

Sermon Transcript

05.25.2025

Hebrews 2:1-4

******This is a general script, not exact*** to ***This is a working manuscript and is not an exact transcription of the sermon. Actual audio content may differ slightly from these notes.******

- Good morning! Please open to Hebrews chapter 2.
- As you do, I want to tell you a story. It begins with a bit of context. Between 2009-2012 I was able to go to Africa a number of times to do some pastor training in S. Sudan. This was right before S. Sudan was granted independence from Sudan and right before the country re-descended into civil war so it was kind of a sweet spot of peace in the midst of decades of war.
- Since I wasn't sure how many times I'd get to go before fighting broke out again, I wanted to do a safari on the backend so I planned a short safari in Uganda to a place called Murchison Falls.
- Our resort overlooked the Nile River. In fact, this particular section of the river has the largest concentration of Nile crocodiles in the world.
- In case you don't know anything about Nile crocs, they're the second largest species of crocodiles, just behind the salt water crocs who attacked Mick Dundee. They also happen to be quite aggressive in contrast to the American alligator.
- Really large crocs are about 20 feet and it wasn't unusual to see some that were 17-18 feet, making our little river cruise a bit of a gamble.
- Adding to the danger were the hippos that lined the shores. So as we're going along I'm just calculating this in my head. If the boat capsizes, I have to outswim the crocs or maybe just run along their heads like in cartoons, all the way to the shores where I'd be greeted by a herd of hippos, who kill something like 500 people a year. And even if I managed to somehow make it to land, its like a 10 mile walk back to camp through lion and leopard and black mamba territory.
- At one point, a German tourist rocked the boat and I don't speak German, but I could tell from the tone of his friends that they were shouting out some Deutsch obscenities at him.
- But that's another story for another time. The relevance of the story relates to something that happened the day before we went on the river joy ride. We were watching some locals try to launch a boat and they were having trouble because it was stuck on the bank. So more and more guys started showing up to get this boat into the water. Meanwhile a guy on the boat was trying to run the engine in reverse, but it wasn't low enough in the water to really get any momentum.
- So finally they told the guy in the boat to get out and help push and after 10 minutes or so of pushing, the boat finally dislodged and the men let out a yell of relief. Now, I

mentioned earlier that this was at a place called Murchison Falls, just downstream from the waterfall itself.

- Which means that the river is really moving so as soon as the boat was launched, it started drifting.
- The only problem was that the pilot or captain or whomever had gotten off the boat to help push, leaving no one on the boat as it drifted down the crocodile and hippo infested river.
- Almost immediately the yells of joy turned into shouts of despair as they watched the boat float further and further down river.
- I don't know how they solved that little problem. Maybe someone chanced it and jumped in eventually. Maybe someone drove home to get another boat to go chase it down the river. We took off and didn't see the conclusion.
- But it reminds me of our text today and the danger of drifting. The danger of disobedience and disinterest to the things of Christ. And our call to therefore listen, pay attention, hear and heed the word of God concerning His Son.
- Let's pray for help in hearing and then we'll dive in. Self, others, me.

Therefore we must pay much closer attention to what we have heard, lest we drift away from it. (Hebrews 2:1)

- We're starting with the word therefore which means a brief word about the context is in order. The word therefore signifies a logical connection to the previous context. We're walking into the room midway through a conversation and we need to ask, what are we talking about?
- Because of what is written in chapter 1, therefore we have chapter 2. Chapter 1 is the ground or basis of chapter 2.
- Therefore, we need to know what was said in chapter 1.
- And as we've been demonstrating over the past few weeks, the preeminent theme of the book is the preeminence of Christ. Christ is better. He's better than sin, better than the approval of the world, and, in the context of Hebrews, better than the Mosaic covenant and its laws and sacrifices and priesthood and so forth.
- As we've mentioned, it seems as though Hebrew Christians were facing persecution and thus feeling the temptation to apostatize, to renounce Christianity and return back to the relative safety of the synagogue and the regulations of the Mosaic Law, the sacrifices, the priesthood, the ritual purity laws, and so forth.
- So the book is an exhortation to hold fast, stand firm, remain tethered to Christ & the sufficiency of His sacrificial priesthood. To not renounce what is superior for the sake of what is inferior.
- The Hebrews are thinking, I'll just go back to my old life under the Law and the author says, you can't go back, we burned the ships, the altar is closed. The law and sacrifices and priesthood and the entire covenant is obsolete. We'll actually see that word obsolete used later in the book. Those things are bankrupt and inferior. Christ is better.

