

Hebrews 2:1-4 “The Danger of Drifting from the Son”^{***}

Series: “Behold the Son – An Exposition of the first two chapters of Hebrews”¹

Main Idea: Hebrews 2:1-4 offers us a serious warning about the danger of drifting from the Son. There are two parts to this warning, and we’ll consider them both carefully.

I. The exhortation (1)

- A. Make sure we are paying attention to the message of the Son.
 - 1. If we are not actively paying attention, we’re probably not paying attention.
 - 2. Let’s ask God to give us a learner’s heart.
- B. Make sure we are not drifting from the message of the Son.
 - 1. Security belongs to the person who possesses the Son.
 - 2. Insecurity belongs to the person who merely professes the Son.

II. The explanation (2-4)

- A. What God said in the Law brings judgment (2).
 - 1. The Law was given by angels.
 - 2. The Law was binding.
 - 3. The Law resulted in punishment for disobedience.
- B. What God said through His Son brings salvation (3-4).
 - 1. The Son announced this message.
 - 2. The apostles confirmed it.
 - 3. God the Holy Spirit gave supernatural testimony to it.
 - 4. We must receive it.

Make It Personal: Let’s ask ourselves these important questions.

- 1. What have I been doing with the Son of God?
- 2. What have I been doing with the Word of God?
- 3. What change in my life most needs to happen today?

Scripture Memory Song (“Redeemed people sing the Word”): Micah 7:7

Behold the Son! That’s what is needed at Christmas and year round, and it’s what the writer of Hebrews is helping us do in our current series in Hebrews. But there’s a dangerous possibility that we must address that keeps us from beholding the Son. It is *drifting from the Son*. *Drift* is the word that writer of Hebrews uses in today’s text. Pay attention, he says, lest we drift away.

We know what drifting is. It’s what happens to us when we’re driving late at night and we find ourselves drifting to the berm or worse drifting left of center. As we’ll see in our text, there’s a strong connection between *not paying attention* and *drifting away*. Let’s read the passage and then ponder this vital connection and the implications it holds for beholding the Son.

Scripture Reading: Hebrews 2:1-4

The Almighty God, the Creator of heaven and earth, came to earth as a man. That is a statement of fact, proclaimed in the historical record of Scripture and verified by eye-witness accounts. God came to earth! This is the wonderful message of Christmas.

Yet as amazing as it is, we can so easily lose the wonder of it all. And if that happens, here’s one of the first evidences. We start *ignoring the Son*.

To ignore a stranger is one thing. To ignore a person who loves you is something else, something quite unthinkable yet far too commonplace in our lives.

I’m a blessed man. God has used my wife Sherry to enrich my life for forty-two years of marriage. She has literally poured out her life for me in so many ways, and this makes the following so inappropriate.

^{***} Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Hebrews series preached at WBC in 2007.

We're sitting in the living room, Sherry on the couch, and I'm looking at my phone in the chair next to her. She's telling me about her day, and then I ask her a question about something, to which she responds, "I just told you that. Weren't you listening?"

Again, to ignore a stranger is one thing. But to ignore a person who loves you is far worse. And if ignoring your spouse is bad, then ignoring the One who gave you your spouse and everything else is unthinkable.

Yet this is our propensity, and the Lord knows it is which is why He frequently addresses this problem head-on through His servants in His Word. He says through Solomon in Proverbs 4:1, "Listen, my sons, to a father's instruction; *pay attention* and gain understanding." And what Solomon said to his sons, God says to His children over and over through the prophets.

Through Isaiah He said in Isaiah 28:23, "Listen and hear my voice; *pay attention* and hear what I say." Through Jeremiah He said in Jeremiah 7:26, "But they did not listen to me or *pay attention*. They were stiff-necked..." Hosea offered the same exhortation in Hosea 5:1, "Hear this, you priests! *Pay attention*, you Israelites!" And Peter took it a step further, showing that to pay attention to God we must pay attention to His Word, in 2 Peter 1:19, "And we have the word of the prophets made more certain, and you will do well to *pay attention* to it..."

When we fail to pay attention, bad things happen. That's true when you're driving a car, sitting in math class in school, or having a conversation with your parents.

