

Hebrews 2:1-4

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[0 : 00] Please join me in what I hope is your well-read and treasured copy of God's Word to Hebrews chapter 2. Therefore, we must pay much closer attention to what we have heard, lest we drift away from it.

For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, 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, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit, distributed according to His will.

There is one exhortation. I almost coughed into my mic. Here we go. There is one exhortation or encouragement in today's text, and it is the ruling or the overarching exhortation of the entire letter to this Hebrew church.

Now, as we said a number of weeks ago, we're not very clear on much of the detail of either the author of this book or the audience, but we do know with fair certainty a few things.

[1 : 53] This is a group of Hellenistic Jewish Christians. We're fairly confident about that. These Greek-speaking Christians because the author uses the Septuagint, which is cited heavily in this book, and that's the Greek version of the Old Testament.

It wouldn't have made much sense to do otherwise. He himself, likely being a Hellenistic Jew, writing to Hellenistic Jews. These Christians had not seen Jesus, but had heard the gospel and believed.

They're likely living on the outskirts of Rome. They're kind of in the suburbs of Rome, having been pressed out of Rome not too many years prior by a persecution of just Jewish people having to be pushed out of Rome.

It's not likely that this is a large fellowship of Christians, but probably a small group, tired, beat down. They had suffered.

We get a lot of evidence of that in the book of Hebrews. They had suffered quite a bit for their faith. And so you want to picture this as a group meeting in a home, likely, right?

[3 : 03] They are beleaguered. They are tired. And they receive this letter from this pastor friend of theirs. This encouragement to them to not give up on the faith.

To not forsake faith in Jesus Christ. Because this would have been the easy route. This was the temptation that existed amongst them.

Because it was hard to follow Jesus they were finding. And it would have been much more comfortable to not follow him in this hard time. So they would have had within them this inclination towards going back to Judaism.

Going back to worshiping God in a different way that wouldn't have been quite so hard. And it's into that setting that the writer of Hebrews writes.

Knowing that they've suffered. And knowing that they will most likely suffer more. And he gives to them here at the beginning of chapter 2 this exhortation.

[4 : 07] So simply this morning our outline is two points. Number one, the exhortation accompanied by a warning. Found in verse 1. And secondly, the argumentation to keep the exhortation.

It's the exhortation and the argumentation. Which is found in verses 2 and 4. So we have here this exhortation accompanied by a warning.

And the exhortation is this. We must pay much closer attention to what we have heard. We must pay much closer attention to what we have heard.

Pay attention. Pay closer attention to what you have heard is the exhortation. But he begins verse 1. Therefore.

Therefore. And this therefore refers back to all that the author has said of Jesus Christ in chapter 1. He leads off strong speaking of the supremacy and the finality of Jesus before he ever exhorts them to anything.

[5 : 14] He speaks in chapter 1 of Jesus' prophetic supremacy as the final word of God. You see this in verses 1 and 2. He speaks of Jesus' cosmic supremacy as the creator and sustainer of all things.

You see this in verses 2 and 3. He speaks of Jesus' Levitical supremacy as the final priest seated at the right hand of the Father in heaven in verse 3.

And he speaks of his angelic supremacy in that he is superior to angels in name, honor, vocation, existence, and in his reign.

And we saw that last week in verses 4 through 14. I thought Clay did a great job showing that to us from the text. So all of this, this person and work of Jesus Christ is what the author of Hebrews is referring back to.

The therefore. Because of who Jesus is and because of what he has done on our behalf. This is what we have heard that he is talking about. And we must pay much closer attention to it.

[6 : 30] Because of his supremacy. And because of his finality. We must pay much closer attention. This thing that they had heard, I believe, is referring to all that Jesus is.

And all that Jesus has done. And in verse 3, the author calls this such a great salvation. Such a great salvation.

Depart from Christ, we are not and cannot be saved. So we're to pay much closer attention to this great salvation.

And the Greek phrase, pay attention, interestingly, it's split up in our English text. But that's a single Greek phrase. It's a present, has a present verb tense.

