

HEBREWS 2

Message 15

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Reading: Matthew 4:1-11

INTRO: We are in the last message on Hebrews 2. Lord willing, we will look at Ezekiel 38-39 before we go to chapter 3. To give us some context of where we are, in verse 8 we were told that all things have been put in subjection to Christ. Then it said, "But we do not yet see all things put in subjection to Christ." The time will come when everything will be subject to Christ but we are not there yet and we agree we are not there.

As I see it, when Christ came in the likeness of sinful flesh (Rom. 8:3), we see Him as the sacrifice for sinful man. 2 Corinthians 5:21 says:

21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Christ became a sin offering for the lost. The lost are justified when they receive Him as their sin offering. But when He was made like His brethren, this was in the process of His life. He went through those things we experience, not to justify the lost, but to sanctify the saved. When He was made like His brethren it was so that He might be a merciful and faithful High Priest. Jesus Christ, the High Priest of the believer stands between the saved and God. God, through Christ's ministry as High Priest conforms us to the image of His Son. He sanctifies us and makes us holy. The Scriptures say that without holiness no one will see the Lord.

I might mention one more thing here. Jesus Christ has three offices. He was a prophet when He was on earth. He is presently our High Priest in heaven and someday He will be our King on earth. This refers to the millennial kingdom and then on into eternity. What we are now going to consider is that Jesus Christ was made like His brethren that He might be a merciful and faithful High Priest.

(5) Jesus: Made like His brethren
cont'd (17-18)

Our first subject then is that Christ was made like His brethren in order that He might be a merciful High Priest.

In my estimation there are very serious misunderstandings about some very crucial biblical words that have caused the Church to err, especially since about the mid 1800's. They are the words; love, mercy, and grace. Let me just say this, these three words are exceptionally hard to define.

Let me just add that David Cloud recently showed the decline in spiritual discernment in Warren Wiersbe who was born in 1929 and died in 2019. He, and Moody Bible Institute put out a lot of good material, but the decline is very obvious when you look at both. We were at Prairie Bible Institute a while ago. The decline there from when I went to school there is almost unbelievable.

We look first at the words that Christ might be a merciful High Priest. I have had two messages on mercy for some time that I have not yet preached. I want to be as sure as I can that I am not missing something. Let me put out a challenge to any listener. You may be shocked but don't write this off until you study it. Here it is: Find any Scripture that says that God ever has mercy on an unbeliever before they have repented of their sins and put their faith in Jesus Christ. My wife sends me quotes from time to time. Here is one by Lloyd Jones. I got this after what I wrote earlier. He said, "The Bible has no comfort whatsoever to give to people who are not Christians - none at all...except to warn them to flee from the wrath to come."

When an unbeliever comes under conviction of sin and repents and they put their trust in Jesus Christ, from then on that person has access to the throne of grace for mercy in time of need (Heb. 4:16). Again, you may find that shocking. I am not saying that is the way it is, I am saying I cannot find it. If you find such a Scripture, and it is the actual word for mercy, please send me that reference.

Now translators translate several words as mercy, and they may be related to it, but they are not the actual word *mercy*. The word for mercy as a noun is *eleos*, and the verb is *eleo*, the adjective is *eleemon*. A second word that is quite often translated mercy is *oiktirmos*, but I think it is better to translate this word as compassion.

For example, the correct word for mercy is translated as mercy in Luke 6:36 which says:

36 "Therefore be merciful, just as your Father also is merciful."

It is my conclusion that in order to justly be merciful certain things need to be in place. Here is how I see the progression that leads to one justly having mercy on another. First there is an event. Let me show you a picture that explains what I mean (**Picture of child and vulture.**) In biblical language, when our emotions are touched in this way that is compassion. Compassion affects the bowels of the soul. So the KJV, which translates this word literally, calls it the "bowels of compassion."

Listen to 1 John 3:17 for this word in the KJV:

*17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his **bowels** of compassion from him, how dwelleth the love of God in him?*

The prepositional phrase "of compassion" is not in the text. It simply means *bowels*. But to an English reader that would not make sense so the translators have supplied the phrase "of compassion" to help us understand what is meant by *bowels*. The *bowels* are the seat of the emotions in the soul in Scripture. When we see an event as in the picture, an emotion is triggered by the *bowels* of the soul. The emotion that is triggered by the *bowels* of the soul we call compassion. It is not mercy, it is compassion.