- And in chapter 1, the point was Christ's superiority to the prophets and the angels, the mediators or intermediaries of the Mosaic covenant. He is better than the prophets who received the word of God because He is the word of God. And as we saw last week, Christ is superior to the angels in various ways: He is Creator, they are created; He is eternal, they are temporal; He sits upon the throne, they serve the throne. In short, He is God, they are angels.
- And if that's true, if Christ is better, then we must pay much closer attention to what we have heard, lest we drift away from it.
- Thus begins a nautical image that will come up a couple of times in the book.
 - We see it obviously in the word drift. Etymologically, that Greek word means to float by.
 - There is also possibly a nautical allusion in the call to pay attention which was used of a captain's responsibility in bringing a ship to port. I imagine trying to navigate a crowded port in ship w/out a motor would require a certain concentration & attentiveness.
 - We'll see even further usage of maritime imagery in chapter 6 where we read about our hope as a sure and steadfast anchor of the soul.
 - So think about that contrast. What's the point of an anchor? To keep you from drifting.
 - The whole book is an apologetic against the danger of drifting.
- And the thing about drifting is that its generally slow and often even unnoticed.
- If you've ever gone to the beach and played in the surf, you've experienced this. You head out to the first sand bar and frolic in the water for a bit and then you turn around to head back to the beach and your stuff is nowhere to be found because you've slowly drifted down the beach with every jump in the waves. Inch by inch, minute by minute, you've slowly wandered away such that now you're hundreds of yards down the shoreline.
- That imagery is helpful in understanding the drift that the author is warning us against in Hebrews. Very few people suddenly wake up and decide to apostatize, to renounce Christ, there is instead a slow process of deconstruction. There are questions they never try to answer, there is a neglect of Scripture and the various spiritual disciplines, there is a disregard of community. The community element in particular is instructive because the author of Hebrews will regularly exhort the church to meet together, to encourage each other, to watch over each other as though we are our brother's keepers.
- But drift typically starts so small. I'm just taking a break you say to yourself and others as laxity and apathy begin to wear away your moorings until eventually you're left adrift.
- It's a bit like a marriage. Divorce doesn't happen overnight, it takes time. In fact, couples often say that they just drifted apart. How? Through neglect. Neglect of sex and conversation and covenant and so forth.
- Or take your yard. Its springtime and that means weeds time. You don't stumble upon the Yard of the Month. You don't drift into a perfectly manicured lawn. If you neglect your yard, it ends up looking like a jungle from Jumangi, not the greens of Augusta National.