I had several coaches in an earlier phase of my life, and they nearly all used this line on a regular basis, "Alright, guys, listen up and pay attention!" And the athlete that didn't was soon out of the game.

The book of Hebrews has a lot to say about paying attention. The epistle is full of warnings, at least five major warnings that the writer, like a coach in the huddle, lays before his team.

For the past two weeks we've explored Hebrews 1 and there learned about the unique identity of Jesus Christ, the Son of God. We learned that the Son who came to earth is indeed the One who made the universe (verse 2), and that He's the exact representation of God (verse 3), and that He is superior to all created beings, including angels (verse 4). From verse 5 through the end of the chapter, the author substantiates the Son's supremacy over the angels by citing seven Old Testament passages, making it clear that Jesus Christ is indeed great.

And now we come to the first warning. If Christ is so great, then how we treat Him is a huge issue. Hebrews 2:1-4 offers a serious warning about the danger of drifting from the Son. There are two elements in this warning, and we'll consider them both carefully. There's the exhortation in verse 1 and the explanation in verses 2-4.

I. The exhortation (1)

Notice verse 1, "Therefore we must pay much closer attention to what we have heard, lest we drift away from it." The word "therefore" is a key word in this letter. "*Therefore*, we must pay much closer attention." "Therefore" takes us back to chapter one. In light of who the Son of God is, and in light of the fact that God has spoken to the world definitively and finally through His Son, *therefore*, the following should occur. *We must pay attention, careful attention, to what we have heard.*

As I mentioned, this is the first of five great warnings in the book of Hebrews, and the admonitions get stronger as the book progresses.² The writer teaches, then calls for a

² Robert Gromacki says there are *seven* warnings; p. 37.

response, then teaches some more truth, then again calls for a response. Never forget that truth is for living. God's truth demands an appropriate response.

Philip Hughes remarks, "These passages serve to demonstrate that the teaching in this epistle is not merely theoretical and unrelated to the realities of everyday life, but is intensely practical and therefore full of intense seriousness. This is true for all the doctrine of the New Testament...Theology and life go together."³

In this case, the truth we've just heard about the Son calls for a twofold response.

A. Make sure we are paying attention to the message of the Son. Notice the words. "*We*" must pay attention, says the writer, including himself. That would seem to indicate that this admonition is for believers, or at least professing believers.

Or perhaps not. John MacArthur suggests the book was written to three different groups of Jews living in a particular community: a) some non-Christian Jews, b) Some Jewish Christians who were still hanging on to the rituals of Judaism, and c) Some Jewish non-Christians who were intellectually convinced about the truths of the gospel but had never committed their lives to Christ.⁴

We must *pay attention*, says the writer. The verb *prosecho* means "to hold to, to attend to." *Give the most earnest heed*, says the KJV.

To what specifically are we to pay attention? "*To what we have heard.*" Faith comes *by hearing*. I was saved at the age of eleven when God allowed me to *hear* something. These readers had heard something, too. The writer calls it "such a great salvation" in verse 3. It's referred to as "the gospel" in 2 Timothy 1:8, "the teaching of Christ" in 2 John 9, "the faith" in 1 Timothy 4:1, and "the faith that was once for all entrusted to the saints" in Jude 3. This body of truth concerning the person and redemptive work of Jesus Christ is that to which we must pay utmost attention.

This raises a question. How do you *pay attention*? It's not complicated. Every parent knows the answer, and every coach, but especially every school teacher. When a teacher says, "Alright class, that's enough! Pay attention!" that teacher has some specific expectations in mind. What are they? Sit up straight. Hands in front ready to take notes, not flicking the neighbor's ear. Mouths in the pause mode. Ears open.

In fact, a good teacher will frequently talk to students about taking steps of preparation so they come to school ready to pay attention and learn, like: Get to bed at a decent hour, eat a good breakfast, make sure you're sitting in a seat where you can see the board. Teachers know this about human nature.

1. *If we are not actively paying attention, we're probably not paying attention.* That's the way it works in God's school house too. If you don't prepare yourself to pay attention to the teaching of God's Word, you probably won't pay attention. If you don't get to sleep at a decent hour on Saturday night, if you don't eat breakfast, if you don't put your phone away, you probably won't get much out of the teaching of God's Word, and therefore won't enjoy the wonder of beholding the Son as you could have. And here's a very specific preparation step we all need to take.

