

Hebrews 2:1-4

- This is the first of 5 warnings in the book of Hebrews:
 1. 1:4-2:17 –
2:1 – “We must **pay much closer attention** to what we have heard, lest we drift away from it.”
 2. Chapters 3-4 –
3:7-12 – “Therefore, as the Holy Spirit says, “Today, if you hear his voice, **do not harden your hearts** as in the rebellion, on the day of testing in the wilderness,... Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin.”
 3. 5:11-6:20 –
5:12-6:6 – “For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child...Therefore **let us leave the elementary doctrine of Christ and go on to maturity**, not laying again a foundation...For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.”
 4. 10:19-39 –
10:19-23 – “Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, **let us draw near with a true heart in full assurance of faith**, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. **Let us hold fast the confession of our hope without wavering**, for he who promised is faithful.
 5. Chapter 12 –
12:1-2 - “Therefore, since we are surrounded by so great a cloud of witnesses, **let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us**, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross.”
- This first warning is the shortest and the author is the most restrained.
- Jesus continues to be presented as greater because he has worked the greatest salvation.
- The first covenant was communicated from God through angels. This second covenant was communicated from God through the Son.

2:1 – “Therefore we must pay much closer attention to what we have heard, lest we drift away from it.”

1223 [e]	3778 [e]	1163 [e]	4057 [e]	4337 [e]	1473 [e]	3588 [e]
Dia	touto	dei	perissoterōs	prosechein	hēmas	tois
1 Διὰ	τοῦτο ,	δεῖ	περισσοτέρως	προσέχειν	ἡμᾶς	τοῖς
Because of	this	it behooves	more abundantly	to give heed	us	to the things
Prep	DPro-ANS	V-PIA-3S	Adv	V-PNA	PPro-A1P	Art-DNP

191 [e]	3361 [e]	4219 [e]	3901 [e]
akoustheisin	mē	pote	pararyōmen
ἀκουσθεῖσιν ,	μή	ποτε	παραρυῶμεν .
we have heard	lest	ever	we should drift away
V-APP-DNP	Adv	Conj	V-ASA-1P

1. “Therefore” – dia – is referring back to the full chapter one which communicates the superiority and divinity of the Son. Because it is the Son of God who has become a man, died for our sins, resurrected to the right hand of God as a man we MUST listen to his words.
2. “We” – notice the author puts himself in the same group as his readers:
 - a. The author could also be in danger of failing to pay attention to the Truth
 - b. The author is also trusting the words of those who heard Jesus teach. Which means the author was NOT one of the apostles, and according to Galatians, etc., NOT Paul.
3. “must pay much closer attention” – *dei perissoterōs prosechein* -
 - a. *Dei* – “it is necessary”, “inevitable”, “it is a duty”, “it is what is proper”
 - b. *Perissoterōs* – *perissos* – “abundantly”, “greatly”, “exceedingly”
 - c. *Prosechein* – “to hold to”, “to turn to”, “to attend to” as in “I beware”, “I am cautious”, and “I devote myself to”
 - i. This word means both:
 1. Turn the mind to a thing
 2. And also to act upon what you have perceived and understood. This is the way it is used in:
 - a. Acts 8:6 – “the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did.”
 - b. Acts 16:14 – “One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul.”
4. “drift away” – *pararyomen* from *pararreo* –
 - a. meaning two basic things:

- i. “to flow by” – as in being in peril because you got caught up in the current and were carried downstream past a fixed landing place. The result is you will not be able to land safely on shore.
- ii. “to slip away” – as in a ring slipping off the finger
- b. The word *pararyomen* from *pararreo*, “drift away” is used to say, “I flow past or glide past so I am now lost and perishing”
- c. The word “drift away” (*pararreo*) does not mean these people are violently opposed to the message of Christ. It means they had heard it, received it, but were letting it go and not taking it seriously.
- d. This word is used only here in the New Testament. But, according to the Greek translation (Septuagint) of Proverbs 3:21 the same word is used in a warning to listen to Wisdom. (Wisdom laid the foundation of the earth in Proverbs 3:19):
 - i. ESV - “My son, do not lose sight of these— keep sound wisdom and discretion,”
 - ii. NAS – “My son, see that they do not escape from your sight; Comply with sound wisdom and discretion.”
 - iii. KJ – “My son, let not them depart from thine eyes; keep sound wisdom and discretion.”