- And drift is natural. The effect of sin is such that nature itself is drifting. Creation was subjected to futility according to Rom 8. Thorns & thistles are now natural because nature is fallen.
- And that drift plays out in every area of life. Anything that isn't cultivated will be corrupted. Everything in our flesh, everything in culture is pulling us away from hope, away from joy, away from truth, away from discipline. D.A. Carson speaks of this when he writes:
 - "People do not drift toward Holiness. Apart from grace-driven effort, people do not gravitate toward godliness, prayer, obedience to Scripture, faith, and delight in the Lord. We drift toward compromise and call it tolerance; we drift toward disobedience and call it freedom; we drift toward superstition and call it faith. We cherish the indiscipline of lost self-control and call it relaxation; we slouch toward prayerlessness and delude ourselves into thinking we have escaped legalism; we slide toward godlessness and convince ourselves we have been liberated." (D.A. Carson)
- So that's the danger. Drifting, wandering, being uprooted by apathy and carelessness. As we'll see as we walk through the book and even in the next verses, this is a serious concern. This isn't like being diagnosed with a cold that will generally go away with very little effort on your part, this is diabetes or cancer or heart disease that demands serious and immediate attention.
- So what attention is needed? Well, attention itself. Notice the prescription. We must pay much closer attention.
- Notice the word "must." We **MUST** pay much closer attention. That word must means that this is mandatory, necessary, obligatory. If you want to avoid the danger, avoid the drift, we must pay attention.
- In the immortal words of Christopher Walken, you've got a fever, and the **ONLY** prescription is more attention.
- Closer attention. Closer than what? Well, as we'll see in vs. 2, closer attention than Israel paid to the warnings in the wilderness. Because of greater opportunity, there is therefore greater responsibility. Who has ever watched a movie or listened to a book while multi-tasking? You're also scrolling Facebook or paying bills or cleaning the house. Now, imagine that after that movie or book you had to take a test over the contents. If you fail the test, you get fired or lose your house or you lose custody of your kids or something like that. But if you ace the test, you get a billion dollars. Are you multi-tasking now? I doubt it. I bet you would pay much closer attention.
- That will be the argument in verse 2. Because the consequences are severe and because Christ is better, we have a greater responsibility to hear and heed His word. We must pay closer attention.
- How do you preserve your marriage? You cultivate it. You pay attention to your spouse. You talk and listen and date. How do you cultivate your lawn? You pay attention. You notice the weeds and leaves. You mow and fertilize and water and so forth.

- Likewise, God has said that in order to avoid spiritual drift, you have to pay attention to His word. To listen, to hear & heed. Look at how the word translated pay attention is used in the LXX.
 - *Take care lest your heart be deceived, and you turn aside and serve other gods and worship them...* (Deuteronomy 11:16)
 - *But truly God has listened; he has attended to the voice of my prayer.* (Psalm 66:19)
 - *But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward.* (Jeremiah 7:24)
- Notice the responsibility involved here. God is saying, don't forget. Pay attention. Listen. You have a job to do. You have a responsibility. Yes, God is ultimately sovereign over all things, including your perseverance, but God's sovereignty doesn't negate your responsibility.
- The first command, the first responsibility mentioned in the book isn't make sure to tithe or stop looking at those images on the internet or clean up your language or reconcile with your spouse or evangelize your neighbor, as important as those things might be.
- Those aren't primary. What is primary is to listen. To hear. After all, as Romans 10:17 says:
 - *So faith comes from hearing, and hearing through the word of Christ.* (Romans 10:17)
- That seems like a simple task. Listen. In a sense it doesn't seem to take any effort to listen.
- And yet, we have a funny way of not paying attention.
- For example: last week many of us heard tornado sirens going off, but I imagine many of us just ignored them. Or, when you get on a plane, how many of you wait to start a movie or read a book until you've heard the safety announcement? How many of you read the fine print of your Apple contract? How many of you slow down at a yellow light?
- We're used to tuning things out. We're used to ignoring warnings. We're used to not listening.
- But this is a warning we can't afford to ignore.
- As we'll see a little later in the book, the consequences of drifting are profound.
- And all you have to do is listen.
- To what? To what we have heard? What's that?
- Well, the message about Jesus Christ, particularly the efficacy of his sacrifice for sins & His preeminence & supremacy. We have heard the final & definitive word that God had spoken by his Son. Because Christ is better, therefore pay attention! That's the entire exhortation of the book.
- So, how do we do that?
- Well, like most areas of responding to God's word, there are two sides of the coin. If you're going to listen to your wife, you probably have to stop listening to the ballgame. As I was working on this sermon at my kitchen table early Thursday morning, my

daughter woke up and came to me and wanted to tell me about the previous day since I hadn't seen her.

