

## Hebrews

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Hebrews 2:1-4

Vs. 1

- This is a somewhat difficult verse to translate to English. The Greek word "*prosechein*" is commonly means "to pay attention to". Then there is "*pararrein*" which is trickier. In general the word refers to something that slips past, like a piece of food that slipped down the wrong way, or a ring that slips off your finger, or even a word or topic that slips into a conversation. The common use of both words is in reference to all things nautical. "*Prosechein*" can also mean "to moor a ship" and "*pararrein*" can refer to a ship that has carelessly missed its harbor or anchor point. So vs. 1 may be perhaps better translated, "Therefore, we must more eagerly anchor/tie our lives to the things we have been taught otherwise the ship of our life may drift past the safe harbor of our destination and be lost".
- Indeed, many people do not have some sudden dramatic turn away from God, but just quietly drift away. A person goes to church where they grew up, but then they move to a new city. There are many new distractions and the old support network around them was left behind. Before you know it six weeks have gone by without even looking for a new church. Slowly the idea of church seems unimportant, even inconvenient, as life drifts in other directions. As we navigate the ship of life, we must pay attention and be alert that we not allow contrary currents or winds to cause us to drift off God's course for our lives.

Vs. 2

- Here we return to the common idea of the day that angels, not God directly, gave the Law to Moses. So then the word spoken through angels, that is, the Law, has proven steadfast/unalterable/solid and every violation of that Law carries an attached and just penalty.
- The word here for "transgression" is "*parabasis*". It literally means "to step across a line". The Law of Moses provides the lines by which the Jews were to live their lives within. To step across the line was a transgression, a sin.

- The word here for disobedience is “*parakoe*” meaning “imperfect, careless, or unwilling hearing”. Thus, the one who refuses to hear the Word of God is being disobedient to the voice of God. William Barclay says it is a deliberate ignoring of the commands, warnings, and invitations of God.

Vss. 3-4

- The preacher here asks the pointed question: “Given that Jesus Christ is the ONLY way we can be saved, how can we escape destruction if we make the same mistakes as the Israelites before us?” There is not another way to salvation coming! If we simply drift away from The Way of Christ and step over the line of His Way and turn deaf ears to His command to love as He loves and live as He lives and ignore the great salvation He offers, how do we expect to escape the judgement we are bringing on ourselves?
- The preacher goes on to suggest the new revelation of God through Christ is different than the old. There is a new covenant in Christ’s blood. First, it was spoken to humanity by the Lord Himself. There is no intermediary, no angels, no law giver, no prophets. These are the words of God Himself directly to us. Second, we have the testimony of those who heard the Word of God from the lips of Jesus Christ Himself. So many heard Jesus speak. The words of Jesus were confirmed again and again. 1 Corinthians 15 tells us that during the 40 days between the Resurrection and the Ascension, more than 500 people saw and heard Jesus and many were still living at the time of Paul’s letter. Third, the proof of it all is in the miracles and gifts brought about by the Holy Spirit of the Risen Christ. It has been said that the proof of the power of Christianity is its power to make bad people good. A truly changed life is nothing less than a miracle, equal to any in scripture. The miracles of the Risen Christ are there still today for all to see.