Which means that the author does not have in mind the completion of the task in any given amount of time. It means that this is an activity that should be happening and should continue to happen.

[7 : 36] This suggests that one can pay attention. But that we must all continue in paying closer attention. We ought to be constantly and continually growing in this aspect of paying attention to the person and work of Jesus Christ.

The work of paying much closer attention is not a work that will be completed on this side of glory. And this is the exhortation to us.

Pay much closer attention to what you have heard. To the personal work of Christ. To this great salvation, he calls it in verse 3. And it is accompanied by a warning.

Pay much closer attention to what you have heard. Lest we drift away from it. Lest we drift away from it.

The picture the author is painting here is of a ship safe at harbor. Out of the tumultuous nature of the sea.

[8 : 44] Pulling into the calm of harbor. But this ship that drifts does not have its anchor properly set. That anchor is not founded firmly in the ground.

And therefore, it slowly moves out towards the danger of sea. This idea of drifting is not a quick moving. It's a slow, almost imperceptible motion.

The picture he's painting here is of a ship that suddenly finds itself out at sea. And as it has been drifting all along. Many of us probably have a friend or a family member.

A previous church member. That have experienced a person who professed faith in Christ. That in any way showed themselves to be a Christian. And then suddenly, one day, renounced the faith.

This leaves us very confused. How can someone go from being a Christ follower to not being a Christ follower in an instant? Beloved, it doesn't happen in an instant.

[9 : 54] All along the way, they were drifting. There's a slowly moving away from the gospel of Jesus Christ if we don't pay much closer attention to it.

We must be so careful about this. This letter is addressed to a church that was experiencing a particular temptation. And I think it's a temptation that we experience as well.

I think we have to choose each and every day our faithfulness to Christ or the comfort and temporary pleasure of the world. How often do we forget about this great salvation?

We cease paying attention to it and we begin to drift. The warning here is that we be careful lest we drift away from it.

That we find ourselves outside the harbor of safety and back again in the danger of the sea. Now, the ship was a common early symbol of the church.

[11 : 04] So he's not pulling this randomly as a metaphor for them to try to wrap their minds around. It would have been very comfortable as an idea for them. Maybe a little more challenging for us.

I don't know how many of us are seafaring in our day. But a very common early symbol of the church. And it comes from places like 1 Peter 3. Where Peter makes a connection between Noah and his family being carried safely through the flood in the ark.

And the church being in Jesus Christ being carried safely through the judgment of God. The final judgment of God. Other places like Mark chapter 4.

We see the apostles huddled in a ship on the Sea of Galilee. And Jesus calms that storm. Often in the early church, the symbol of the cross had to be hidden.

It wasn't something that they could boldly place out in the open. And so it was often hidden in an image of a ship in the mast. In the cross beam, I'll call it.

[12 : 11] I'm not a seafarer either. But that symbol was hidden within the symbol of the ship. So brothers and sisters, this picture of drifting is meant to elicit imagery of this kind of subtle movement away from.

A movement away from the safety of Christ and toward danger of the world that's made by degrees and increments at a time.

So therefore, we must pay much closer attention. To what we have heard. Lest we drift away from it. Now the author of Hebrews is concerned that people in this Hebrew church who have professed faith in Jesus Christ may not find themselves in Christ.

Because hear me clearly, those who are in Christ remain in Christ. We are made from old creations to new creations by the sovereign work of God in our lives.

God's saving power is also God's keeping power. So we are not talking about here unsaving ourselves. But the danger of deluding ourselves to think that we're saved and to find that we're not.

[13 : 35] Now he has this in his mind because he says later in the book of Hebrews chapter 6 verse 19 and then a bit into verse 20.

We have this as a sure and steadfast. I just totally screwed up where I am in my notes. Don't worry about it. Ignore me. Hebrews chapter 6 verse 7 through 12.

Having just spoken of the apostate. He's just talked about those who claim to be in the faith and then turn their backs on following Jesus Christ.

