

“The Great Escape”  
**Hebrews 2:1-4**

**I. We have been given a great warning (v. 1).**

- A. Because of our sin nature, we are prone to fall away.
- B. Because of our tendency to fall away, we must be diligent to pay attention.

(Psalm 95:10; Matthew 7:24, 26; 13:3-4, 19; Acts 26:28; 28:23-27; Romans 3:11; Ephesians 5:17; Hebrews 3:10; 5:11-12; James 1:22-25)

**II. We live under a great law (vs. 2-3a).**

- A. The Law could not be changed.
- B. The Law demands justice.
- C. As great as the penalty for breaking the Law may be, the penalty for rejecting salvation is even worse.

(Hebrews 10:26-31; 12:18-21)

**III. We have been provided a great confirmation (vs. 3b-4).**

- A. The message was proclaimed by God the Son (Jesus Christ).
- B. The message was confirmed to be true by God the Father.
- C. The message was confirmed and is still visibly confirmed by the work of the Holy Spirit.

(Mark 1:14-15; 32-34, 45; John 5:36-38; 10:25; 1 Corinthians 12:4-7; Ephesians 1:13-14)

**Scripture References and Notes**

“THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’ ...

Psalm 95:10

“For forty years I loathed *that* generation, And said they are a people who err in their heart, And they do not know My ways.

(The Lexham English Septuagint)

For forty years I was irritated with that generation, and I said, “They are always led astray in their heart, and they did not understand my ways.”

παραρρέω (pararreó)

- to flow by, slip away
- (lit: I flow past, glide past, hence) I am lost, perish, or merely: I drift away (fall away) from duty.
- (from *pará*, "from close-beside" and *rhéō*, "to flow, drift") – properly, to float (flow) alongside, *drifting past* a destination because pushed along by current.
- <https://biblehub.com/interlinear/hebrews/2-1.htm>

Acts 26:28

Agrippa *replied* to Paul, “In a short time you will persuade me to become a Christian.”

συνίημι (suniémi)

- to set together, to understand
- I consider, understand, perceive.
- (from *sýn*, "together *with*" and *hiēmi*, "put, send") – properly, *put together*, i.e. join facts (ideas) into a *comprehensive* (inter-locking) whole; *synthesize*.
- *syniēmi* ("put facts together") means to arrive at a *summary* or final understanding (complete with *life-applications*). Accordingly, (*syniēmi*) is closely connected with discerning and doing "*the preferred-will of God*" (*thélēma*).
- <https://biblehub.com/greek/4920.htm>

Acts 28:23-27

<sup>23</sup> When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. <sup>24</sup> Some were being persuaded by the things spoken, but others would not believe. <sup>25</sup> And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, <sup>26</sup> saying, ‘GO TO THIS PEOPLE AND SAY, “YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; <sup>27</sup> FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.’”

Hebrews 5:11-12

<sup>11</sup> Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. <sup>12</sup> For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

Romans 3:11

THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

Ephesians 5:17

So then do not be foolish, but **understand** what the will of the Lord is.

James 1:22-25

<sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; <sup>24</sup> for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was. <sup>25</sup> But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

Matthew 7:24, 26

<sup>24</sup> “Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

<sup>26</sup> Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

Matthew 13:3-4, 19

<sup>3</sup> And He spoke many things to them in parables, saying, “Behold, the sower went out to sow; <sup>4</sup> and as he sowed, some *seeds* fell beside the road, and the birds came and ate them up.

<sup>19</sup> When anyone hears the word of the kingdom and does not understand it, the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.

βέβαιος (bebaios)

- firm, secure
- firm, steadfast, enduring, sure, certain.
- (an adjective, derived from *bainō*, "to walk where it is solid") – properly, solid (sure) enough to walk on; hence, *firm, unshakable*; (figuratively) *absolutely dependable*, giving *guaranteed support* (security, surety).
- *bébaios* (literally, "what can be tread upon") then refers to what is fully dependable, i.e. worthy of confidence because on "*solid footing*." This describes what is fully *secure* (stable), and therefore can be trusted to give *full support*.

Hebrews 12:18-21

<sup>18</sup> For you have not come to *a mountain* that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, <sup>19</sup> and to the blast of a trumpet and the sound of words which *sound was such that* those who heard begged that no further word be spoken to them. <sup>20</sup> For they could not bear the command, “IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” <sup>21</sup> And so terrible was the sight, *that* Moses said, “I AM FULL OF FEAR and trembling.”

Hebrews 10:26-31

<sup>26</sup> For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. <sup>28</sup> Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses. <sup>29</sup> How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? <sup>30</sup> For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” <sup>31</sup> It is a terrifying thing to fall into the hands of the living God.

Mark 1:14-15

<sup>14</sup> Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

Ephesians 1:13-14

<sup>13</sup>In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, <sup>14</sup>who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.

1 Corinthians 12:4-7

<sup>4</sup>Now there are varieties of gifts, but the same Spirit. <sup>5</sup>And there are varieties of ministries, and the same Lord. <sup>6</sup>There are varieties of effects, but the same God who works all things in all *persons*. <sup>7</sup>But to each one is given the manifestation of the Spirit for the common good.