2. *Let's ask God to give us a learner's heart.* We can't be passive. Nor can we generate a learner's heart in our own strength. And so we pray, "Lord, tune my heart so that I'm ready to hear and obey what You're saying to me through Your servant."

A huge part of paying attention is eliminating distractions. Tim Hansel offers this sobering thought, "One of the greatest tragedies of our modern civilization is that you and I can live a trivial life and get away with it." Ponder that word. A *trivial* life. It's not

³ Phillip Hughes, p. 72

⁴ MacArthur, p. 81.

necessarily *bad* things that cause us to drift, just trivial things, things that won't matter in a hundred years. We give our attention to Facebook, Twitter, Fox News, NFL football. Again, not bad things necessarily, but things that keep us from paying attention to the greatest pursuit.

My friend, if you want to break out of the mold of trivial pursuit, ask God to give you a *learner's* heart. It will change the way you begin your day, and finish it, because you'll carve out time to be in His Word. It'll change the way you enter the church house, because you won't enter this building to spectate, or evaluate, but to educate your soul, so that you might *pay careful attention* to the things of God and worship God.

This brings us to the second responsibility in this exhortation in verse 1, which is the heart of this message.

B. Make sure we are not drifting from the message of the Son. Obviously, the two responsibilities relate. Pay attention to the message of the Son because if you *do* you *won't* drift away. The verb "drift" is quite vivid. It's used elsewhere of a boat that drifts away, of a ring that slips off a finger, and of water that leaks from a jar.⁵

It makes me think of what happened to my car tire a while back. A front tire kept losing air, and every four or five days I'd have to pump it up again. Finally, I took it to the tire shop—I *paid attention* to my tire—and the mechanic fixed the problem. He removed the metal sliver that had pierced the tire. I paid attention to my tire, and I stopped the problem of the slow leak.

My observation is that spiritual tires don't typically go down because of a blowout. Usually, the slow leak is the culprit. We just stop paying attention to what we've heard, and consequently we start drifting, drifting, drifting.

Warren Wiersbe says it well. "More spiritual problems are caused by neglect than perhaps by any other failure on our part."⁶ Think about it. What happens when we neglect God's Word, prayer, and gathering for corporate worship? Almost always, we start to drift. We drift from what we have heard. We then drift from the Son.

And then what happens? The warnings in the book of Hebrews are shocking, to say the least. Listen to Hebrews 6:4-6: "It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, *if they fall away*, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace."

What does that mean? Does it mean a person can lose their salvation? We'll explore the warning carefully when we arrive, the Lord willing, in chapter six, but for now let me place two biblical perspectives on the table.

1. *Security belongs to the person who possesses (and beholds) the Son.* For instance, Jesus said in John 10:27-28, "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand." That's pretty clear. Jesus says that when He saves someone, that person is eternally secure. This truth appears throughout the Bible, in Romans 8:28-30 and 1 John 5:11-13, just to name two texts.

Yes, the Bible gives incredible assurance to the person who possesses the Son. It's called the doctrine of eternal security. But did you know the Bible also teaches the doctrine of *insecurity*? It does.

⁵ Observation by Raymond Brown, p. 47.

⁶ W. Wiersbe, p. 282.

2. *Insecurity belongs to the person who merely professes (and fails to behold) the Son.* Profession is no guarantee of possession. Just because a person *says* he believes in Christ is no guarantee he truly knows Christ.

John MacArthur hits the nail on the head, “Hell is undoubtedly full of people who did not actively oppose Jesus Christ but simply drifted into damnation by neglecting to respond to the gospel.”⁷ It’s not that they lost their salvation, for they never had it to begin with.

The doctrine of *insecurity* is a good doctrine. And the writer of Hebrews uses it again and again in this letter. A person who doesn’t behold the Son ought to feel insecurity so that they pay attention to what they have heard and behold the Son and experience the wonderful security that He alone can give!⁸

This is the exhortation. Make sure you pay attention to and don’t drift from the message of the Son. Are you paying attention? Does the Word of God and the person of His Son have your attention? Are you beholding Him and enjoying Him and living for Him? Or have you begun to drift? This raises a question. Why is this exhortation here?