2:2 – “For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution,”

1487 [e]	1063 [e]	3588 [e]	1223 [e]	32 [e]	2980 [e]	3056 [e]	1096 [e]	949 [e]	2532 [e]
ei	gar	ho	di'	angelōn	lalētheis	logos	egeneto	bebaios	kai
2 εἰ	γὰρ	ὁ	δι'	ἁγγέλων	λαληθεῖς	λόγος	ἐγένετο	βέβαιος	, καὶ
If	for	the	by	angels	having been spoken	word	was	unalterable	and
Conj	Conj	Art-NMS	Prep	N-GMP	V-APP-NMS	N-NMS	V-AIM-3S	Adj-NMS	Conj

3956 [e]	3847 [e]	2532 [e]	3876 [e]	2983 [e]	1738 [e]	3405 [e]
pasa	parabasis	kai	parakoē	elaben	endikon	misthapodosian
πᾶσα	παράβασις	καὶ	παρακοή	ἔλαβεν	ἔνδικον	μισθαποδοσίαν
every	transgression	and	disobedience	received	a just	recompense
Adj-NFS	N-NFS	Conj	N-NFS	V-AIA-3S	Adj-AFS	N-AFS

1. “eī” – εἰ - “If” –
 - a. First Class condition (see handout for details)
 - b. Also in Hebrews:
 - i. Fulfilled - 6:9 and 7:15
 - ii. Unfulfilled – 4:8; 8:4; 8:7; 7:11

CONDITION	MEANING	EXAMPLE VERSE
1 st Class (fulfilled)	“if and it is true”	1 Cor. 15:2 - “I know you are”
2 nd Class (unfulfilled)	“if and it is not true”	1 Cor. 2:8 Luke 7:39
3 rd Class	“if and I don’t know”	Matt. 4:9 - “If you will bow down and worship me”
4 th Class	“If and I wish but it is not true” or, “if but it is not probable”	Luke 22:67 - “If I tell you, you will not believe” 1 Peter 3:14 -

2. “Message” is the word *logos* most often translated “word”. It refers to the spoken word instead of a deed or work. Here it is a series of words or messages that communicate a statement by the Son.
3. Mosaic Covenant was understood to have been communicated by God to Man through angels. “By” is *di* in the Greek and means “through”. God communicated “through” angels in the first covenant. Then, “through” his Son in the New Covenant. This is seen in:
 - a. Galatians 3:19 – “Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.”
 - b. Acts 7:52-53 – “Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.”
 - c. Deuteronomy 33:2 in the LXX and even seen in the English translations:
 “The Lord came from Sinai
 and dawned over them from Seir;
 he shone forth from Mount Paran.
 He came with[a] myriads of holy ones
 from the south, from his mountain slopes.”
 - d. Josephus writes this way.
 - e. The Pharisees and rabbis taught this. So, the author is referring to an understood concept in first century Jerusalem.
4. In the Old Covenant every law had a penalty. And, it was observed and carried out. But, the New Covenant is superior with even more strict penalties for disobedience.

