

PAY ATTENTION! | VV 1-2

- The danger: slip away
 - This word, *pararheo*, is literally “near floating” or “to come among the drift.” It is built on *rheo*, “to drift.” In English, rheology is a branch of physics which studies the flow of liquids. Both this word and *prosecho* (**give earnest heed**) are, in their non-figurative uses, nautical terms. A sailor would have heard, “set your sail toward what we have heard so that we do not get off-course.”
- The duty: **give heed!**
 - Verse 1: Because Jesus is greater than the messengers, we (the Hebrews) must pay attention to what He has said.
 - Pay attention: Literally this word *prosecho* is “toward having,” but it is only used figuratively in the NT of “giving mental thought.” In a literal sense, the text says “give much more toward having what we have heard.”
 - To what were the readers to “**give earnest heed**?” In context of chapter 1, this would be God's word through the prophets given in various parts, culminating in the message in His Son.
- The documentation: the unalterable word and inevitable justice.
 - Because there is very little “**word spoken by angels**,” I contend that this section on “Angels” should be “messengers,” and is more reference to Prophets than spirit beings. The same would be true in Acts 7:53
 - The message **was steadfast**. Literally, “came into being” unalterable. A study of the 8 occurrences of *bebaios* is encouraging and reminds us of the sure / firm / valid nature of the Prophets (and all God's Word).
 - The word *bebaios* (unalterable, v. 2) is from the root *basis* (a footing, base). The English word *transgression* is the word *parabasis*, which is “along-side a footing,” thus “out of step.”
 - Disobedience is from *parakouo*. We get “acoustics” from *akouo*, “to hear.” *parakouo* is “along-side hearing,” thus “failing to hear” or “hearing incorrectly.” By extension, this is disobedience. It is interesting that the responsibility to hear is on the listener, and to fail to hear results in disobedience, thus we should “**give earnest heed**” as in v. 1.
 - Those who fail to pay attention, thus drift and transgress, will receive a **just recompense of reward**. NASB uses the word “penalty,” which is the interpretation, but the actual word has no inherent negative or positive connotation except in context.

THE GREAT SALVATION | VV. 3-5

- If those who ignored the prophets did not escape, how shall those who ignore the One who is greater than the prophets escape?
 - One who escapes from punishment is a fugitive. This word is *ekpheugo*, and fugitive is born from the Greek *pheugo*, which is to flee.

- What is, “so great a salvation?”
 - What salvation is in mind here? The Apostle Paul would insist that the Salvation we now have "by grace through faith" and "outside the covenants of Israel" was "hidden in God" until it was revealed unto him. Since the salvation in this verse was "spoken through the Lord," it cannot therefore be the salvation of the age of grace. Rather, it is the salvation of the Kingdom, which was often spoken of by the Lord and confirmed by the Apostles.
 - “**Confirmed**” (v. 3) comes from the same Greek root as "**steadfast**" in v. 2. Literally, "to put something beyond doubt" (BDAG).
 - It is confirmed “**unto us by them that heard.**” This wording gives a hint of authorship: the author was not one who heard (not an Apostle), but was in contact with the Apostles. This is close to the words that Luke uses in Luke 1:1-4.
 - Further evidence that the "salvation" is the establishment of the Kingdom is that such salvation was testified with signs and wonders and gifts of the Spirit. These have all ceased with the withdrawal of the Kingdom offer from Israel and Israel's subsequent destruction, warned of in v. 3.
 - The gifts of the Spirit are literally, "distributions of the Holy Spirit." The word *merismos* from *meros* from which we get the English merit.
 - “**The World to come...**” This phrase completely corroborates the position the salvation of v. 3 is the Kingdom salvation. If that "**whereof we speak**" is "**the world to come,**" and such world is not the eternal age, but the age in which the Son puts all things in subjection, then it must be the coming Messianic Age, or the Kingdom of God.

THE SON WE SEE | VV 6-9

- The Hebrew Testimony of the coming reign of Jesus: Psalm 8:4-6
 - None of the "messengers" are given authority over all things in the age to come, only Christ Jesus Himself.
- The current vision of the Son is not the final reality of the Son’s reign. The words of v. 8 describe the reality that will be, even though we do not see that reality today.
 - What we do see today is Jesus, having suffered death, given the glory and honor of the “name that is above all names,” and thus providing the possibility of salvation for everyone.