When compassion is aroused it triggers love. Love wants to help the one in need. But true love can only operate when the thing one wants to do is morally right. For example, a child has been very disobedient and punishment is due but when parents say they can't spank because they love them too much, that is not true love. True love does right. When we overlook sin because we say we love someone too much, that is not love. Love does what is right. The love chapter, 1 Corinthians 13, says that love rejoices in the truth. Truth must be what regulates love. Love will do what is right to do.

When love discovers that it is right to help this person who is in need, and acts on it, what that action provides is mercy. When the priest,

the Levite, and the Samaritan saw the man who had been left half dead on the road, they didn't need to stop and pray about what was the right thing to do. But only the despised Samaritan did that which was right and what he did was called mercy.

Mercy was doing what needed to be done. It often takes a lot of wisdom when to show mercy. Sometimes it is very obvious. When you see a person trapped in a car after an accident, and you are able to help, you need no discernment to know what the right thing to do is. When a drunk beggar wants a few dollars, now you need discernment.

When God wants to extend His love to one in need of salvation it has to be done in a way that is right. If God saved anyone without repentance and faith, it would be wrong. For example, when you hand people all they want without their having to work for it, you will soon ruin them. When parents hand their children all they want, they may well ruin them. So how can God, who loves the lost, help them without ruining them? There are two things that must happen on the part of those who want to be saved. First, they must repent of their sins. This is an absolute must. Second, they must put their trust in Jesus Christ. When these two things are present, God will grant their request for salvation, and that is mercy. It comes by grace because it is free, but what is received is mercy.

Grace is a very misunderstood word. I cannot take time to explain that here. The idea of grace is unearned or unmerited favor. To be saved a sinner must find favor with God. To find

favor with God, that person must please God. That may sound foreign to most today. But how does a lost sinner find favor with God? By faith. Without faith it is impossible to please God and when we do not please Him we will not experience grace either. And when a sinner repents and trusts in Christ by faith, he immediately finds favor with God and God grants the request for salvation.

Grace is a very big subject and I cannot cover it here. Let me recommend our messages online at seromonaudio.com/mecl. Then search the messages: The Grace of God 1 and 2; and the Reference Points of Grace 1 and 2.

When an unsaved person repents and puts his or her faith in Jesus Christ, they will experience the grace of God in salvation. They will be saved by God's great favor because their faith has pleased Him. When the Christian is in need and he lives by faith, God will listen to that believer because their faith pleases Him. Hebrews 4:16 is such a crucial verse on this. It says this:

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Now when we please God by faith we find grace to help in time of need. That help He grants is mercy. Let us say I am out of wisdom in some area and I pray and God grants wisdom, that wisdom is mercy. It is granted by grace and that means it comes freely. I can't earn it or buy it from Him.

In salvation God's compassion is aroused by our great need to be delivered from sin. But His love does not allow Him to save man unless man repents and puts his trust in Christ. Why? It is not right because such people will get worse and worse if He helps them out of their troubles without meeting those conditions. And when an unbeliever repents and trusts Christ for salvation, God freely grants salvation to them. When the believer trusts God by faith, He grants to them that which they need to live a godly life before Him. And that which He grants is called mercy.

And now to our verse. The second Person of the Triune God became like His brethren in order that He might be a merciful High Priest. There is the actual word for mercy. Having lived in a body of flesh and blood, He understands our dilemma and knows our every need. You see, I may be strong in some area and I have no patience with another who is weak in that area. I do not make a good help to such a person. But when I myself have struggled greatly in that very same thing my compassion for that person will be much greater. Look at verse 18:

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Now in order for Him to have mercy on the needy, the needy need to qualify for that mercy. So mercy, the provision of that which one is in need of, is the last step in a chain of events.

Now to our verse once more:

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest...

Why was Jesus made like His brethren?
So that He might be a merciful High Priest.

So we have now looked at the words, "...that He might be a merciful High Priest..." Notice second, that He was made like His brethren, that is He came in flesh and blood, that He might be a faithful High Priest.

Jesus Christ became human, not only that He might be merciful, but also that He might be faithful. This faithfulness may be meant two ways; faithful to God and faithful to man. Consider first His faithfulness to man. Look at the weakness of some human High Priests. When you consider Annas and Caiaphas as High Priests in Christ's day, they were neither faithful to God nor to man. If they had been faithful to God, they would have recognized Jesus as the true Messiah. The way they treated Christ was unfaithful in every way.