2:3 – “how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard,”

4459 [e]	1473 [e]	1628 [e]	5082 [e]	272 [e]	4991 [e]	3748 [e]	746 [e]	2983 [e]
<i>pōs</i>	<i>hēmeis</i>	<i>ekpheucometha</i>	<i>tēlikautēs</i>	<i>amelēsantes</i>	<i>sōtērias</i>	<i>hētis</i>	<i>archēn</i>	<i>labousa</i>
3 πῶς	ἡμεῖς	ἐκφευξόμεθα	τηλικαύτης	ἀμελήσαντες	σωτηρίας	, ἥτις	ἀρχὴν	λαβοῦσα ,
how	we	will escape	such a great	having neglected	a salvation	which	a commencement	having received
Adv	PPro-N1P	V-FIM-1P	DPro-GFS	V-APA-NMP	N-GFS	RelPro-NFS	N-AFS	V-APA-NFS

2980 [e]	1223 [e]	3588 [e]	2962 [e]	5259 [e]	3588 [e]	191 [e]	1519 [e]	1473 [e]	950 [e]
<i>laleisthai</i>	<i>dia</i>	<i>tou</i>	<i>Kyriou</i>	<i>hypo</i>	<i>tōn</i>	<i>akousantōn</i>	<i>eis</i>	<i>hēmas</i>	<i>ebebaiōthē</i>
λαλεῖσθαι	διὰ	τοῦ	Κυρίου	, ὑπὸ	τῶν	ἀκουσάντων	, εἰς	ἡμᾶς	ἐβεβαιώθη ,
declared	by	the	Lord	by	those	having heard	to	us	it was confirmed
V-PNMP	Prep	Art-GMS	N-GMS	Prep	Art-GMP	V-APA-GMP	Prep	PPro-A1P	V-AIP-3S

2:4 – “while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.”

4901 [e]	3588 [e]	2316 [e]	4592 [e]	5037 [e]	2532 [e]	5059 [e]	2532 [e]	4164 [e]
synepimartyrountos	tou	Theou	sēmeiois	te	kai	teras	kai	poikilais
4 συνεπιμαρτυροῦντος	τοῦ	Θεοῦ	σημείοις	τε	καὶ	τέρασι	, καὶ	ποικίλαις
bearing witness	-	God	by signs	together with [them]	and	wonders	and	by various
V-PPA-GMS	Art-GMS	N-GMS	N-DNP	Conj	Conj	N-DNP	Conj	Adj-DFP

1411 [e]	2532 [e]	4151 [e]	40 [e]	3311 [e]	2596 [e]	3588 [e]	846 [e]	2308 [e]
dynamesin	kai	Pneumatos	Hagiu	merismois	kata	tēn	autou	thelēsin
δυνάμεσιν	, καὶ	Πνεύματος	Ἁγίου	μερισμοῖς	, κατὰ	τὴν	αὐτοῦ	θέλησιν
miracles	and	of [the] Spirit	Holy	distributions	according to	the	of Him	will
N-DFP	Conj	N-GNS	Adj-GNS	N-DMP	Prep	Art-AFS	PPro-GM3S	N-AFS

1. 2:3 is rhetorical question with a strong negative answer following the “If” first class condition in 2:2. It says, “still less shall we escape now!”
2. “will escape” – *expheuxoimetha* – is a grammatical absolute.
 - a. Used again in Hebrews 12:25 – “See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.”
 - b. These are positive words for the believer of both:
 - I. Hope
 - II. Fear
 - c. How shall we escape? We will not.
3. “such great” – *telikautes* – The new message of the Gospel of salvation is so much greater than the message of the Law with its blessings and curses.
 - a. The word *telikoutos* /tay-lik-oo-tos/ means “such as this”, “of persons so old”, “of things so great” and is translated to say:
 - I. “so great”
 - II. “so large”
 - III. “so important”
4. “Neglect” or “Ignore” – *ameleo* – or, - “having neglected” – *amelesantes*-
 - a. Is a contrast to *prosexo* in 2:1 translated “to give heed”
 - b. The same idea of neglecting or “not giving heed” to what was heard of to the sent message is seen in Matthew 22:5-6:

