



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Hebrews 2:5-9

Summer 2026

"Man's Destiny"

TRANSCRIPT

Thank you Seth, and good morning. We are continuing our studies in the Book of Hebrews. We are in chapter 2, and we're going to look at verses 5 through 9;

"⁵ For He did not subject to angels the world to come, concerning which we are speaking. ⁶ But one has testified somewhere, saying,

'WHAT IS MAN, THAT YOU REMEMBER HIM?...'

(Now let me make a comment on the way the author of Hebrews introduces this in verse 6, 'But one who's testified somewhere ...'. He knows who that "one" is—it's David, and he knows where the "somewhere" is...it's Psalm 8, (vs4). But for some reason he puts it the way some of us put it; 'Well, somewhere in the Scriptures it says ...'. And he knows the Scriptures quite well, but...);

"⁶ But one has testified somewhere, saying,

'WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR,

AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.'

For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him..." (*Speaking of man.*)

"⁹ But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

Hebrews 2: 5-9

May the LORD bless the reading of His Word, and bless our time of study in it together. Let's bow together in prayer.

Father, we do thank You for this time. It is a great privilege to be together with the saints as You have counseled us to do—and we come to that later in the studies in the Book of Hebrews, (10:25), 'Don't forsake the gathering together of the saints.' We can easily do that, and that's a dangerous thing to do that. So LORD, we thank You for this time, it is a time of study, but it's also a time of worship. And I pray that the two will go together as we consider this text of Scripture, and we consider the great promise that is contained in it for us—the glory that awaits us, not because of who we are, but because of what Your Son has done on our behalf.

So may You be glorified, may we get a sense of the grace and the power of the Triune God—and may that thrill us. We have great *hope* while in this world. The world doesn't offer us that in and of itself, it's the promises we have in Your Word that assure us of that. So LORD, bless us...build us up in the faith.

We pray for our material needs, as well. We all are dependent upon You for that. We depend upon You, (as Daniel, (*Dan 5:23c*), told the evil Babylonian king, Belshazzar)...'every breath of life that we take is a gift from You'. We live and move and exist in You; we are totally dependent upon You for everything. We take it for granted—we take it for granted because You are so consistent in Your care for us, and You are so faithful to provide for us—and provide for us, "...abundantly beyond all that we ask or

think...". (Eph 3:20). But LORD, we are dependent on You, and You bless us richly and we thank You for that —and make us mindful of that.

But we also pray for those that are in particular need...because the needs come up, (we're frail, we're just 'dust'), and You know their needs, You know what's best—and we commend them to You.

And I pray LORD, for those who are out of town, (it's the time of vacations), and we pray that You would bless those who are traveling. Bless them with safety, bless those who have arrived and can enjoy their vacation this week, next week, and the weeks to come...that they will have rest and recovery, and that it be a good time for them.

Bless us now who are here, and those who may be watching somewhere...may we all be built up in the faith. We commit all these things to You. We thank You for the Lord Jesus Christ, who's the subject here, and we pray that we would honor Him. We thank You for Him, we praise the Triune God, in His name. Amen.

(Message) Man's origin and man's destiny is a subject people have contemplated, I'm sure, throughout history. Modern man thinks, 'He has the answers...it began with a bang, a big one; it will end in either fire or ice.'

In a book recently published, (in the past, I think, two or three years), titled *The End of Everything*, a theoretical astrophysicist gives one theory on the beginning of the universe...and five on its future. None of the five is hopeful; each ends in destruction.

God has a response to all such speculations. In Job 38, verse 2, He spoke out of the whirlwind and asked;

"Who is this that darkens counsel

By words without knowledge?"

Only the Christian has the answers to the questions, 'What is our origin', and 'What is our destiny?' And it is stated briefly, but clearly, in our passage in Hebrews chapter 2, verses 5 through 9.

Our *destiny* is joined to Christ's destiny...and it is eternal and glorious.

Our *hope* is real and certain because of Him.

That's the message of our passage written to some doubting saints. They are saints—but they're doubting.

The writer has assured them that we have a Savior, and he has been describing His greatness by showing that, 'Christ is superior to the angels'.

His superiority is revealed in His name: "Son". —No angel has that name.

Angels are glorious, but they are servants of God.