The very first place Jesus was taken after He was captured in Gethsemene was Annas. Annas had been the High Priest, but now his son-in-law, Caiaphas was the High Priest. What had happened is that Rome ruled Israel and they took over the position of placing the High Priest. If they did not like a certain High Priest, they replaced Him. The secular world was running the spiritual world. And in both Annas and Caiaphas there was no justice. They were unfaithful to their office, both towards God and towards man. They were corrupt.

We wish today for faithful judges, trustworthy judges. But they are more and more difficult to find. When justice takes place everything works better. When those in the courts are unjust, nothing is trustworthy, and nothing wants to work right.

Jesus Christ became human and thereby He knows their every struggle and weakness. He knows what it is like. Out of this He knew what it was like to be in our place and we can know He understands us. He has been where we are.

When someone loses a child and others try to comfort such a parent, it is much more meaningful when one comforts them who has also experienced the same thing. One of the reasons we can come to Christ again and again is because He can be compassionate because he has been where we are. I remember when I tried to quit smoking and sometimes I wondered how I could repent again. I remember how I placed my trust in 1 John 1:9. I trusted that He was faithful and just to forgive us our sins if we confessed them.

Hebrews 10:23 says:

23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Jesus Christ is the believer's faithful High Priest. Earlier we said that a priest stands between God and laypeople. In the NT we have the priesthood of the believer. Jesus Christ as our High Priest stands between God and all Christians. He is the Christian's High Priest. Without

Him between us and God we cannot come to God. We are not acceptable to God other than through His Son Jesus Christ. That is why we pray in Jesus' name. We can only come to Almighty God through Jesus.

Let us go a little further then in verse 17:

17 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,

I have mentioned that Jesus was a prophet, He is presently our High Priest, and when the millennium comes He will be our King. And being our High Priest at present, what does He do? What does His High Priesthood have to do with? Our verse tells us that it has to do with things pertaining to God.

Some years ago, between 1996 and 2006, every Ascension Day I gave a message on the present ministry of the ascended Christ. What is He doing as our High Priest? Here is what we covered:

He baptizes every born again believer into the Universal Church (Acts 2:33). How many people is that every day? Well, it is quite a few. Then, wherever two or three are gathered in His name He is in their midst (Matt. 18:19-20). Whenever a Christian comes to the throne of grace in need of something, He pours out grace for them, that is He takes care of their needs (Heb. 4:15-16). Whenever we come to God in prayer in Jesus name, He gives us access to Him (Eph. 2:18 and others). This goes along with what we had in Hebrews 2:17-18 that He gives

aid to believers. When the devil brings up accusations against any of God's children, He stands up as their lawyer before God (1 Jn. 2:1). Then He intercedes to His Father for believers (Rom. 8:34; Heb. 7:23-25). He sanctifies believers (2:10-13). Then He mediates between Almighty God and the believer (1 Tim. 2:5; Heb. 8:6 and 9:15).

How much do you think He does every day as High Priest? Do you suppose He has any spare time? He became one of us that He might be a merciful and faithful High Priest in things pertaining to God. It is our spiritual welfare that is His great concern. As we have seen earlier, through these believers He will ultimately be able to do what He has desired to do all along, and that is to destroy the devil. On top of that, He will have millions of humans that will glorify God forever and He will have an intimate relationship with them for all eternity.

We come to our verse once more:

17 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.

The ultimate aim given in this verse is that as a merciful and faithful High Priest He might make propitiation for the sins of the people. So someone tell me, what is propitiation? It is to make satisfaction, to appease. Sin arouses the wrath of God. Jesus Christ's shed blood makes peace between the two. God is propitiated. He is satisfied by Christ's death,

burial and resurrection and our sin is covered. We heard in Pastor Daryl's message about this last Sunday.

You will have to forgive me. To show the dilemma that God was in when man sinned I have to use an illustration I have used a number of times before. I use it because I cannot come up with something new to illustrate this. Let us say you and your family have gone to town and when you come back your house has been burned down. Everything is gone. Then you find out the neighbor's boy lit your house. Of course you are upset. That is what happens to God when man sins. It is so bad that God's wrath is aroused.

So let us say the boy comes from a single parent home and there is no way you can hold him accountable. Then a rich uncle finds out about his sister's son and he is wealthy and he says to you, "You draw up the plans for a new house. Figure out everything that was in your house and the cost. Give me the tab and I will rebuild everything new for you exactly as you want it. To tide you over until then I will give you an extra \$75,000.00. I will take care of the boy and he will be working for me. So he asks: "Are you satisfied with that?" And you say, "Yes, very satisfied."

But now let us say you are gone and your family is at home and the house is burned down and your family has been burned as well. Here is the question: What price rich uncle can offer that would satisfy you now? And you say, "There is no price."

