect Savior, opening up their way to God; and in order to become that, he must endure suffering and death.”

II. All Believers are Brothers of Christ

- Then, the writer of Hebrews explains, in **Verse 11**, the *effect of the suffering of Jesus Christ*: “For he who sanctifies and those who are sanctified all have one origin.”
 - “He who sanctifies” is certainly Christ, and “those who are sanctified” are no doubt believers.
 - However, the phrase, “all have one origin” can be potentially misleading. It may appear that, just as we were *created by and find our origin in God, so it is with Christ (a view that would suggest that the Son is a created being)*.
 - Yet, not only is such a view heretical, but it misses the point and the context of the overall passage.
 - Here, in this passage, the writer of Hebrews is transitioning to make a point regarding Jesus Christ’s High Priestly work. **He was, and is our Representative.**

- **He had to be made like us in order to represent us. Consequently, in His Humanity, He finds His origin in God (yet, in His Deity, as the Son of God, He is coeternal and coequal to the Father).**

- This is most certainly consistent exegetically, as “all have one origin” can properly be interpreted, “all have the same nature”, that is, a human nature.
- Then, the author of the Book of Hebrews does what he has done so many times before and quotes from the Old Testament in order to make his point.
- However, before he does so, he writes that Jesus “is not ashamed to call them (that is all believers) brothers.”
 - The context makes it clear that He is not ashamed because it is the will of the Father to save His people.
 - **But we also see that Jesus Christ is not ashamed to call us brothers, precisely because of what HE does for us – He sanctifies us. That is, He makes us what HE wants us to be. However, the flip side of this argument is equally true: apart from the sanctifying work of Jesus Christ (through His suffering), we are shameful people in desperate need of Jesus Christ.**
- Then, to explain this truth, the author quotes from three Old Testament passages: (1) **Psalm 22:22**; (2) **Isaiah 8:17; 12:2; 2 Samuel 22:3**; and (3) **Isaiah 8:18**.

- **Psalm 22:22**

- This first quote is from **Psalm 22**:

“I will tell of your name to my brothers;
In the midst of the congregation I will sing your praise.”

- As is always the case when a New Testament writer quotes from the Old Testament, the context of the original Old Testament passage is essential.
- Psalm 22 is the Psalm quoted by Jesus on the Cross in his “Cry of Dereliction”: “My God, my God, why have You forsaken Me?”
- In fact, the first part of the Psalm speaks of the suffering referred to in **Verse 10**:

Read **Psalm 22:1-2, 6-7, 14-18**.

- But, then, after Psalm 22:18, we see the deliverance of the Messiah, who then sings: “I will tell of your name to my brothers, in the midst of the congregation I will sing your praise.”

- Jesus Christ is the singer of this Psalm – and all of the Psalms as well.
- C.H. Dodd comments that, here in Psalm 22:19, by virtue of being made perfect through His suffering, Jesus Christ has now “**become the representative Head of a new mankind.**”
- Furthermore, because Christ took on our human nature and suffered in our place, He is rightfully our Elder brother, for we share the same (human) nature and Father!
- What is important, however, is that we are Christ’s brother (and the Father’s children), through adoption. Yet, Christ, as the eternal Son of God is the Father’s Son by Nature (divine nature).

John 1:13, “[We are children of God] born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Hugh Martin writes, “We find sonship in him: for he is the Son. The adopted sons have this privilege in the eternal Son. To bring saved men into a filial relation to God required a Savior standing in that relationship himself. Hence when the fullness of the time was come, God sent forth his Son that we might obtain the adoption of sons.”

○ **Isaiah 8:17**

- The author then quotes from the Prophet Isaiah, writing, “I will put my trust in him.”
- Once again, the **original context** is crucial in understanding the context of this passage.

F.F. Bruce writes, “In the context of this quotation, Isaiah, finding that his oracles of salvation and judgment met with no response from either king or people, seals them up and hands them over to his disciples for safekeeping, in order that, when their fulfillment comes, it may be made apparent that what he had spoken was the true word of God.”

- **In other words, the Lord, in Isaiah 6, commissioned the Prophet to “Go and say to the people...” however, it was, so it seemed, a fruitless endeavor.**
- **However, Isaiah’s trust was not in himself, or his ability to “succeed”; but, rather, it was in the Lord.**
- As applied to Jesus Christ, then, when He came to the earth and lived and suffered on behalf of His brethren, He did so in accordance with the will of His Father, and with complete trust and faith in Him (the Father).
- This is even clear in Psalm 22:24, when Christ has been delivered from His sufferings, He declares:

For he (the Father) has not despised or abhorred
The affliction of the afflicted,
And he has not hidden his face from him,
But has heard, when he cried to him.

○ **Isaiah 8:18**

- And, finally, the author of Hebrews quotes from Isaiah 8:18, saying, “Behold, I and the children God has given me.”
- With this quote, it is especially helpful to go to the original Isaiah passage, which states, “Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion.”
- The idea here is that Isaiah and his children would be “signs”, “witnesses” to the faithfulness of the LORD in Zion to His people.
 - This became especially true when one considered their names, and the meaning that God attached to them:
 - **Isaiah** – (Yahweh is salvation)

This points to Christ in that it reminds us that our salvation is from God through Jesus Christ alone.

- **Shear-jashub** (“Remnant will return”)

This points to Christ as the Pioneer of our Faith and the One who leads the Remnant of God back to Him.

- **Maher-shalal-hash-baz** (“Hasten booty, speed spoil”)

This points to Christ as the conquering King who destroys the enemy and divides the “spoil” among His people.

- Yet, the point and relevance to us today is rather clear. Just as Isaiah and his sons were the testimony of God’s faithfulness in their generation, we are God’s witnesses in our generation, for we bear His name.

III. Our Salvation is for the Glory of the Father

- Finally, the possible climax of this section of Scripture appears in this last quote.
- **God the Father gave His children to His Son to save and sanctify through suffering in order that God the Father would ultimately be glorified.**

- ❑ Consider the words of Jesus in John 6:39: “And this the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.”
- ❑ Again, recall 1 Corinthians 15:24: “Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.”
- ❑ The idea here is that Jesus Christ will eventually give all things to the Father in a final act of obedience to His will.
- ❑ Phillips comments, “Christ died and rose again not merely to save us but also to make us worshippers of his Father.”
- ❑ Consider the words of Jesus in His “High Priestly Prayer” and how they so powerfully reflect the words of the author of Hebrews:
- ❖ Read **John 17:6, 17-26**