The author of Hebrews uses a different metaphor and he says, For land that has drunk the rain that often falls on it and produces a crop useful to those for whose sake it is cultivated receives a blessing from God.

But if it bears thorns and thistles, it is worthless and near to being cursed and its end is to be burned.

[14 : 37] Now after that, he speaks of Christ. Goes back to the metaphor of the ship. And here we are. Chapter 6 verse 19 and 20a.

We have this as a sure and steadfast anchor of the soul. A hope that enters into the inner place behind the curtain where Jesus has gone as a forerunner on our behalf.

So, be warned that you're not apostate. That you don't drift away from the faith in a way that's not salvific.

That it shows that you're not in fact in Christ. Christ is the anchor of our soul. He keeps us in the safety of the harbor and out of the danger of the world.

Paul speaks of the same concern in his first letter to Timothy. In Timothy chapter 1 verse 19 and 20. Paul makes mention of Hymenaeus and Alexander who made shipwreck of their faith by rejecting faith and a good conscience.

[15 : 48] And then later in 1 Timothy chapter 6 verse 20 and 21. Paul writes, Oh Timothy, guard the deposit entrusted to you.

Avoid the irreverent babble and contradictions of what is falsely called, quote unquote, knowledge. For by professing it, some have swerved from the faith.

Grace be with you. Guard the deposit entrusted to you. Pay much closer attention to what you have heard.

He's communicating the same thing that the author of Hebrews is here communicating. Avoid being drawn away. Drifting away from by irreverent babble and contradictions.

What is falsely called knowledge. Because by it, some have swerved from the faith. They have made shipwreck like Hymenaeus and Alexander.

[16:46] They have drifted away. The writer of Hebrews goes on in Hebrews chapter 6. Verse 9 to say this.

Though we speak in this way. Speaking back to those who are worthless and near to being cursed. Those apostate he refers to. He says, Yet in your case, beloved, we feel sure of better things.

Things that belong to salvation. For God is not unjust so as to overlook your work and the love that you have shown for his name and serving the saints as you still do.

And we desire each one of you to show the same earnestness. To have the full assurance of hope until the end. So that you may not be sluggish but imitators of those who through faith and patience inherit the promises.

So he's speaking to a people that he has the kind of confidence he can have are in the faith. And he's saying show this to be true to the end.

[17:55] By what? By continuing. To be careful. To pay attention. To the things that we have heard.

And the author of Hebrews here is warning. Something similar to a warning given by Jesus in Matthew chapter 13. I'd ask you to join me there. Matthew chapter 13.

This is the parable of the sower. What we're meant to learn in Matthew chapter 13.

And here in Hebrews chapter 2. Is that there will be people who profess faith in Jesus Christ. Who say yeah I believe in Jesus. Yeah I follow Jesus.

And are not in fact in the faith. The scripture speaks much to this. It doesn't tell us to make a decision. And have confidence in the decision made.

[19:07] It tells us to repent and believe. It tells us to turn from our sin. And turn to Christ. And there is certainly a regenerative work. That is done by the Holy Spirit in our lives.

And then it's evidence. It shows out of us. By the way that we live. Right. We are saved. So we work. Not we work so that we're saved. Right. But if we are in Christ.

We will evidence that salvation. The scripture is full of warnings. Concerning this. Beginning of 2nd Peter. 2nd Peter chapter 1. John. The whole book of 1st John.

Is about this. Making sure. That you're in. The faith. Jesus says it here. Matthew chapter 13. Beginning in verse 1.

That same day. Jesus went out of the house. And sat beside the sea. And great crowds gathered around him. So that he got into a boat. And sat down. And I just like that he's in a boat.

[20:03] I think that's great. And fitting. And the whole crowd stood on the beach. And he told them many things in parables. Saying. A sower went out to sow.

And as he sowed. Some seeds fell along the path. And the birds came. And devoured them. Other seeds fell on rocky ground. When they did not have much soil. And immediately they sprang up. Since they had no depth of soil. But when the sun rose. They were scorched. And since they had no root. They withered away. Other seeds fell among thorns.

