



JASON BOOTHE

DEATH DESTROYED BY DEATH

HEBREWS 2:10-18

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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 source. 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.”

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong slavery. 16 For surely it is not angels that he helps, but he helps the offspring of Abraham. 17 Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. 18 For because he himself has suffered when tempted, he is able to help those who are being tempted.

Introduction: A Fitting Salvation

The Epistle to the Hebrews was written to weary saints, believers tempted to draw back, tempted to soften the offense of the gospel, tempted to look elsewhere for stability and assurance. And into that weariness, the Spirit of God speaks with thunderous clarity: *Christ is better*. Better than angels. Better than Moses. Better than priests. Better than sacrifices. Better than anything that might compete for your confidence.

In our Scripture lesson we are confronted with a truth that at first sounds almost scandalous: it was fitting that God would perfect the Author of our salvation through suffering. The Holy Spirit does not say it was unfortunate. He does not say it was accidental. He does not say it was a temporary detour. He says it was *fitting*: appropriate, suitable, necessary according to the wisdom of God.

Here we are brought face to face with the glory of the gospel: salvation accomplished through suffering, sons and daughters brought to glory through a crucified Savior, and freedom secured by a death that destroys death itself.

I. The Divine Wisdom of a Suffering Savior (v. 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.”

The verse begins with God Himself—“*He, for whom and by whom all things exist*.” This is no minor deity reacting to human failure. This is the sovereign Lord of creation, the One who orders all things according to His eternal purpose.

And what is that purpose? “*Bringing many sons to glory*.”

Notice carefully: salvation is not merely rescue from wrath; it is a movement toward glory. God is not content merely to pardon sinners—He adopts them, conforms them to His Son, and brings them home in splendor.

But how does He do it? By making the Founder, the Captain, the Pioneer of their salvation “*perfect through suffering*.”

This does not mean Christ was morally imperfect. It means He was perfected vocationally—fully qualified as our Redeemer through obedient suffering. The path to glory runs through the cross. There is no other road.

Beloved, do not stumble over a suffering Christ. The suffering of Jesus is not a problem to be solved; it is the wisdom of God put on display.

II. A United Family in Christ (vv. 11–13)

“For he who sanctifies and those who are sanctified all have one source.”

Here the writer pulls back the curtain on the intimacy of redemption. The Sanctifier—Christ Himself—and the sanctified—His people—*share one source*. Literally, “one Father.”

And what flows from this union?

“That is why he is not ashamed to call them brothers.”

Pause and marvel. The eternal Son of God is not ashamed to call sinners His family. Not despite your weakness, but knowing it fully. Not after you improve yourself, but because He has united Himself to you.

The writer then strings together Old Testament quotations to show that this has always been God’s plan. Christ sings praise in the midst of the congregation. Christ trusts the Father. Christ stands before God and declares, “*Behold, I and the children God has given me.*”

This is covenant language. Christ is not merely an example before us; He is a representative for us. He does not stand alone—He stands with His redeemed people.

III. The Incarnation and the Destruction of Death (vv. 14–15)

“Since therefore the children share in flesh and blood, he himself likewise partook of the same things...”

Here is the great mystery of the incarnation. The Son did not merely appear human; He partook of flesh and blood. He entered fully into our condition as a participant and not a spectator. And why?

“That through death he might destroy the one who has the power of death, that is, the devil.”

Do not misunderstand this verse. Satan does not possess ultimate authority over death—God does. But the devil wields death as a weapon of accusation and terror. Christ meets the enemy on his own battlefield and disarms him by dying and rising again.

The result?

“Deliver all those who through fear of death were subject to lifelong slavery.”

Fear of death enslaves. It drives idolatry. It fuels anxiety. It makes men grasp for control. But Christ liberates His people—not by avoiding death, but by conquering it.

Christian, death is no longer a prison guard. It is a defeated enemy. It is not your master; it is your servant, ushering you into the presence of Christ.

IV. A Redeemer for Abraham's Offspring (v. 16)

"For surely it is not angels that he helps, but he helps the offspring of Abraham."

This verse presses home the specificity of redemption. Christ did not come as a generic helper for all beings everywhere. He came as a Redeemer for a particular people—the offspring of Abraham, those who share Abraham's faith.

This is covenant grace. Christ did not assume the nature of angels; He assumed the nature of His people. Redemption is not abstract. It is personal, intentional, and effectual.

V. A Merciful and Faithful High Priest (vv. 17–18)

"Therefore he had to be made like his brothers in every respect..."

Here we arrive at the pastoral heart of the passage. Christ's incarnation and suffering were not optional. *He had to be made like us.*

Why?

1. To be merciful – He knows our weakness from the inside.
2. To be faithful – He perfectly represents us before God.
3. To make propitiation for sins – He satisfies divine justice fully and finally.

This is substitutionary atonement. Christ does not merely sympathize; He propitiates. He does not merely feel with us; He stands in our place.

And because He suffered when tempted:

"He is able to help those who are being tempted."

Beloved, this is not theoretical comfort. This is living hope. You have a High Priest who understands your trials without excusing your sin. He strengthens the weary, restores the fallen, and sustains those clinging by faith.

Conclusion: The Glory of a Suffering Savior

Here is the gospel according to Hebrews 2: A Savior made perfect through suffering, a family formed through union, a death that destroys death, and a High Priest who never fails.

Do not look away from the suffering of Christ. Look through it, to the glory it secures. God's purpose is not frustrated by suffering; it is fulfilled through it.

And because Christ has gone before us as our Captain, we can walk forward in faith, knowing that the One who calls us brothers is the One who will bring us safely home.

"Behold, I and the children God has given me."

Amen.

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