That is how sin is to God. Nothing you or anyone else could do in a whole lifetime would ever bring any

satisfaction to God. There is one thing that will satisfy Him and one alone, and that is your death. But if you die, then it will be forever too late for you and He doesn't want the death of the sinner. And now, if God wants to save you, He must find some way to satisfy His wrath while you and I remain alive.

And this was man's situation when he sinned, and then the second Person of the Triune God offered or agreed to die in my place and yours. His death will count as your death. He will take your place and bear your punishment in death. But he will require that you repent, change your ways, and place your faith in Jesus Christ and that will change you from sinner to saint. And that satisfied God. And so He gave His only begotten Son that whosoever believes in Him would not perish but have everlasting life.

If I truly repent and put my trust in Jesus Christ this is what will happen: I will become conformed to the image of God's Son and God will have that which He desired when He created me. But this conforming does not come without much pain. My wife sent me a quote by D. Martyn Lloyd. He said: "If you claim to love Christ and you are living and unholy life you are a bare faced liar." End quote. If you are truly saved, your life of repentance and faith will change you. And so, through Christ taking our place and through His saving us from our sins, God's wrath is satisfied. Our text says Jesus Christ made propitiation for our sins. Sin is the issue.

Easton's Bible Dictionary says it is, and I quote: "That by which God is rendered propitious, i.e., by which it

becomes consistent with his character and government to pardon and bless the sinner." End quote. If God would be satisfied without justice He would no longer be righteous.

He then says, "The propitiation does not procure his love or make him loving; it only renders it consistent for him to exercise his love towards sinners."

In the tabernacle in the OT there was the Ark of the Covenant. Inside the ark were several objects. There was Aaron's rod that budded; some of the manna from the wilderness wanderings; and the two tablets of the 10 commandments. And above it was a covering and above the covering God dwelt. This covering is called the mercy seat in our Bibles. How it got that name I do not know. The Hebrew word is *kapporeth* and means a "covering."

Easton says further, "This Greek word (hilasterion) came to denote not only the mercy-seat or lid of the ark, but also propitiation or reconciliation by blood. On the great Day of Atonement the high priest carried the blood of the sacrifice he offered for all the people within the veil and sprinkled with it the 'mercy-seat,' and so made propitiation. In #1Jo 2:2 4:10 Christ is called the "propitiation for our sins. Here a different Greek word is used (hilasmos). Christ is "the propitiation," because by his becoming our substitute and assuming our obligations he expiated our guilt, covered it, by the vicarious punishment which he endured." End quote.

Listen to 1 John 2. Verse 1 says:

1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

Satan is called the accuser of the brethren. Did you know that when we sin he accuses us before God? We are given a ticket for wrongdoing, so to speak, and it is put on the judges' bench. When our case comes up, Jesus Christ stands up before God as our lawyer. And what defence does He have for us?

1 John 1:9 says if we confess our sins He is faithful and just to forgive us our sins. The devil has accused us. We have confessed and forsaken our sin. And now the Lord Jesus says to God, "Your honor, He has accepted my forgiveness by confessing it and forsaking it." And God says, "Not guilty."

Verse 2:

2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

God is satisfied with His defence of us because Jesus Christ is our satisfaction before God.

Chapter 4 verse 10 says:

10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Go to one more passage. It is Luke 18:13. You know the story how two men went to the temple to pray. One who

trusted in himself that he was righteous said, "Lord, I am so glad I am not like others, they are such sinners. But I am not like that."

The other was a tax collector. He was the kind everybody else avoided whenever possible. And look at his prayer in verse 13:

13 "And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

Now let me read the verse literally. He said, "God, propitiate me, the sinner!" Let me put it like this: "Oh dear God, render me acceptable before God!" And here is the confession, "I am THE sinner!" I recommend we don't have the details of his confession, just the general idea. His desire was to be rendered as acceptable before God and his confession was that he was THE sinner.

We go now to the last verse in Hebrews 2 which says:

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

I have said that Hebrews 1:1-4 is one of the most outstanding descriptions of Jesus Christ in Scripture. But in Hebrews 2:9-18 we have one of the most amazing description of His incarnation and ministry. Let us read that up to our verse beginning at verse 9:

9 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.

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

12 saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."

13 And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."

14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

15 and release those who through fear of death were all their lifetime subject to bondage.

16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

17 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.