- I was right in the middle of a train of thought so I was tempted to just keep writing and pay lip service to her. We've all been there. Its possible to listen without really hearing. But I didn't do that, I turned and faced her and listened and engaged.
- I wonder how many of us listen to God like we might listen to an announcement on a plane, in one ear, out the other. We're listening, but not hearing. Maybe right now, you're listening to me, but you're also thinking about lunch or the Stars or Cooper Flagg or work.
- In order to pay attention to one thing, we often need to stop paying attention to another. To turn toward one thing means to turn away from another. So to start listening to God you might have to stop listening to something else. You might have to turn off the radio or the tv or work. In order to listen, you might have to create the space to do so.
- But the goal isn't absolute silence, the goal is listening. Our response to the greatness of the Son should be devoted attention to the message about the Son. That's the principle. What does this mean in practice? Well, there are tons of ways to apply this general principle. For example, to pay attention you can read the Bible every day, study it, memorize it, meditate on it, pray it, read books about it, talk to others about it, come to one of our Bible studies, prioritize monthly TEC and weekly services, listen on the way to church, listen to sermons, listen to good theologically rich songs, invite some friends over to talk about Christ and the word and the gospel.
- This isn't legalism. I'm not giving you a formula, I'm just simply saying that you have a responsibility to listen and that entails posturing yourself to hear and pay attention. Ridding yourself of distractions and filling yourself with opportunities to hear. I won't prescribe exactly how you pay attention, but THAT you pay attention! The principle is permanent and unchanging, but the individual practices to accomplish that principle are somewhat flexible. Some of you like reading the Bible, others prefer to listen to it on audio. Some of you want to read books, others to listen to sermons or podcasts. That's fine. As long as you're listening. Not neglecting, not drifting, not indifferent or apathetic.
- Christ's work is complete. What is needed is first and foremost to pay attention to it.
- Let's keep going. Vss. 2-3a.

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? (Hebrews 2:2-3a)

- Here's the connection, the comparison. Remember chapter 1, Christ is greater than the prophets and the angels. And remember the contrast of speech in vss. 1-2
 - *Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.* (Hebrews 1:1-2)

- And remember the point we said about the angels. The takeaway from what He writes about Christ's supremacy over the angels isn't that the angels are no big deal. It is precisely because they are great and glorious beings that the supremacy of Christ shines so brilliantly in contrast.
- If I were to argue that Jordan is even better than Lebron or that a Glock is even better than a Sig or that Layne's is even better than Cane's, that only works if Lebron and Sigs and Canes are all good. To say that Jordan is better than me doesn't really tell you anything.
- The author throughout the book is using the Hebrew principle known as qal wahomer, from the lesser to the greater. In Latin, we call it an a fortiori argument. If something is true of the lesser thing, how much more true is it of the greater thing.
- If the angels are great and Christ is greater, then now you have some idea of just how great He is. The author picks up that argument here. If the message declared by angels was reliable. You could also translate that word as legally binding or secure or valid. If the angelic message was certain, how much more certain is the word of the Son since He Himself is greater?
- That's the message.
- Remember what we mentioned last week about why he's talking about angels. In Jewish tradition and even in the NT the angels are involved as intermediaries as we read in Galatians 3:19
 - *Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.* (Galatians 3:19)
- Angels stand as intermediaries, middlemen. They are neither God nor man, but they communicate the word of God to men. But Christ is both God and man and thus a true mediator who speaks the language of both. Hebrews emphasizes this later in the book:
 - *Therefore he is the mediator of a new covenant...* (Hebrews 9:15)
 - *and to Jesus, the mediator of a new covenant...* (Hebrews 12:24)
- Notice He is not just a mediator. He is the mediator. As 1 Timothy 2:15 says:
 - *For there is one God, and there is one mediator between God and men, the man Christ Jesus...* (1 Timothy 2:5)
- That means that the pope, a priest, the Virgin Mary, angels, Joseph Smith, Mohammed, or whomever else is thereby excluded in this role.
- Christ is the one and only mediator and thus His mediation is of utmost importance. That's why we should pay attention.
- And again, His argument is qal wahomer, which literally means light and heavy. Jesus demonstrates this method in the discussion about which is easier, to say rise and walk or to forgive sins. By doing the harder thing, He proves His authority to do the easier thing. If you can run a 10 minute mile, you can run a 12 minute mile. If you can bench 200, you can bench 100. If you can dodge a wrench, you can dodge a ball.
- And if the word of angels was secure, how much more secure is the better word of the better Son?