II. The explanation (2-4)

In verses 2-3 the writer returns to a comparison he made in the first two verses of the book. It’s a comparison between God’s revelation through His Law and through His Son.

“For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution,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.”⁹

Remember, the recipients of this book were Jewish, and as such had a high view of the “Law” (Torah), which was a deficient view since some were considering going back to their old ways in Judaism. To help them see the folly of this, the writer makes a contrast between what God said in the Law and through the Son.

A. What God said in the Law brings judgment (2). We’re told three things about the Law in verse 2.

1. *The Law was given by angels.* Verse 2 says, “For since the message declared by angels proved to be reliable.” What message? He seems to be talking about the message that God gave to Moses on Mount Sinai. That’s interesting. There’s no mention in the Hebrew Scriptures of angels being at Mount Sinai. But there is a statement in the Greek translation of the Old Testament (the Septuagint) in Deuteronomy 33:2.¹⁰

So the angels were there. Hebrews 2:2 says angels were there. So does Acts 7:53 where Stephen says to his accusers, “...you who have received the law that was put into effect through angels but have not obeyed it.” In Galatians 3:19 Paul says similarly, “The law was put into effect through angels by a mediator.”

What are angels? As the writer just said in 1:14, they are “ministering spirits sent out to serve for the sake of those who are to inherit salvation.”

⁷ John MacArthur, p. 80.

⁸ Leon Morris observes, “One need not be violently opposed to the message to suffer loss; one need only drift away from it.” (p. 21)

⁹ In the NIV, “For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him.”

¹⁰ Deuteronomy 33:2 states concerning the Lord that “at his right hand were angels with him.”

2. *The Law was binding.* That's the word the NIV uses in verse 2, saying, "For if the message spoken by angels was binding." The ESV says "reliable". And it was certainly both, reliable and binding. God didn't give His people ten suggestions on Mount Sinai. He gave them ten commands, ten reliable and binding commandments.

3. *The Law resulted in punishment for disobedience.* The NIV says, "Every violation [ESV 'transgression'] and disobedience received its just punishment [ESV 'retribution']." The Greek word for 'violation' is *parabasis* and means "to step across a line." It refers to sins of commission where there is deliberate and willful intent to transgress God's will. The word translated 'disobedience' (Greek *parakoe*) means "hearing amiss." It's the idea of shutting one's ears and refusing to listen to God's commands, warnings, and invitations. It refers to a sin of omission, that is, failing to do what one ought to do. MacArthur sums it up, "There are only two kinds of sin, and they involve what you do and what you don't do. Every sin was covered by the law."¹¹

And *every sin* received its just punishment. There were no exceptions.¹² As the prophet Ezekiel later said, "The soul that sins shall die (Ezekiel 18:20)."

The writer's point? Why would you go back? Don't you remember what it was like living under the Law. Sure, the Law was good—it came from God through the angels. And sure, the Law showed people what they should and should not do. But in the end, that's all the Law could do—point out sin and bring judgment upon the sinner.

But a sinner needs more than to have his sin pointed out. He needs a remedy for his sin. The Law couldn't provide that. But the Son could and did and does.

B. What God said through His Son brings salvation (3-4). Verse 3 (NIV)—"How shall we escape if we ignore [ESV 'neglect'] such a great salvation?"

This is what the Son provided. *A great salvation.* It's so easy to forget. We were guilty law-breakers, transgressors of the very law God gave at Sinai. And since our crime was against The Eternal One, we were sentenced to eternal punishment. There we were, helpless, hopeless, condemned, and powerless to do anything about it.

But God! God sent His own Son into the world, His perfect Son, born of a virgin and thus without a sin nature, able to live a perfect life (which He did). And then God condemned His own perfect Son to die in the place of rebel sinners. He placed our sin—if we've believed in Christ—on His own Son and judged Him.

Think of it. God pardoned us because of what His Son endured for us. And then, on the basis of His Son's triumphant resurrection from the dead, He raised us to new life. When the Bible says it's a *great salvation*, be assured, it is indeed *great*!