Christ is "the Son of God". He is unique. He is 'very God of very God'; meaning, 'He is the eternal Son of God—without beginning and without end.'

He is the ultimate revelation of God in His being, in His person, in His Word, in His work.

He is the Creator and Sustainer of all things.

The angels worship Him...and to prove His superiority, the writer quoted seven Old Testament passages. (*Heb 1:5-13*).

Then, he paused to give a warning. (*Heb 2:1*), "For this reason..." he said, ('because Christ is God's Son and because Christ has spoken, and revealed Himself'), "...we must pay much closer attention to what we have heard."

What they had heard is the Gospel...the Good News of salvation in Jesus Christ. He is the only way of salvation. He has declared that of Himself, 'He is the only Savior'. That is what He revealed about Himself in numerous places, (John 14:6, just to name one), and it is what the apostles testified about Him. It was confirmed by God through a multitude of miracles and eyewitnesses. So, if we "neglect" that...if we don't pay

attention to so great a revelation and the only way of salvation..."how will we escape..."? (vs3).

That's what the author has asked. That's the rhetorical question, 'How will we deliver ourselves from judgment?'

The point, of course, is we can't, we won't. And yet, that's just what these Hebrews were thinking about doing...turning from the Gospel, leaving the church, going back to the synagogue, and putting themselves under the Law.

There is no going back, not to Judaism, not to Paganism or materialism...or to anything for any reason because there is only one Savior, and our future is joined to Him and His destiny.

In the next verses the writer explains why that is; how He gained eternal glory for all who believe in Him, (which also gives a further proof that Jesus is 'greater than the angels').

The explanation has been, 'Christ is greater than the angels because He is the Son of God.' Now it is, 'He is greater than the angels because He is the Son of Man'. His humanity, as well as His deity, is the reason for His greatness. Sovereignty over the world has been given to man, not to angels. That's what the author says in verse 5, "For He did not subject to angels the world to come, concerning which we are speaking."

Angels are significant, we have seen that. They are glorious and powerful beings; they have a significant part in the events of today. They even have a place in the governments of the world; go back to the Book of Daniel and we see that. We read about the angel Michael, who is called "the great prince" who guards the people of Israel. (Dan 12:1). Other angels, evil ones, are contained in that passage in chapter 10 of Daniel, (vs20), and are identified as 'the prince of Persia' and 'the prince of Greece'.

We don't know a lot about angels, or what they do, but it seems that there is an angelic government of good ones and bad ones; good government, bad government ...and that is very active in the affairs of this world. They, (that is, the good ones), are

God's ministers—they serve Him. He makes them “WINDS”, and “A FLAME OF FIRE”, (*Heb 1:7*), and they are sent out to render service for the sake of those who will inherit salvation.

Angels are significant for the world today, and for God's people in this present age. But, in the future, in the world to come, they will not be rulers—we will be rulers; the saints will be. And the basis for saying that is, again, the Old Testament in Genesis 1, and the Psalm we have read here, Psalm 8, which revealed the privilege given to man in both his nobility and dominion...his and her right to rule.

So, very simply the author of Hebrews shows Christ is greater than the angels because He is the “Son of God “, (who is a greater Person), and “Son of Man”, because He has a greater destiny. Man was made to rule the world, (even the universe), and the proof of that is given in Psalm 8, a Psalm about man's origin and man's destiny.

Charles Spurgeon called Psalm 8, “The Song of the Astronomer”, because it begins under the stars. David looked up one night at the Milky Way, and he marveled at it. You can imagine him doing that as a shepherd boy spending long, lonely nights under the stars, staring up at them, studying the moon and the constellations—and feeling very small under it all. Then wondering;

"When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained;
What is man that You are mindful of him...?" (*Psa 8:3-4a*).

You have to leave the city, (and you know this), and the lights that are everywhere to get that sight, but when you do, we seem trivial compared to the vast spectacle of space. And David had no idea how vast it really is; we didn't either until relatively recently.

It was in the early part of the 20th century that scientists believed that the Milky Way was the universe. We only now are learning how big this universe is. Astronomers estimate that our galaxy is about 100 light years across, with 200 billion stars, and that

there are 200 billion galaxies in the observed universe. But beyond that, they speculate it's in the trillions... '2 trillion', I think, is one figure I read, but it changes...it keeps increasing. So;

"WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?" (Heb 2:5)

...with this vast, glorious universe around us?"