“But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them.”
 - c. This word means:
 - I. “to be unconcerned about”
 - II. “to neglect”
 - III. “to to put oneself out”
 - IV. “to be indifferent to”
 - V. “to lose interest in”
5. Interestingly the author does not claim special revelation from God concerning the message of salvation by says he heard it from men.
 - a. In Galatians 1:12 Paul says his message was from the Lord not from any man or eyewitness.
6. Three levels of testimony concerning the message of salvation:

- a. **The Lord** was the one who revealed it.
 - I. John 5:24 – “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”
 - II. John 6:47 – “Truly, truly, I say to you, whoever believes has eternal life.”
 - III. Luke 19:10 – “The Son of man has come to seek and to save that which was lost.”
 - IV. Matthew 20:28 – “Jesus came “to give his life a ransom for many.”
 - V. Luke 4:18-21 – “The Spirit of the Lord is upon me . . . today this scripture is fulfilled in your hearing.”
- b. It was confirmed by **eyewitnesses**
 - I. Acts 1:8 –
“You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”
 - II. Acts 4:20 – “For we cannot but speak of what we have seen and heard.”
 - III. Acts 5:42 – “And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus.”
 - IV. Luke :1:1-4 –
“Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.”
 - V. 1Corinthians 15:3 –
“For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures
 - i. They testified to the message they heard
 - ii. They testified to the signs they saw
- c. Authenticated by God through **various signs** (also used same 3 in Acts 2:22)
 - I. **Signs** – σημειοις σαμειοισ”
 - i. John stresses the signs in his gospel
 - ii. A sign draws attention to a greater spiritual truth
 - iii. It is not an empty display of power but an attempt to point beyond itself to a greater reality and a greater message.
 - iv. Eight signs in the gospel of John ultimately showed that God had begun the restoration of Israel, reversed the fall of Adam and by paying the price for sin had forgiven mankind:
 1. Water turned to wine (2:1-10) – showed Jesus was the King of the coming kingdom and revealed who he was to the disciples.
 2. Healing the nobleman’s son (4:46-54) – showed the divine power of Jesus’ word
 3. Healing at the pool of Bethsesda (5:1-9) – The Father and Son are still working. The Son will give life and will judge all mankind.
 4. Feeding 5,000 (6:5-14) – Jesus is the bread of life.

5. Walking on water and calming the sea (6:15-21) – Jesus is the ruler of creation and the One who subdues chaos
6. Man born blind (9:1-7) – Jesus is the Son of Man who opens eyes to see and to believe. The Son of Man is the judge of all mankind.
7. Lazarus (11:1-44) – Jesus is the resurrection and the life.
8. Catch of 153 fish (21:1-14) – Jesus is a resurrected man who will continue to minister and work through his disciples.

- II. **Wonders** – τερασιν “*terasin*” in Mt., Mk., and Lk stress the wonders and miracles
- III. **Various miracles** – ποικιλαις δυναμεσιν “*poikilais dunamesin*”
 - i. Translated “various powerful deeds”
 - i. ποικιλαις means “various, variegated, manifold”
 - ii. δυναμις means “power, miracle.” Speaks of the dynamic character of the event with emphasis on the outcome of the event.

7. The Spirit and signs:

- I. Agrees with 1 Cor. 12:11 –
“All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.”
- II. Agrees with Gal. 3:5 –
“Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith - ?”
- III. Agrees with 1 Peter 1:12 –
“It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.”

8. Obviously the author is using hard evidence here which means he is not going to use “signs, wonders and various miracles” as proof to the readers if the readers had never seen them. Point: Miracles and signs were common, very common since they are mentioned by Luke, Paul, Peter and the author of Hebrews as evidence.
9. These verses from 63-66 AD make it clear that Christianity was a contemporary occurrence with verifiable and rememberable events and teachings. Christianity did not develop over a period of centuries within the church. Instead, Christianity came upon the world suddenly so that within the first generation these things (words, message, acts, people, miracles, signs, etc.) were already seen, heard, recorded and proclaimed with undeniable testimony and proof.