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

We are now in verse 18. Let me start with the last part of the verse which says He is able to aid those who are tempted. Let me ask you, have you come to times when someone wants help or advice and you are not able to help in that case? You just don't know what to say? You think of it one way but it is a problem and you think of another and realize that is not good either. And finally you say, "I'm sorry, I just can't help you." Some, who are like I have been have given words of wisdom and the facts were I spoke of that which I did not truly know. I would have been better off saying: "I'm sorry, I just can't help."

And why couldn't I help? I was not able. I didn't have the ability. Our word "able" here is *dunamis*. You remember the story of the little train going up the steep hill and he said, "I think I can, I think I can, I think I can." And then he got over the top and said, "I thought I could, I thought I could" and faster and faster he went. When it comes to helping people with some of their difficulties we simply have to say, "I can't help. I do not have the ability."

We'll pick that up later, but how is it that the Lord is able to help? It is in that He Himself suffered. Let me point out again the words "He Himself." It is not simply in that He suffered. It is that He Himself suffered. Here is the divine Man. Here is God in the flesh and He Himself

suffered. And what caused this suffering in Him? It was in being tempted.

Now the word "tempted" is *piezazo*. This word can be used to speak of testing or of tempting. When something tests us to get us to do wrong, it means to tempt. When it is used as in to try us for a good purpose, it means to test. In the NT is another word that can be used in a good or bad sense. It is the word *to desire*. When we wish for that which is good the word means to desire. When we want something forbidden it is to lust. In English we have two words for that; one is to desire and the other is to lust. But the Greek only has one word. It is the context that determines its intent.

For the word *piezazo*, listen to James 1:13.

13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

God cannot be tempted by evil. But He can be tested. So listen to 1 Corinthians 10:9 which speaks of the OT account when God sent serpents to destroy many. It says:

9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

The Israeli's tested how far they could get away with wrongdoing.

Go to Matthew 4. Here we have what we call the temptation of Christ. Verse 1:

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Satan was seeking to get Christ to do something bad. He tried to bring out the worst in Him. He used the kinds of things on Christ that would work on himself.

Verse 2:

2 And when He had fasted forty days and forty nights, afterward He was hungry.

3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

Here Satan is called the tempter. It is a verbal form of the same word. Satan never tests to reveal the good in someone. He always tempts to bring out the worst.

Verse 4:

4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

5 Then the devil took Him up into the holy city, set Him on the pinnacle of the temple,

6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up,

Lest you dash your foot against a stone.' "

7 Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.' "

The word "to tempt" is the same word with a preposition added to it to strengthen it. Man is not to test to see how much he can get away with.

Now look at our text. Because He went through all this, He is able to help us!

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Jesus Christ was tested in a human body. He went through the testing for us that He might be a merciful and faithful High Priest for us. When we look at what He went through we know that He is meek and lowly and we can cast all our burdens on Him. He suffered because he was tested and was proven to be good. At the beginning of His ministry, when Satan tested Him He had suffered 40 days without food. At the end of His ministry, He was tested in the Garden of Gethsemane. And all the time in between He was tested by the religious leaders of God's people Israel. He came to His own and His own received Him not.

CONCL: So we conclude these two chapters of Hebrews. The writer has sought to correct their view of angels, and that they will not be the ones to bring in the long-promised kingdom. Jesus Christ will do that. In 1:1-4 we have what I have called a majestic sentence. Then throughout the rest of the chapter He

shows the superiority of Jesus Christ to angels using numerous OT passages to prove that.

I have mentioned how this book is structured. The whole book is an exhortation. Chapter 13 verse 22 says:

*22 And I appeal to you, brethren, bear with the word of **exhortation**, for I have written to you in few words.*

In exhorting the people, the writer always first does some careful teaching, and then he draws an exhortation out of that. We had our first teaching in chapter one and our first exhortation in chapter 2:1-4. It says this:

1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

These Hebrew believers were falling into an error and it had to do with the doctrine of angels and it was negating the doctrine of Jesus Christ. And now he exhorts them to give more earnest heed to the things they had heard. You see, it was not the things which were written, for at that time they did not have the NT as we have. But they had eye witnesses from whom they had heard the Gospel of Jesus Christ.

And if they would not heed this writer's exhortation to give heed to the things they had heard, they could be sure that if they neglected this salvation they, like those of the OT would receive a just reward. They could not get away with that.

In 2:2-4 we have the consequences of failing to heed this warning. In 2:5 we have the reason for this warning given negatively and it is this: God has not put the world to come in

subjection to angels. Do not fall for that error! In 2:6-18, we have the positive reasons.

So we have had the first great teaching with its very serious warning.