- And, related to that, if disobedience to the lesser word brought consequences, how much more severe the consequences of rejecting the greater word.
- If you're punished for ignoring the word of the ambassador, how much more punishment for rejecting the king to his very face?
- What those consequences entail exactly will become clearer as we move through the book, but don't get caught up on that quite yet.
- Sometimes I'll tell my kids, don't do that or there will be really serious consequences. You know how they respond? What are the consequences? What's gonna happen? They want to figure out if it is worth it. If only 3 spankings or 30 minutes of timeout, it might be worth it. It would be like if a speeding ticket was only \$1. I'd imagine you'd be more prone to speed. It might very well be worth it for you.
- But sometimes when my kids ask I haven't quite worked out the consequences yet so I'll just say, you won't like it, its gonna sting.
- That's kinda what the author does here. Later in the letter he'll begin to spell out those consequences. We'll see it in Hebrews 6 and 10, but for now the author just warns of the danger. He says, trust me, you won't like it.
- He mentions a just retribution and then asks, how shall we escape. Escape what? He doesn't say quite yet.
- But we'll pick up the idea again towards the end of the book in chap 12 where we read:
 - *See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.* (Hebrews 12:25)
 - Notice the similarities between chapter 12 & 2: an emphasis on speaking and paying attention vs. refusing, a contrast between the warning on earth which references the Old Covenant and the warning from heaven in the New, & the word escape.
- And the idea is escape from judgment. In chapter 2, its called a just retribution. What is that just retribution? Well in the Mosaic covenant there were myriad punishments. Well, we see lots of penalties in the law ranging from having to make relatively small sacrifices to larger sacrifices to excommunication from the people to exile from the land to capital punishment.
- Each punishment was tailored to fit the crime according to the law of lex talionis, an eye for an eye. The greater the crime, the graver the consequences.
- If the punishment for violating the Mosaic law was severe, how much more severe is a violation of the new covenant?
- As we'll read in chapter 10
 - *Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.* (Hebrews 10:28–31)

- Does this mean that we should cower in shame, fearful of divine judgment? No. We are consistently encouraged in the book to draw near to God in full confidence. But that confidence is grounded in Christ and not ourselves and that confidence to draw near carries with it the need to confess and repent and plead Christ's merit. We draw near in grateful humility rather than arrogant presumption.
- And remember the context, the danger that he's warning against is drifting, apostasy, falling away from Christ. That's the sin that is in view here, the renunciation of Christ.
- Now, there are two errors to avoid here.
- First, is to take this and infer that because you're struggling with some sin, you must therefore be condemned and subject to this kind of judgment. You think, because I keep falling into this sin, therefore I must not be a Christian. In response, I want to encourage and remind you that the Bible is clear that there is no condemnation for those in Christ. If you are in Christ, then this judgment that is warned about isn't for you. This isn't about a struggle with sin, this is about drifting away from faith in Christ. So that's the first error, an overly sensitive conscience.
- The other error is the opposite response, that is apathy, indifference. To assume that because you aren't committing apostasy that your sin is no big deal. As we'll see later in the book, sin is like concrete that quickly sets if you stop stirring it by means of confession and repentance. Eventually that hardening can lead to apathy, indifference and thus apostasy.
- So, if you sin, should you be afraid of God's judgment? No...unless you're growing bolder in that sin, unconcerned about that sin, drifting away from the gospel and from community and apathetic to the remedies that God has provided for mortifying that sin.
- And remember the remedy. We must pay much closer attention. In other words, the way to really defeat sin is not to pull yourself up by the bootstraps by means of white-knuckled obedience, the way to mortify sin is by listening to Christ, thinking upon Christ, filling yourself with thoughts of Christ and His person and work.
- Let's keep going. The second half of verse 3 through verse 4.