Then, David recalls how God blessed man in the Creation in a poetical description of Genesis 1, (specifically Genesis 1:26), 'God made man in His own image, and He gave him authority over every creature of the earth.' That's what David recounts in the Psalm and the author of Hebrews quotes in verses 7 and 8;

⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR,

AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;

⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.'

Now think of that: From this vast universe, God chose to take some dust from this *particular* planet and fashion it into a body, breathe life into it, and crown man with authority over the world. That amazed David. And with our expanded knowledge, it is overwhelming to think of what God did.

It was all due to His sovereign will—His undeserved, unearned good pleasure. He didn't have to do that; He didn't need us. He chose to make us and give us great blessing and authority. God blessed Adam and Eve with perfection. He made them king and queen of the earth, and gave them the power to rule it, to cultivate it, and to bring it to its full potential and beauty.

God did not give that privilege to the angels, He gave it to man...that's what we were made for; to glorify God by ruling over His creation.

But the present reality is very different, we know...and the author of Hebrews recognized that. Adam was given sovereignty, but then he says, "But now we do not yet see all things subjected to him..." (*Adam*). Why is that? Something happened, and of course we know what that is that happened...sin happened.

Adam and Eve were placed in the garden, in paradise, to rule during what theologians, (I think correctly), have called, 'a probation period', a *temporary* time of testing to see if Adam would be obedient. You could say, 'He had passive righteousness and that he had not sinned...but could he be obedient with that positive righteousness?'

So it was a time of testing, and Adam was given the command to do just one thing. God did not make this onerous, He did not make this difficult. Adam was commanded one thing, *just one thing*—and that was, 'not to eat of the fruit of one tree'. He could eat of the fruit of the multitude of trees in this vast garden... 'Just don't eat from one tree and don't eat one piece of fruit'. (*Gen 2:17*).

If he had obeyed, the probation would have ended victoriously and he and Eve would have been elevated to a glorified state. Adam and his posterity would have ruled the world. —You and I would be ruling the world now. Everything that was put, "under his feet", (*vs8*), it was his to lose...and he did.

Adam failed, he fell—and when he fell all of us fell with him; all of his children, all of his posterity. He was our **representative** and he brought us all down. And now the world is a very different place from what it was originally. "...the whole creation groans and suffers..." under the curse of sin, Paul writes in Romans chapter 8, verse 22.

David experienced that too as a shepherd. He was very much aware of that. He could lead his sheep to shelter, but one might wander off. (And that's part of the condition we're in... 'things wander off'...people, animals, wander off.) And not only that, there are predators out there...and David found that out. He knew that, but he experienced it directly; he had to fight the lion and the bear and deliver the lamb from the jaws of those beasts.

As the poet said, "Nature is red in tooth and claw"...so is human history. Nations are at war continually. Man still rules over the earth, it is in his nature to rule—but his

rule is selfish. He rules by force, he rules by intimidation, he rules by cruelty. Where war doesn't cause misery...famine and disease do. It's said that, 'When Adam sinned the scepter fell from his hand and the devil snatched it up—and now he is the prince of this world.'

Now Paul said, 'Death reigns because of Adam's sin'. (*Rom 5:14*). It's not as though Adam didn't know the consequences of sin. It's not as though God left him ignorant, or to figure it out. No, not at all. The LORD had warned him very clearly. You read this in Genesis 2, verse 17, '...that in the day that he ate of that fruit, he would surely die...' And it's stated in such a way to make it emphatic: 'Make no mistake, Adam...you eat of that fruit, just one bite, and you will surely die and all of your posterity with you!'

He did it, and it affected the whole world in every way.

Just think of all the professions and industries that have been spawned by Adam's sin. We're grateful for them in many ways...but when you consider, 'Why are these necessary?' ...they're necessary because of sin, they're necessary to try to fix things:

We have armies because men are warlike.

We have lawyers because men are dishonest.

We have doctors because men are sick.

We have preachers because men are lost.

Government, police departments, the military-industrial complex, insurance companies, pharmaceutical companies, hospitals, and other services that are all due to sin.

