

Hebrews

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Hebrews 2:10-18

Vss. 10-11

- The preacher of this great sermon here uses a wonderful phrase to describe Christ. The NASB says that Christ is the “*author* of (our) salvation through sufferings”. The Greek word here for “author” is “*archegos*”. It may mean chief or head, but it commonly was used to mean founder or originator. In Acts 3:14, Peter uses the same word to say that Christ was the *archegos* of life. So if someone was the *archegos* of a city or a school, that person is starting something that those coming behind him will use and enjoy. It could be rightly said that Daniel Boone was the *archegos* of Kentucky. He opened a path for others to follow. Christ opened the path to our salvation.
- A human cannot follow the path of a spirit. Again, the preachers and writers of the early church were determined to make plain that Jesus Christ was not a mere spirit, but a flesh and blood person. So as Christ suffered as only a person could, he becomes the perfect *archegos*. With pagan gods everywhere, and even with the Jewish understanding of God at the time, the idea was of how disconnected and detached the gods were from humanity. What the preacher is showing here is that in truth what God was doing through Christ was connecting and identifying with humanity. Both the One who sanctifies and those who are sanctified are all from the same Father and are thus brothers and sisters in the same Holy Family.

Vss. 12-13

- Here the preacher quotes Psalms 22:22 and Isaiah 8:17-18. Psalm 22 speaks to how in our time of greatest need, when we are down to our last fingerhold, God is there. He is not distant or detached, but is intimately involved in our lives and deeply cares for our wellbeing. Isaiah 8:17-18 speaks to putting our faith in God, even when the whole world does not. It can be quite difficult to believe when virtually everyone around you does not and even harder when it is difficult to see God moving. In Isaiah 8, God is hiding His face from the house of Jacob, but the prophet and the “children” whom God has given, they are themselves the “signs and wonders of God”.

- This is reminiscent of the poem found in the Cologne concentration camp after it was liberated in WWII. The first few lines read...
 - “I believe in the sun, even when it is not shining.
 - I believe in love, even when no one is there.
 - And I believe in God, even when He is silent...”

Vss. 14-18

- So because we are flesh and blood, Christ Himself took on flesh and blood so that he may not simply sympathize with us, but may experience life with us. He *feels* our joy and our pain. He celebrated at the wedding in Cana and grieved at the tomb of Lazarus. And He did this so that as He entered into death, He may confront and defeat the one who held the power of death over us, Satan. Now we are no longer living in fear of death.
- In vs. 16, the preacher returns to the idea that we are greater than angels, because Christ does not give help to angels, only to Abraham's true descendants. So Christ could not come in the appearance of an angel or other heavenly being. He had to be made as His brethren are made. Again, this was so He could *KNOW* what it is to be human and be the great high priest we need to intercede on our behalf to the Father. For just as He was tempted in His suffering, so too now He is able to come to the rescue of those who are tempted. Satan's temptations come to us customized, that is, he comes to each person uniquely. With Christ in Luke 4 it was all about power and its misuse. But in the Garden of Gethsemane surely Satan returned at that “opportune time”. Here is the ultimate temptation for us all: as we face death, what do we truly believe. Will we renounce Christ or cling to Him? Here in that moment of our greatest crisis of faith, the preacher reminds us that Christ is able to come to our aid. It is His great desire.