And the thorns grew up. And choked them. Other seeds fell on good soil. And produced grain. Some a hundredfold. Some sixty. Some thirty. He who has ears.

Let him hear. Jesus goes on to speak with the apostles. They say. Why do you speak in parables all the time? And he explains to them. The why of that. And then. In great kindness.

[20:56] To them and to us. He goes on to actually explain. The parable of the sower. This is pretty unique in this case. That he tells us exactly what he means. By the parable.

So then in verse 18. And following. Jesus says. Hear then the parable of the sower. When anyone hears the word of the kingdom.

The gospel. And does not understand it. The evil one comes and snatches away. What has been sown. In his heart. This is what was sown. Along the path.

So verse 18 and 19. Right. That seed that's sown along the path. Are those who hear the gospel. And do not believe. Simply put. They never profess faith. In Christ. Now.

As for what was sown on rocky ground. This is the one who hears the word. And immediately receives it. With joy. Yet he has no root in himself.

[21 : 52] But endures for a while. And when tribulation. Or persecution. Arises on account of the word. Immediately. He falls away. I think we experience this.

Probably. More than others. In our day. See a lot of those. Who think that Jesus. Is going to be the easier way. And when they realize.

That Jesus is the harder way. They want nothing to do with him. Any longer. They see. Christianity. As the new cool thing to do. New group of friends.

I get emotional. When I sing a song. Right. They get wrapped up. In. The. Consumption of it. But when things get hard. It becomes distasteful.

To them. I think this is the. The Hebrew believers. This was the temptation. Right. And. And those who are. The writer of Hebrews is saying to us. Those who are in fact.

[22 : 49] In Christ are going to persevere. To the end. They're not going to show themselves. To be rocky soil. Although there were some. That were. We saw. In Hebrews chapter 6. Right. Some went out from them.

Because they were not. Of. Them. Verse 22. As for what was sown among thorns. This is the one who hears the word.

But the cares of the world. And the deceitfulness of riches. Choke the word. And it proves.

Unfruitful. As for what was sown. On good soil. This is the one who hears the word.

And understands it. He indeed. Bears fruit. And yields. In one case. A hundredfold. In another sixty. And in another. Thirty. Right. The person who is saved.

The person who is in Christ. Bears. Fruit. The fruit of what? The fruit of righteousness. Holiness. Begins to be produced. Good. Fruit. Not. Bad.

[23 : 46] Fruit. Anymore. They're changed. They're changed in. Kind. Right. Not in degree. They're changed in. Kind. And holiness begins to be produced. By the one who is in Christ.

Not perfect holiness. But progressively moving holiness. Right. Ever Christward. Ever. Heavenward. So.

Take care. Take closer attention. To what you have heard. Lest you drift. Away from it. How do we. How do we ensure. That we are not. Drifters. How do we ensure that. The writer of Hebrews says. Pay much closer attention.

Pay much. Closer. Attention. Love. The person. And work. Of Jesus Christ. And in order to love.

[24 : 47] The person. And work. Of Jesus Christ. You have to continually. Feed yourself. On the goodness of God. To us. In the person. And work. Of Jesus Christ. We are slow learners.

And we are quick. To forget. The most intelligent. Among us. We are slow learners. And quick. To forget. We have such. Fickle hearts. We are so.

Apt. To drift. So how do we. Do this? We come. Back. To the text. We feast.

On the word. Of God. That tells us about. The word. Of God. The God. Man. Jesus. Incarnate. God. God. This supreme.

And final word. Of God. To us. That we would love him. As we should. The only reason. The sin. Has any.

[25 : 42] Power. In your life. At all. Is because. You. Love it. You. Will worship. You. Will serve. The things. That you. Love.

So in order for us. To have a confidence. That we're not a drifter. We must constantly. Feed ourselves. On the goodness. Of Christ. That we would love him.