So it is true; as we look around at this wreck of a world, [and it's glorious – you look at the heavens and you see the glory of God – it's still glorious], but its condition is not what it's supposed to be, and in that sense, it is a wreck. We look around it, and at man's sorry state in it, "...we do not yet see all things subjected to him." (*vs8b*).

"But...", (the author tells us in verse 9), "...we do see Him...". (not, 'we don't see things subjected to him'...that is, us), (*vs8*)... 'We do see them subjected to Him', who is

our Lord. And that's what is great. That's what the author is telling us here, and that is the guarantee that we will have glory.

But the author tells us in verse 9, "...we do see Him...", we see "...Jesus...crowned with glory and honor...". And that is the guarantee that glory is going to come to all of us who are in Him—because while man fails, God does not fail. His purpose can never be frustrated—and His plan provided for someone to take Adam's place. Adam was 'a representative', and so now Christ could be 'our representative'. And that's what He is; that's what He has done...and He has succeeded where Adam failed. He is the One who ultimately fulfills Psalm 8.

That's how the author of Hebrews interpreted it, and he could do that because of the expression "*son of man*",

'WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?" (vs6)

Who is "the son of man"? Well, that's a term you find all through the Old Testament, and it is a term that can be used of just any man. In fact, you read the Book of Ezekiel, and all through the Book of Ezekiel, he is addressed by God as "son of man".

But it also has reference to our Lord. It is a title of the Messiah. You see that in Daniel chapter 7, verse 13, where, "One like a Son of Man", Daniel sees approaching, "the Ancient of Days" to receive a kingdom.

Well Jesus used this expression of Himself throughout His earthly ministry, and in Matthew 21, verse 16, He applied Psalm 8 to Himself. So there is good reason for the writer of Hebrews to do the same and see Jesus as the One who ultimately fulfills the Psalm—and everything that man is intended to be.

'Jesus was made lower than the angels', (vs9a), when He became a man—but He was only "lower than the angels", (ibid.), for a little while in order to die...then be raised, and exalted to the highest place.

In fact, the author tells us that it is because He suffered death that He was, "crowned with glory and honor". (vs9b). His death was the basis, the reason, for His exaltation, victoriously—and ours, too. That's the reason the author used the name "Jesus" here, it's the Lord's human name and shows that He did this great work as a man...and did it for mankind. He gained glory for us through His death. He did it as our *representative*, (as I've stated), He did it as our substitute. That's stated in what follows; He became a man, "...so that by the grace of God He might taste death for everyone." (vs9c).

Christ's death was the path to His glory; this is the reason it is the path to our glory. He died for us; He 'tasted death' for us. He didn't merely 'sip' death. That meaning has been suggested by some for this expression "taste death", (*ibid.*), that His death was like 'sipping something from a cup, it was brief, and the act was cut short by the resurrection.'

But "taste" is an expression that means '*experiencing something to the full*'. He experienced death **fully**. He consciously, willingly drank down 'the bitter cup', and He did it, "for everyone", (*ibid.*)—for *people*. [This word is singular in the Greek text, and I think that suggests something.] And what it suggests is He did it, 'For every single one of those for whom He died.' This is not some kind of general thing; it's very particular. It emphasizes the individual intent and aspect of our Lord's sacrifice. It was for us, it was for the believer, personally.

It was for all kinds of people...it was worldwide in its range. It was for everyone, not just for the Jew; it was for the Gentile, as well.

But not for every Jew, not for every Gentile; 'He died for all without distinction, not all without exception.' This isn't "universalism"...this isn't suggesting that everyone will someday be saved; that Christ died for every person who has ever lived or ever will live.

He died for all kinds of people, every kind of person, that's clear from what follows, where the word "everyone" is defined and limited to the persons mentioned.

We see this next week in our next passage, the next lesson in the Book of Hebrews; 'many sons, sanctified ones, my brethren.' (*Heb 2:10-12*). That defines the scope and the identify of those for whom He died. These are the saved.

In other words,

'It was for every one of 'these' that Christ became mortal and died in their place.'

He cares about each one of us individually, He saved us personally—and I think when we think of the cross, we should think of it in that way. If there had just been one sinner in this world, He would have come for you. And when He was on the cross, that was on His mind. No saint is insignificant to Him. We're not just some mass of people that He just scooped up. Personally, He came to save us so that we could rule with Him... in the world to come, the kingdom to come, *for* that is our destiny. He restored the privilege that Adam lost!

