

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	παρарυῶμεν .
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. “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.
2. 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.

3. 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]
pōs	hēmeis	ekpheucometha	tēlikautēs	amelēsantes	sōtērias	hētis	archēn	labousa
3 πώς	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]
laleisthai	dia	tou	Kyriou	hypo	tōn	akousantōn	eis	hēmas	ebebaiōthē
λαλεῖσθαι	διὰ	τοῦ	Κυρίου	, ὑπὸ	τῶν	ἀκουσάντων	, εἰς	ἡμᾶς	ἐβεβαιώθη ,
declared	by	the	Lord	by	those	having heard	to	us	it was confirmed
V-PNM/P	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	σημεῖοις	τε	καὶ	τέρασιν	, 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]
dynamēs	kai	Pneumatōs	Hagiou	merismois	kata	tēn	autou	thelēs
δυνάμεις	, 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