As we should. And therefore. Serve him. Worship him. As we. Should. We would pursue him. With all. That we are. Because we are. Full.

Of him. This is a. Mindful. Activity. This isn't a thing. You walk around. And feel. We are happy. For emotions. When. Emotion. Is combined.

With truth. We're not stoics. Around here. I want you to feel. Rapturous. When you leave. Our meetings. When we sing songs. I want your heart.

[26 : 38] To be lifted. But in the. Truth. Mindful. Joy. Right. Not. Because the crescendo. Hits. Just right.

Not. Because somebody. Woos you. Into a trance. That lasts. Momentarily. Momentarily. You ever been to a fantastic rock show.

I've been to some good rock shows in my day. And then you want to. Feel the same way you felt. The rock show. With. The CD. And aging myself here. Right.

It just doesn't work. It's not the same. You can't have the same emotion you had. Seeing the performance done. Live. It's not the same. And we're always doing that. We're chasing. The next. Trance. The next. Emotional. Movement. Christian living. Christian living is mindful living. If you're going to love the person and work of Jesus Christ.

[27 : 34] The way you ought to love the person and work of Jesus Christ. As his follower. You must. Pay. Much. Closer. Attention. To what you have heard. You must come back to it.

Again. And again. I love. This. Phrasing. He doesn't just say. Pay attention to it. You can be paying attention to it. But you need to be paying. Much. Closer.

Attention. To it. You need to be growing in your attention. That you're paying to. What you have heard. This great salvation. This. Christ.

There's a. First half of a quotation. I'm going to read to you. On your bulletin this morning. By John Calvin. If I say the name John Calvin. And you shudder a little bit. You need to get to know. John Calvin.

Gosh. Just a wellspring of. Joy. Calvin is. He wrote. It is not only. The rejecting of the gospel. But even the neglecting of it.

[28 : 32] That deserves. The severest penalty. In view. Of the greatness. Of the grace. Which is offered in it. God wishes his gifts. To be valued by us. At their proper.

Worth. He goes on to write. The more precious they are. The basic. The baser. Our ingratitude. If they do not have. Their proper value. For us.

In accordance. With the greatness. Of Christ. So will be the severity. Of God's vengeance. On all. Despisers. Of the gospel. We don't want.

To find ourselves. As despisers. Of the gospel. At the end. Of all things. We want to find ourselves. As lovers. Of the gospel. Of Jesus Christ.

Right. Not those. Adrift. At sea. Those. Who are safe. In the harbor. Right. Anchored. Right. In Christ. So this is the exhortation.

[29 : 28] And he's going to make this case. To them. At length. Extensively. Throughout the letter. To the Hebrews. But he does so in brief. He presses a point.

In brief. Here in verses 2. Through 4. So that's the exhortation. With a warning. Secondly. We have the argumentation. To keep. The exhortation.

Verses 2. Through 4. The argumentation. To keep. The exhortation. The author of Hebrews. Uses. A common. Hebrew.

Argument. Style. A very typical way. Of making. A case. Which is called. And you don't. Have to remember this. Call.

Va. Omer. Call. Va. Omer. It means literally. Light. And heavy. It's an argumentation. From lesser. To greater. It's an argumentation.

[30 : 22] That says. If the lesser. Thing is true. Then the greater. Thing. Must also. Be. True. And that's what he's doing here. He's employing this. For his. Hebrew listeners.

Right. They would have. It would have leapt off the page. At them. Oh we see exactly. What he's doing. He's arguing. From the. Lighter. To the heavier. From the. Lesser. To. The. Greater. From the. Call.

To the. Omer. So the call. The. The lighter. The lesser. He says. Verse 2. And part of 3.

For since the message declared by angels. Proved to be reliable. And every. Transgression. Or disobedience. Received a just. Retribution. How shall we escape.

If we neglect. Such a great. Salvation. There's this. Argument. He's making. Right. The author uses. A common. Understanding.

[31 : 18] Amongst. Jewish. Adherence. And. New Testament. Teaching. That the old. Testament. Was mediated. By angels.

