

15. Now notice the words in verse 3. In other words - “How shall we on our part escape on having neglected so great salvation?”
16. Note the mastery of the question and also the doubling of the question. The law demanded obedience. “Salvation” is an unspeakable gift of grace.
17. The expression is not: “rejecting so great salvation” it is: “neglecting so great salvation.” In other words - just letting it lie, remaining indifferent to salvation.
18. In the immediate context of Hebrews 2:1–4 and the context of Hebrews as a whole, the writer applied the word to believers so that the thought is not that the readers might fail to listen to the message when first given, but rather to cherish and heed it after having first known it.
19. Two characteristics of this “great salvation” are seen in the last part of v. 3. First, it was first announced by the Lord and it was confirmed “to us” by those who heard him.
20. What makes the neglect of this salvation such an awful act is that its greatness is measured by who first gave it—none other than the Son, the Lord Jesus Christ.
21. Second, this salvation was “confirmed to us by those who heard him.” By speaking of “hearers,” the focus is on the message, not an office or position.
22. The concern in Hebrews 2:3–4 is to connect the message the listeners had received with Jesus himself. Though others brought the message of salvation, the true mediator of the message is the Son himself, which is the whole point of 1:1-2 and this paragraph.
23. The next time you sing “Come, Thou Fount of Every Blessing,” recall that the composer, Robert Robinson, was converted under the powerful preaching of George Whitefield.

Later he drifted away from the Lord. He had been greatly used as a pastor, but neglect of spiritual things led him astray. In an attempt to find peace, he began to travel. During one of his journeys, he met a young woman who was evidently very spiritually minded.

“What do you think of this hymn I have been reading?” she asked Robert Robinson, handing him the book. It was the hymn he had written! He tried to avoid her question but it was hopeless, the Lord was speaking to him. Finally, he broke down and confessed who he was and how he had been living away from the Lord.

“But these ‘streams of mercy’ are still flowing,” the woman assured him; and through her encouragement, Robinson was restored to fellowship with the Lord.
24. It is easy to drift with the current, but it is difficult to return against the stream. Our salvation is a “great salvation,” purchased at a great price. It brings with it great promises and blessings, and it leads to a great inheritance in glory. How can we neglect it?

1. Throughout this letter the teaching about God and Christ alternates with warnings to the readers for action.
2. Chapter 2 verse 1 gives us the first warning calling for action. It is closely linked with the teaching of chapter 1 - both by its opening "*Therefore we ought*" and by the contrast in verses 2–3 between angels and the Lord.
3. These words connect verses 1–4 with the whole comparison of chapter 1. "*We*" includes both the writer and his readers.
4. Notice the exhortation in verse 1 calling for the believers to pay close attention "to the things which we have heard." The phrase "to the things which we have heard" implies submissive acceptance of what is heard.
5. The writer makes central throughout the letter the theme of salvation - spoken by God - and the opening of the letter states that God "has spoken" in His Son, Jesus.
6. So the phrase, "to the things which we have heard" refers to the message received from both Jesus and the early Christian witnesses. The consequence of failing to pay attention to the word is that the readers will "slip away."
7. "*The word spoken by angels or the message declared by angels*" reminds us of what Paul says about the law in his letter to the Galatians. In both cases the agency of angels is intended to show that God's message is too important to be ignored—it does not come from men.
8. "*The logos spoken by means of angels,*" is the law that was given by God on Sinai. It was first spoken by God and was then given to Moses on tablets of stone.
9. The angels did not speak the law. Just what their function was in this connection beyond causing the thunder, the lightning, the terrible trumpeting, we do not know.
10. Galatians 3:19 speaks of their participation in showing that the law was inferior to the gospel; while Acts 7:35, 53 speak of their participation as making God's law more glorious than any other law.
11. The angels are mentioned here because of 1:4–14. They are only what 1:7, 14 state them to be. Angels participated in the giving of the law and the announcement of the birth of Jesus Christ.
12. God was, indeed, back of both; but the employment of angels indicates that the law was far inferior to the New Testament gospel of salvation.
13. As a result every transgression (stepping aside from the law) and refusal to hear (turning the hearing aside from it and listening to something else) received just payment in full.
14. In Acts 7 Stephen reviews it. The last phrase of verse 2 refers to the gift of pay or wages, in full, all that was coming to the transgressors.