

What comes to your mind when you hear the phrase, “to right a wrong”? Some of you might think what I think—it means to correct a situation, to take something that should have been done “correctly” but wasn’t. That situation needs to be fixed. The wrong needs to be righted.

There were a lot of situations like this in teaching. A student might have gotten an 83 on a test, but it got recorded as a 63. They bring the test to me and say, “Can you fix this?” When I see the mistake, usually made by me, I fix it. They get the points they earned, the points they deserve.

Or I get on a student for talking when they shouldn’t, or some other infraction of class rules. When I say something to them, they say, “But it wasn’t me!” Sometimes they say that just to get out of trouble. Most of the time, though, they are telling the truth. It wasn’t them. It takes a few questions, and a knowledge of your students, but if you arrive at the knowledge that it wasn’t them, you apologize and tell them, “Sorry. I thought it was you, but it wasn’t.” And then you nail the kid who really did do it.

The idea here is that I’m trying to right a wrong. I’m trying to correct an issue that I am involved in, that I have made go wrong in some way.

And this could work another way, too. Maybe you see a wrong that has been done to someone else, and you want to try to help fix that, to “right the wrong” that has been done to another.

Whether you are involved in the wrong, or see the wrong done to another, the idea of correcting the situation is involved in “righting the wrong”.

In the case of our sins, this situation works differently. WE committed the sin, we did the wrong that needs to be righted. But we can’t. It is beyond our power to fix the situation.

This is where Jesus comes in. His action is fixing a wrong, not done to us by someone else, but a wrong we did to ourselves. And the wrong he fixes doesn’t help him; it helps the one who did the wrong in the first place.

The book of Hebrews has a lot to say about who Jesus is and what He has done for us, and why.

Hebrews 1:3 calls Jesus “the brightness of His (God’s) glory and the express image of His person.”

Hebrews 1:9 says that Jesus “loved righteousness and hated lawlessness.”

Hebrews 2:7 says Jesus has been “crowned with glory and honor, and set...over the works of Your hands.”

But in coming to Earth, it says that Jesus was “made a little lower than the angels.” He took on the same bodies that we have. Hebrews 2:14 says that, “Inasmuch as the children have partaken of flesh and blood, He Himself likewise shared in the same.”

So Jesus became human to share in our experience, but with one huge difference. He did it not to share in our sinful nature, but as God in the flesh, to live sinlessly and therefore overcome our sinfulness with His perfection.

Hebrews 2:9 says, “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

The last half of 2:14 says (after sharing our physical beings), “that through death He might destroy him who had the power of death, that is, the devil.”

That is huge. But it’s not the end. He continues to help us.

Heb. 2:16 says, “For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.”

Heb. 2:18 says, “For in that He himself has suffered being tempted, He is able to aid those who are tempted.”

Jesus didn’t cause the wrong to us; we did it to ourselves. Unlike that student with the wrong test score, we don’t deserve to have the situation corrected in our favor. Jesus has taken the wrong in our life (sin), and has righted it by his death, and continues to help us, to aid us, when we are faced with temptations.

Hebrews 2:17 sums up this whole situation perfectly:

“Therefore, in all things, He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.”

PRAYER