To borrow from A. W. Pink, God saves sinners from the penalty, power, presence, and from the pleasure of sin.¹³ What a great God He is, and this is the message of His Word, my friend, the message of a *great salvation*.¹⁴

No wonder Paul devoted his life to this message as he affirms in **Romans 1:16**, "I am not ashamed of the gospel, because it is the power of God for the *salvation* of everyone who believes: first for the Jew, then for the Gentile."¹⁵

¹¹ MacArthur, p. 90.

¹² See Numbers 15:30-31

¹³ A.W. Pink, taken from Strong, J. (1996). *The exhaustive concordance of the Bible, (Logos)*

¹⁴ Sometimes salvation refers to a state, sometimes to an event. Or to put it another way, sometimes the word refers to the state of being saved, in other places to the process of being saved. (observation in the Greek-English Lexicon of the New Testament; *Logos*)

¹⁵ Paul talks about this frequently as in **1 Thessalonians 5:9**, "For God did not appoint us to suffer wrath but to receive *salvation* through our Lord Jesus Christ."

And it's not just great on earth either. It's what they're talking about in heaven, according to the last book of the Bible, where we read in Revelation 7:10, "And they cried out in a loud voice: '*Salvation belongs to our God*, who sits on the throne, and to the Lamb.'" (as well as in Revelation 19:1)

Yes, in Christ we have a *great salvation*. But why is the writer calling salvation *great*? Remember his objective. He's trying to encourage his readers to *pay attention* and not *drift away from the Son*. When we don't appreciate the value of what we have, we don't care if we lose it.

Calvin puts it this way, "God wishes his gifts to be valued by us at their proper worth. The more precious they are, the baser is our ingratitude if they do not have their proper value for us."¹⁶

Think of it this way. If you gave me a \$5 poster of a Rembrandt that you bought at Wal Mart and I didn't hang it up in my house, it wouldn't be that big of a deal. But if you gave me an oil painting that you bought in Paris for \$10 million, you'd rightfully be offended if I said thanks and stuck it in the closet.

Friends, we're talking about something of far greater value than a \$10 million painting! No wonder he asks, "How shall we escape if we ignore *such a great salvation*?"

Where did this message of salvation come from? We just learned that the Law came through angelic messengers, but what about the message of salvation? Listen to verses 3b-4 (ESV), "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."¹⁷

The author gives us four truths regarding the message of this great salvation.

1. *The Son announced this message.* "It was declared at first by the Lord." Just read the four gospels and you'll hear His declaration. You'll hear Him announce, "I am the way, the truth, and the life; no one comes to the Father but by me (John 14:6)." And "I have come that you might have life and have it more abundantly (John 10:10)."

2. *The apostles confirmed it.* Note the next phrase, "and it was attested to us by those who heard." That's interesting. The author doesn't seem to claim to be included in this group of "those who heard." This would seem to indicate that he wasn't an apostle (which would seemingly rule out the Pauline authorship of Hebrews), or at least that he wasn't part of the Twelve who heard Him.

Again, while on earth, Jesus chose twelve men, designating them apostles so that they might observe Him up close for three years, and then give public witness concerning His life, death, and resurrection once He returned to heaven. And that's what they did. They attested.

We hear Peter and the apostles in Acts 5:32, saying, "We are *witnesses* of these things, and so is the Holy Spirit, whom God has given to those who obey him."

We hear the apostle John in 1 John 1:1-2, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us."

So the Son announced this great salvation and the apostles confirmed it.

¹⁶ Quoted in P. Hughes, p. 76.

¹⁷ Verses 3b-4 in the NIV, "This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will."

3. *God the Holy Spirit gave supernatural testimony to it.* Listen again to verse 4 (NIV): “God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

What the Son announced and the apostles confirmed, God the Holy Spirit verified. How? He enabled the apostles to perform miraculous signs and wonders. Why? These spectacular works were visible and compelling confirmation that their message was true.

Think about it. *Go be my witnesses, and start with the very people who killed me, in Jerusalem and then in Judea.* How will they ever believe us, Lord? If they killed You, why would they listen to us? Oh, they’re listen, says the Lord, because I’m sending Someone who will get their attention.

And so they did. As Acts 2:43 declares, “Everyone was filled with awe, and *many wonders and miraculous signs were done by the apostles.*”¹⁸

Just read the book of Acts. Look at Peter, James, John, and later Paul. What did they do? They preached Jesus and performed miracles that substantiated their message.