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. (Hebrews 2:3b-4)

- This is where we get the notion that Hebrews wasn't written by an apostle, but rather someone associated with an apostle. If you recall, the author doesn't give his name, but does mention Timothy later so there is at least some overlap with Paul's circle of influence.
- But we see here at least what seems to be three groups: first are those who heard directly from the Lord. This would include the apostles. As you may recall, the book of Acts explicitly said that a requirement of apostleship was having seen the Lord personally. Paul even goes out of his way to say that he didn't learn the gospel from the apostles, but received it directly from the Lord. Second, you have those who heard from

those who heard (kinda a second generation if you will). And then you have the recipients of the book and, by extension, anyone reading the book.

- Now we see something of the superiority of the message. You may recall from the OT that due process always required at least two independent witnesses. That this judicial requirement is in view is obvious from the phrase “bore witness” which is a legal term used of confirming the testimony of another.
- As we see in John 5, Jesus’ authority is confirmed by the witness of His works and also the Father’s own testimony. For instance, see John 5:
 - *If I alone bear witness about myself, my testimony is not true. (John 5:31)*
 - *But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. (John 5:36)*
- Well, here for corroborating evidence of the supremacy of Christ, we have not only Christ’s word, but the apostolic word and God Himself bearing witness to that word by means of signs, wonders, miracles, and gifts.
- BTW, that combination of signs, wonders, and miracles occurs a couple of other places in the NT like:
 - *Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know... (Acts 2:22)*
- Or look at 2 Corinthians 12 which says:
 - *The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. (2 Corinthians 12:12)*
- So these phenomena confirm the authority of Christ, but also confirm the validity of the apostolic witness to Christ.
- But back to Hebrews, the author provides three reasons to have confidence in the word of Christ. Three reasons to believe that His word is certain, sure, valid, reliable. In fact, more valid, more certain, more sure than that delivered by angels.
- What are those three reasons? First, the fact that Christ Himself spoke it. The superiority of the messenger demonstrates the superiority of the message. Second, that eyewitnesses confirmed the message. Third, that God bore witness by means of these four things.
- So what do we do with this text?
- Well, we pay attention. We listen. We hear. We pray and read and listen to fill ourselves with truth. We preach the gospel to ourselves when we are tempted to listen to lies. We remind ourselves over and over that Christ is better. Better than lies, better than shadows, better than sin. We commit ourselves to being known in the context of community. We prioritize the church and opportunities to gather and talk and pray and encourage and be encouraged.
- We pay attention to those things which distract us and take action when the distraction begins to crowd out the word or begins to limit our commitment to community. That can be work or kids sports or hobbies or school activities or whatever.

- And this is essential for all of us. As we saw earlier, we MUST pay much closer attention, but this is especially true of those who might be even now in the process of drifting. Beware the danger of drifting out of earshot. Beware of drifting so far you can no longer hear what is true. You can't hear the voice of friends calling you back to community and truth.
- So if that's you. If you realize that you are or think that you could be drifting, let me encourage you to throw a line to the shore, shoot a flare into the sky and call for help. Reach out to a friend or one of our pastors and say, I need help. I've grown or am growing cold, calloused, apathetic, indifferent. I'm struggling with this pattern of sin. I'm wrestling with doubts. I'm depressed. Whatever it might be. Don't be apathetic about the apathetic. Don't be indifferent to the drift.
- If Christ is better, then listen, pay attention, hear. We'll see that over and over in the next few weeks.
- For now, let's pray.

Communion

- Fence table
- As we prepare ourselves for communion, I just want to give you a second to listen.
- Listen to what this meal signifies. I'm just going to read some promises in Scripture and want to encourage you to reflect on them. To repent if you've neglected these promises, to express gratitude for them, to ask for help to believe them, whatever it might be.
 - *Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.*" (Matthew 11:28–30)
 - *There is therefore now no condemnation for those who are in Christ Jesus.* (Romans 8:1)
 - *And we know that for those who love God all things work together for good, for those who are called according to his purpose.* (Romans 8:28)
 - *Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.* (2 Corinthians 3:17–18)
 - *And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."* (Revelation 21:3–4)
- On the night...