

Intro: The Old Testament refers to God as the savior of Israel 12 times. He says that He is their only Savior 5 of those 12 times. Of course in the New Testament speaks of God my/ our Savior 8 times and refers to Jesus as Savior another 14 times, and Christ as Savior another 2 times. In our present passage, we learn more about this Savior.

VI. Our Perfect Savior – vs 9-18

A. Born to Die - vs 9

1. Jewish Thought of God and Angels

a. God could not / would not

i. become a man

ii. Die

iii. Especially on the Roman Cross - stumbling block to Jews

b. Angels can't die

c. therefore how could Jesus be greater than angels

2. who was made a little lower than the angels, for the suffering of death

a. so that He could become a man

b. so that He could die

c. b/c His death was the only death that could satisfy the righteous requirements of the law and a Holy God

d. at this time, we should sing "Mary, Did You know?"

e. that He might restore man to God and the crown that God gave man to man

B. Our Substitute - vs 9

1. A simple profundity - He died that by the grace of God, might taste death for everyone.

a. Sin brings death

i. Ezekiel warns that the soul that sins shall surely die—18:4

ii. Romans 6:23a the wages of sin is death

b. man, left to his own resources, has no hope, but death

c. God chose another option

i. a substitute to take man's punishment, to die in man's place

ii. The 2nd person of the Godhead

d. Liberal theologians with their self-sufficient, man-centeredness hate this doctrine

2. His Humiliation

a. who was made a little lower than the angels,

i. heart of the redemption story

ii. Became a man in order to substitute for man's death

iii. Therefore frees man for life with Himself

b. the one who

i. made the angels

ii. was the head of the angels

iii. was the Lord of the angelic hosts

iv. was worshipped by the angels

c. for our sakes, for a little while, was made a little lower than the angels,

3. The Extent of His Humiliation

a. His Death

i. angels cannot die

- ii. He came to die
 - iii. He went so far below the angels that He did something they cannot do
 - b. His death was not easy or costless
 - i. He suffered outward torture
 - ii. He suffered inward agony
 - iii. He suffered the curse of sin
 - iv. He suffered the total agony of every soul in hell for all eternity in a few hours
 - v. He suffered the punishment for all the sin of all time
- 4. The Purpose of His Humiliation
 - a. by the grace of God, might taste death **for everyone**
 - b. Ga 4:4-5 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.
 - c. 1Jo 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
 - d. 2Pe 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.
- 5. The Motive of His Humiliation
 - a. **by the grace of God**, might taste death for everyone
 - b. grace
 - i. Free
 - Ro 4:4 Now to him who works, the wages are not counted as grace but as debt.
 - Ro 5:18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.
 - Ro 6:23b but the gift of God is eternal life
 - ii. Loving
 - Ro 5:8 But God demonstrates His own love toward us, in that **while we were still sinners**, Christ died for us.
 - Jo 10:18 "No one takes it from Me, but **I lay it down of Myself**."
 - 1Jo 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.
 - iii. Kind
 - Lu 6:35 the Most High. For He is kind to the unthankful and evil.
 - Ro 2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?
 - 1Pe 2:3 if indeed you have tasted that the Lord is gracious.
- 6. The Result of His Humiliation
 - a. His Exaltation
 - i. crowned with glory and honor,
 - ii. God did the exalting
 - Eph 1:20-21 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every

name that is named, not only in this age but also in that which is to come.

- Php 2:10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

iii. Jesus did not exalt Himself

- Heb 5:4-5 And no man takes this honor to himself, but he who is called by God, just as Aaron was. So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You."

b. His humiliation leaves us with no shame of Him - Ro 1:16

C. The Author of our Salvation - vs 10

1. it was fitting - what God did was consistent with His character,

a. His wisdom - He solved the problem that no man or angel could

b. His holiness - He showed His hatred for sin with the cross

c. His power - in a few hours, Christ endured what would take unrepentant sinners an eternity to do

d. His love - Jo 3:16

e. His grace - Christ's sacrifice was substitutionary

2. all of this was both for Him and through (by) Him - vs 10b

3. in bringing many sons to glory,

4. to make the captain of their salvation perfect through sufferings.

a. **archegos** - a chief leader--author, captain, prince.

b. speaking of Christ, translated prince in Acts 3:15; 5:31

c. always refers to someone that involves others in his endeavor

i. In obedience - 1Pe 2:21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

ii. In death

- Joh 14:19b "Because I live, you will live also.

- 1Co 15:55 "O Death, where is your sting? O Hades, where is your victory?"

iii. In resurrection - Joh 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

D. Our Sanctifier - vs 11-12

1. we have become those who are being sanctified

a. positionally - Heb 10:10, 14

b. progressively - "being"

c. ultimately - 1 Co 15:51-54; 1 Jo 3:2

2. for which reason He is not ashamed to call them brethren,

a. Ro 8:17 and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

b. Ro 8:29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

E. Brotherhood Began After the Cross - vs 13

1. before the cross, He called them disciples or friends

2. when sin is paid for and righteousness is imputed, then He calls them brothers - Mt 28:10; Joh 20:17;

3. we are not brothers, b/c we have a common nature (human)

4. but b/c we trust in Him—vs 13a; both for salvation and daily walk - Ro 1:17; 2Co 5:7 Ga 3:11; Heb 10:38;

F. Our Satan-Conqueror - vs 14-15

1. description of us

- a. partaken - **koinoneo** - to share with others:--communicate, distribute, be partaker.
- b. of flesh and blood - humanity

2. Jesus shared

- a. **metecho** - to share or participate; belong to, eat (or drink):--be partaker, pertain, take part, use.
- b. Taking hold of something that was not naturally one's own

3. Satan's power (weapon) over us - death

- a. Why did Christ become a man? Why did He die?
- b. that through death He might destroy him who had the power of death,
 - i. to overcome the devil, He had to rob him of his weapon, death
 - ii. Satan required death for sin, b/c God's holiness required it
 - iii. Satan controlled people through the fear of death - subject to bondage
- c. in dying, He release those who through fear of death were all their lifetime subject to bondage
- d. eternal life overcomes the weapon of death

G. Our Sympathizer - vs 16-18

1. Christ did not come to redeem angels - He does not give aid to angels,

2. He does give aid to the seed of Abraham.

a. OT - Israel

- i. why Israel - De 7:7-8
- ii. He chose to set His love on them

b. NT - Church

- i. Ro 4:16-17 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed--God, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."
- ii. Why us? - Eph 1:5

3. in all things He had to be made like His brethren

- a. he experienced all things physical - hunger, thirst, fatigue, learning,
- b. he experienced all things emotional - glad, anger, grief, troubled,
- c. he experienced all things spiritual - temptation, exercised faith

4. He might be a merciful and faithful High Priest - 4:15

- a. that in things pertaining to God,
- b. to make propitiation for the sins of the people.
- c. For in that He Himself has suffered, being tempted,
- d. He is able to aid those who are tempted.