Those who. Inspired. To write. The old. Testament. That this was. Given to them. By angels. It was a common. Understanding. In the day. This is why.

He's made such an extensive. Case. In chapter 1. That Jesus is greater. He's the final word. Right. Over and above. The messengers of God. He's the final. And the greatest.

Messenger. Of God. And. This was understood. In their day. And. It's taught. In. The new. Testament. In Acts chapter 7. Verse 38.

Stephen. In his. Sermon. Before the Sanhedrin. Before he's. Becomes the first Christian. Martyr. He declares of Moses. This is the one. Moses.

[32 : 12] Who was in the congregation. In the wilderness. With the angel. Who spoke to him. At Mount Sinai. And with our fathers. He received. Living. Oracles. To give.

To us. So they believed. And rightly so. That there was a mediation. Of. The Old Testament. The law. Given. To God's people. Through.

Angels. This is the message. Declared by. Angels. That the writer of Hebrews. Is referring to. And he says. That it proved. To be a reliable.

And that every. Transgression. Or disobedience. Received. A just. Retribution. The Old Testament. Is absolutely. Full. Of command. Breaking.

Of command. And punishment. For the breaking. Of that command. It's. Riddled. With it. By example. In my notes. It's from. Numbers. Chapter. 21. Which TJ shared.

[33 : 08] During our Lord's. Supper gathering. About the grumbling. Of the people. And so. Fiery serpents. Came in. Amongst the people. And anybody they bit. Got really. Really sick. And died. But there was a raising. Of a bronze serpent.

Anybody who looked. On the bronze serpent. Would. Live. Right. This is an example. Of. Just. Retribution. Right. They were not faithful. They were not obedient. To God. So what did God do? He punished them. For this. So the writer of Hebrews. Is saying. To this. Jewish audience. You know this. You know the text. You know how God.

Gave commands. The commands were broken. And then they were punished. It proved itself. True. We're very aware. Of. This. The argument is this.

If they did not escape. Retribution. For neglecting a lesser thing. The law. How will we escape retribution. For neglecting a greater thing.

[34 : 06] Namely. Beginning of verse 3. Such a great salvation. A greater thing. Such a great salvation. Salvation. Retribution. It should be.

Absolutely. Frightful. For you to consider. The just. Retribution. Of God. I think. Often. Those of us in Christ. Are really comfortable.

With the fact. That we're in Christ. And. I want us to feel secure. I want us to feel safe. In the harbor. But sometimes. We need to cast our eye. Out to the danger.

Of the sea. We need to remember. Just how safe we are. By considering. The just retribution. Of God. What are we saved. From. One simple example.

In Matthew chapter 3. Verse 12. John. The baptizer. Says of Jesus. His winnowing fork. Is in his hand. And he will clear. His threshing floor.

[35 : 04] And gather his wheat. Into the barn. Those of us. Safe in the harbor. Safe in the boat. Garn. But the shaft. We burn. With an unquenchable. Fire.

Burning. Forever. And ever. And ever. And this is a. Just. Retribution. How will we escape that. Is what the writer of Hebrews. Is saying. If we turn away.

From this great salvation. Right. If we. Don't pay careful attention. To what we. Have heard. And we drift. Away. From it. I hope that you are.

Reasonable enough. This morning. To want to escape. Unquenchable. Fire. There's enough reasoning. Faculty in you. Even as tired as you may be. This morning. Maybe the coffee will kick in. About now. Escape. Eternal damnation. Right. Flee. From the unquenchable. Fire. And you do that. In. Christ.

[36 : 02] Offered salvation. To you. I hope. This morning. That no one. In my hearing. Will neglect. Such. A great. Salvation. So he.

Makes this. Lesser. This lighter. And transitions us. To. Thinking about. This. Great. Salvation. As the. Greater. As the. Omer. And we see this.

Kind of broken down. It's a. Great. Salvation. Because. It's a. Salvation. Announced. Look at the middle part of.

