

Text: Heb 2.10-11a

Last week we saw Jesus, by virtue of the incarnation, stepping into the role of man, crowned with glory and honor, preparatory to seeing all creation subjected to him in the world to come.

Jesus accomplished this by tasting death for everyone. He identified as completely as anyone could do with the full gamut of human experience.

Our passage today (and the following verses) expands on this idea.

Surveying the English translations, what Jesus did is described as “fitting” or “becoming” for him to taste death for every man.

When we think of something as “fitting” or “becoming,” what do we mean?

Def. “fitting” — “of a kind appropriate to the situation” syn. “suitable”

Def. “becoming” — “**SUITABLE, FITTING** especially : attractively suitable”¹

The thing is, we are talking about *a death — a death on a cross!*

How is that “attractively suitable”???

When you read about a crucifixion, there is nothing attractive about it. To be honest, there is nothing that I can think of concerning any death that makes it seem *attractively suitable* to me.

Yet the main idea of our text is this:

For it was fitting for Him ... to perfect the author of their salvation through sufferings...

So, we wonder at “fitting” or “becoming” here. But then there is this: by taking Jesus through that death, the Father “perfected” him.

What was there about Jesus that needed perfecting?

Our text has some explaining to do! (or we need to explain it).

Read Heb 2.9-15, text 10-11a

Title:

Suffering Was Fitting for Him

¹ Both definitions from [Merriam-Webster.com](https://www.merriam-webster.com)

Confusion in my title: in the text, “fitting for Him” refers to the Father, but I am bringing in “to perfect the author” and referring to Jesus. — It was fitting for Jesus to suffer.

Proposition: For any man to become a son of God, some man had to overcome every man’s limitation, so it was appropriate for Christ to suffer.

I. All creation exists by and for God

A. Identifying “Him” (the Father)

1. Could point back to v. 9, Jesus
2. Yet the one who is “Him” perfected the author of our salvation
 - a. The author of our salvation: Jesus
 - b. The one who is “Him” acts on Jesus (perfected)

B. Understanding creation’s relationship to God

for whom are all things, and through whom are all things

1. The only difference between the two phrases is the case of “whom”
2. The identical preposition alters its meaning depending on case
 - a. “On account of” (or “for”) when with an accusative: “marker of something constituting cause... the reason why something happens, results, exists”
 - b. “Through” when with a genitive: “marker of personal agency by God”
3. The ideas are very close: Initiator and Sustainer (on account of him and through him)

The closest parallel comes in Rm 11, where Paul utters a doxology of praise to God for our salvation

Rm 11.33-36 ¶ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! ³⁴ For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? ³⁵ Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?

³⁶ ¶ For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

4. The phrase speaks of the transcendent person and work of God
 - a. Man was made for God
 - b. All God's purposes in man will come to pass: we exist in and through and for him, regardless of our spiritual standing
 - 1) The saved bring glory to God
 - 2) The lost bring glory to God
 - 3) God is seen as glorious in all things

II. From creation, God intends to bring many sons to glory

One extra descriptive detail describing "Him":

it was fitting for Him, ... in bringing many sons to glory

A. The phrase speaks of God's intention

1. Many sons
2. Brought to glory

Note: the term "sons" points to the Father here, we are brothers of Christ, not sons

B. The glory of the Son is an object of God's work in the world

1. Illness of Lazarus "so that the Son of God may be glorified by it" (Jn 11.4)
2. Jesus testified "The hour has come for the Son of Man to be glorified" (Jn 12.4)
3. When Judas left the upper room, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him" (Jn 13.31)
4. Jesus promised "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son" (Jn 14.13)
5. Jesus prayed: "Father, the hour has come; glorify Your Son, that the Son may glorify You" (Jn 17.1)

C. Yet God's purpose is to glorify *many sons* (Heb 2.10)

1. God created man for himself, for glory
2. The fall prevented Man from glory

3. Yet the intention of God remains

III. For creation, then, it was fitting for God to perfect the Son through suffering

A. The perfection of the author of salvation

1. The author = the Son (more in a minute)
2. Wherein does the Son need perfection?
 - a. Jesus lacked nothing in the impeccability of his human nature
 - b. Jesus suffered no diminishment of his perfect divine nature
3. The answer is seen in the meaning of *perfect* – to bring to completion, to fill to the full

“The Greek word means that the thing described fully carries out the purpose or plan for which it was designed and intended.”²

- a. The fall laid on man the penalty of death
- b. For justice to be satisfied, man must die

Ezek 18.4 “Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die.

- c. To bring any souls to glory, every man must die: but how then to get sinful souls to glory?

Rm 3.25-26 [Christ Jesus], whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*²⁶ for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

² Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Heb 2.10.

4. In taking the Son through suffering, he completed his purpose, brought him to the end

B. Perfecting the Son made him the author of salvation

1. Interesting word

“the main idea seems to be that of a leader who stands at the head of a group and who opens the way for others to follow.”³

2. Synonyms

- a. Pathfinder
- b. Pioneer
- c. Column leader (of marching men)
- d. Guide
- e. Eventually it comes to mean, “originator”⁴

KJV: Captain, NAU Author

C. Perfecting the Son came through his sufferings

1. Only in this way could he bring many sons to glory
2. Only by joining himself to dying men could he give any man life

It was fitting ... becoming ... beautiful

D. One extra concept, verse 11a

1. The sanctifier and the sanctified
 - a. He who sanctifies = Jesus
 - b. Those who are sanctified = believers

³ David Allen, *Hebrews*, The New American Commentary 35 (Nashville, Tenn: B & H Publ. Group, 2010), 214.

⁴ F. W. Farrar, *The Epistle of Paul the Apostle to the Hebrews, With Notes and Introduction.*, Cambridge Greek Testament for Schools and Colleges (Cambridge: Cambridge University Press, 1893), 49.

2. A different image

- a. Verse 10: complete punishment of sins
- b. Verse 11: full sanctification (purging, purifying) of saints

Here we see the saint's sanctification *positionally*, not progressively.

3. All are from one Father

- a. Lit. "out of one father"
- b. We are born again in righteousness by faith
- c. We are regenerated out of the Father by the perfection of the Son

Conclusion:

Proposition: For any man to become a son of God, some man had to overcome every man's limitation, so it was appropriate for Christ to suffer.

The man who overcame our limitations is the man who died for us.

His infinite life is sufficient to cover the sins of an infinite number of people.

Have you put your trust in him and him alone for your salvation?