So are the signs and wonders normative? Is the Holy Spirit still giving these gifts today? Is He enabling people now to do miracles? Some say yes. They say that if people could do it in the book of Acts, we can do it today as well.

But that seems to miss the point the writer of Hebrews is making here in verse 4. As Robert Gromacki explains, “God authenticated or confirmed these official spokesmen with abilities that other believers did not have.”¹⁹

The apostle Paul himself makes this point in 2 Corinthians 12:12. He says, “The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance.” Apostles (and those associated with them) were given special abilities. Can God do the miraculous in our day? Sure He can do whatever He wants. He’s God! But what is the purpose of “signs and wonders”?

Again, the Holy Spirit tells us right here. He did them through the apostles to confirm their message. Those men later recorded that message in what we call “the New Testament.” The purpose for the signs and wonders has been fulfilled. It’s no longer necessary. Our assignment is to preach, not do miracles.

Warren Wiersbe explains, “Today we have the completed Word of God; so there is no need for these apostolic miracles. God now bears witness through His Holy Spirit using the Word.”²⁰

Listen to Bible scholar, Benjamin Warfield, “These miraculous gifts were part of the credentials of the apostles as the authoritative agents of God in founding the church. Their function thus confined them distinctively in the apostolic church, and they necessarily passed away with it.”²¹

But let’s not miss the point. Whereas godly people today may disagree when it comes to the purpose and presence of signs and wonders, of this there is no confusion. When it comes to the message of salvation, the Son announced it, the apostles confirmed it, God the Holy Spirit gave supernatural testimony to it. And... And what?

4. *We must receive it.* “Come to me all who labor and are heavy laden,” said Jesus in Matthew 11:28, “and I will give you rest.” “But to all who did receive him, who believed in his name,” says John 1:12, “he gave the right to become children of God.”

¹⁸ See also Mark 16:19-20

¹⁹ Gromacki, p. 41.

²⁰ Wiersbe, p. 282.

²¹ Taken from J. MacArthur, p. 99.

Do you enjoy the hymn *Come Thou Fount of Every Blessing*? It's a song that many have sung. But you may not know the rest of the story about its author. Warren Wiersbe explains:

The composer, Robert Robinson, was converted under the mighty preaching of George Whitefield, but...later he drifted 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 Robinson, handing him the book. *It was his own hymn!* He tried to avoid her question but it was hopeless, for 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.²²

My friends, the Holy Spirit is speaking to us today through His servant, the writer of Hebrews. And He is saying to us, "Receive the Son. Believe in Him. But don't stop there. Behold the Son! Fix your gaze upon Him. Enjoy Him. Resolve every day to get to know Him better. And beware of the ever-present tendency to drift from Him. Pay careful attention to the message, to the Book He has given us! Do not ignore this great salvation."

Make It Personal: Let's ask ourselves these three important questions.

1. *What have I been doing with the Son of God?* Is Jesus Christ your Savior? Have you admitted your need for salvation and asked Jesus Christ to save you? If not, why not right now?

Perhaps you do believe in Him, but you have been *drifting* from Him. And what's the tell-tale evidence of this drift? Verse 1 identifies it. "Therefore we must pay much closer attention to *what we have heard*, lest we drift away *from it*." When we drift from Him, we drift from the Book.

2. *What have I been doing with the Word of God?* Hebrews says that the preventative measure against drifting is paying careful attention to what we've heard. That's why we need to be in the Bible, so we can go over and over and over again the message God has given us. Is the Bible a treasure to you? Do you spend time in it daily? Do you memorize it and build your life on it? Do you delight in coming to church to learn it more fully? If change is needed, know that change occurs one step at a time. Therefore a final question.

3. *What change in my life most needs to happen today?* Are you drifting from the Son? From His church? From His Word? Then do a 180 by His grace. Turn back. Call on Him, confessing your need for Him. A journey begins by taking one step, so take it by His grace and for His glory.

Closing Song: #87 "*May Jesus Christ Be Praised*" (all six verses)

This evening: *Annual Business Meeting: Celebrating 2025...Preparing for 2026*

²² Warren Wiersbe, *The Bible Exposition Commentary*, p. 283.