Verse 3. It was declared. This great. Salvation. Was declared. At first. By the Lord. Jesus. Himself. Proclaimed it. This was the.

Majority. Of his ministry. Was about. Preaching. The good news. Of the kingdom. Of God. Many people. Want to sum up. His ministry. By miracles. This was not.

[36 : 58] His earthly ministry. His earthly ministry. Was. Preaching. Repentance. And faith. The miracles. Were giving validity. To the message. That he was preaching. Jesus.

Proclaimed. This. Great. Salvation. Right. And he is superior to. The angels. In every way. The angels mediated. The law. Jesus's communication.

Is. Infinitely. Superior. First. Chapter 2. Verse 5. And 6. Right. Jesus didn't just bring. Us words. But he himself. Is.

The mediator. Paul writes. To Timothy. For there is one God. And there is one mediator. Between God. And men. The man. Christ Jesus. Who gave himself.

As a ransom. For all. Which is the testimony. Given. At the proper time. He stands. In that gap. For us. Mediating.

[37 : 52] For us. That we might have. His righteousness. This. This. Greater. Mediator. In every. Possible. Way. So it's a great salvation.

Because it's a salvation. Announced. And it was announced. By. Jesus Christ. It's also. A salvation. Confirmed. The last part of verse 3.

The author of Hebrews says. And it was attested to us. By those. Who heard. It's a salvation. Confirmed. Right. Those who. Followed Christ.

Those who were found. In him. Pass this. Good news. On. Which is what followers. Of Christ do. We are not greater. Than our master.

Jesus. Came. Seeking. To save. The lost. And we are to do. The very same thing. Now this primarily. Refers to the apostles. Passing. What they had seen. And heard. From one generation.

[38 : 46] Of Christian. To another generation. Of Christian. To another. Generation. Of Christian. Like. Second Timothy. 2. 2. Right. Paul says. To Timothy. What you have heard. From me.

In the presence. Of many witnesses. Entrust. To faithful men. Who will be able. To teach it. To others. Also. Right. And the Hebrew Christians. Were beneficiaries. Of this. And we are.

As well. Today. The testimony. The confirmation. Of the apostles. Being. Passed. Down. To us. And we don't have this.

Merely. In. Storytelling. But we have it. In a written. Word. Ephesians. Chapter 2. Verse 19. And 20. Paul writes.

To the Ephesian believers. So then you are no longer. Strangers and aliens. But you are fellow citizens. With the saints. And members of the household. Of God. Right. So we are. We are the church. Built.

[39 : 41] On the foundation. Of the apostles. And prophets. He is referring to. The old testament. Being the prophets. And the apostles. Being. The new.

Christ. Jesus himself. Being the cornerstone. So. This great salvation. Is a great salvation. Because it is a salvation. Confirmed. It is also.

A great salvation. Because it is a salvation. Testified. Verse 4. While God also. Bore witness. God. Testified.

Bore witness. By signs. And wonders. And various miracles. And by gifts. Of the Holy Spirit. Distributed. According. To his will. Now. We are not going to get into a conversation. About. Those gifts.

We don't have time for it. And it is not the point of the text. He is not meaning. For us to consider. In our day. These signs. And wonders. Etc. What he is saying is.

[40 : 38] Right. There is. Signs. That pointed. Beyond themselves. To the mighty hand of God. Wonders. Brought awe. And amazement. To those. Who saw them. Miracles. Or literally. Powers. Showed the power of God.

Beyond human ability. And gifts of the Holy Spirit. Were given. According to. God's. Will. These. Four things. Gave. Weighty. Testimony.

To the authenticity. Of Jesus. And the apostles. They gave. Weighty. Testimony. We don't know. That the Hebrew Christians. Had seen any of these things.

Take place. They very well may have. But we're not sure. Of such a thing. Right. But they. The word that was brought to them. This thing. That they're supposed to be. So careful. To pay attention to.

What they have heard. Is what they're meant to pay. Attention to. Right. There's been things. Confirming. What they've heard. Right. He doesn't say. Pay closer attention. To the miracles. He says.

[41 : 34] Pay closer attention. To the thing. That you. Have heard. Right. And it was. Testified. By God. That this was a message. From. Him.

We always see. In the scripture. These types of activities. These signs. And wonders. And miracles. These giftings. Of the Holy Spirit. Employed.

To give validity. To the message. To the word spoken. In the gospel. Of Jesus Christ. Just one example. Of that. In Acts chapter 3.

Verses 11 and 12. We can read. What happens. After Peter. Heals a lame. Beggar. And he didn't go out. To heal a lame. Beggar. They were headed. To the temple. And this man.

Called out for mercy. Peter healed him. And then verse 11. We read. While he. This is the lame. Beggar. Clung to Peter. And John. All the people.

[42 : 31] Utterly astounded. Ran together to them. In the portico. Called Solomon. Solomon's porch. Big gathering. Space. And when Peter.

Saw it. So all of a sudden. He has a crowd. He's just headed. To the temple. And he healed a man. And because of that. People were amazed.

And they drew. Around him. And this is what Peter does. And when Peter saw it. He didn't start. A healing ministry. He addressed the people. He said.

A chance to speak. The word of God. Right? To have them hear. The gospel of. Jesus Christ. And he says. Men of Israel. Why do you wonder. At this. Or why do you stare at us.

As though by our own. Power or piety. We have made him walk. Right? He points. This was a work of God. Now listen to what God would say. To you. And in the very next sentence. He begins to speak.

[43 : 26] Of Jesus. This gospel. Platform. That these types of miracles. Create. And so I hope this morning. If you've yet to place. Faith in Jesus Christ.

You're not looking for some miracle. The greatest miracle. That God works in our midst. Is that he takes. Dead people. And he makes them alive. Spiritually dead people.

Made spiritually alive. By believing. In the gospel. Of Jesus Christ. His person. And in his work. And so there we see.

The. Call. The. Omer. That argument. From lighter to heavier. From lesser. To greater. You notice what he's saying. To us.

Being so careful. To say. That we. Must. Pay. Much closer. Attention. To what we have heard. Lest we. Drift. Away from it.

[44 : 20] Right? Otherwise. How will we escape. The just retribution. Of God. If we don't. Fix ourselves. On the goodness of God. To us. In Jesus Christ.

And stay. Anchored. In. That. Truth. Beloved. We. Just like these Hebrew. Christians. Need. To heed. This encouragement.

This morning. Right? And we need to continue. To heed it. Across. The entirety. Of our lives. We will be. Steadfast. That we will be. Pressing.

On. To know. Christ. To pay. Closer. Attention. In closing. I would like to read to you. The beginning of a poem.

By Robertson. McQuilkin. It's called. Lord. Let me get home. Before dark. And what I want you to note. Is his great. Humility.

[45 : 16] This man was a follower of. Jesus Christ. He is with the Lord now. I am confident. With the kind of confidence. I can have. Listen to his great humility.

His. Self. Awareness. Of how very frail. He was. The attitude. Of his heart. Which. I will assume. I think rightly assume.

Led him to pay. Much. Closer. Attention. I don't think that Robertson. McQuilkin. Saw himself safely. In the harbor. And saw there being.

No danger. Of drifting. I think. That this man. Pursued. To the very end. Right. His faith. In Jesus Christ. He wrote this.

It's sundown. Lord. The shadows. Of my life. Stretch back. Into the dimness. Of the years. Long spent. I fear. Not death.

[46 : 14] For that grim. Foe. Betrays himself. At last. Thrusting me. Forever. Into life. Life. With you. Unsoiled. And free.

But I do fear. I fear. The dark. Spectre. May come. Too soon. Or do I mean. Too late. That I should. End. Before I finish. Or finish. But not well. That I should. Stain your honor. Shame. Your name.

Grieve. Your loving heart.

Few they tell me. Finish well. Lord. Let me get home. Before dark. Let's pray together.