(Now, this is speculation on my part, but I like the idea), I think we have a foreshadowing of that, a suggestion of that, in Mark chapter 1, verse 13, when Jesus went out into the desert and was tempted by Satan, (and Mark only mentions that, he doesn't go into the three temptations that we find in Matthew and Luke). But he adds something Matthew and Luke didn't reveal. After Jesus had overcome the devil's temptations, after He had defeated Satan, Mark wrote, (*1:13*), "...He was with the wild beasts, and the angels were ministering to Him." The mention of "the beasts" is unique to Mark's Gospel.

When Adam met the serpent, he had great advantage. Many advantages;

He was in a garden.

He wasn't in a harsh environment, like a desert.

The animals there were all tame, not wild, not predators as they were in that wilderness...

And he had a helper, Eve.

Jesus faced Satan alone. Still, despite the disadvantages the Lord had, He triumphed where Adam failed. And His victory, and what it meant, seems signaled here with that statement, "He was with the wild beasts, and the angels were ministering to Him."

The angels were serving Him. "The beasts", (the hyenas, the jackals, the lions, all of those that were out there in that desert), were obedient to Him. Docile, domesticated, as they were when Daniel was in the den...'God closed the mouths of the lions'. (*Dan 6:22*). At that occasion, no longer was nature, "red in tooth and claw"—for a moment it was tame and under His control. That's what His ministry would gain by the greatest test and triumph of the cross.

And that is the future for everyone who has joined himself or herself to Christ through faith in Him. His destiny is our destiny. What God intended us to be, (and what Adam lost for us), was restored by His Son, by the Lord Jesus Christ. So, Revelation chapter 3, verse 21, says that, 'believers will sit with Christ on His throne and rule with Him'—and it will be a glorious kingdom.

We will "reign upon the earth", according to Revelation 5, verse 10; and that will be a transformed earth. In Matthew 19, verse 28, Jesus calls the kingdom age, "the regeneration". Now it doesn't develop that, but that itself indicates that this is going to be a transformed world when He comes back. The topography will be transformed...the world will be born again and glorified.

According to Isaiah 2, (*vs4*), there will be universal peace, the nations "will hammer their swords into plowshares...and never again will they learn war." The animal kingdom will be tame—Isaiah says that in chapter 11, (*vs6-8*), where we read about the wolf dwelling with the lamb, and the lion eating straw like the ox, and the child playing by the hole of the viper.

It will be paradise regained, but far greater...far greater than the glory of the Garden of Eden. And, 'knowledge will fill the earth', Isaiah says in chapter 11. (*vs9*). It will be an age of theological and scientific enlightenment.

We don't see that now, but the writer said 'we see Christ', 'we see Jesus' now, on His throne, (*Heb 2:9*), and that is the assurance that all who are joined to Him through faith will share in His sovereignty.

Now, that would have been a great encouragement to that little house church in Rome, because it was very discouraged as we've said. Rome was the capital of the empire. It was the seat of world power. These Jewish believers were a small group rejected by friends and family, and harassed by the state.

That had gone on for some time, (we learn that later), that they had gone through some years of this and held up. But at this point, when the book is written, they are very discouraged. They are overwhelmed by it all, and they may have felt, (and no doubt did feel), irrelevant and beaten.

But they weren't, and they needed to know that. The whole Triune God – the Father, the Son, the Holy Spirit – cared specifically for each one of them, and was at work for them.

Christ had died for each of them personally. Each one of them was on His divine mind...in His divine omniscience, He thought of them. In His deity, He had them on His heart when He hung on the cross. I can't give you a verse that states that specifically, it's a theological deduction on my part, but I truly believe that when He hung on the cross, in His divine nature, He had you personally in His mind, (and He was doing it). The author of Hebrews will later say, "For the joy set before Him, He endured the cross", (*Heb 12:2*), because He knew He was going to save you, and make you one of His children.

So, those beaten down Hebrew Christians in Rome were not irrelevant to God—and we are not. Caesar was on the throne, but they are the ones who will inherit the earth. Christ had 'tasted death' for them. His resurrection and ascension are the proof they have a future—and so do we. We are kings, and we are heirs of the world to come.

Though we may not feel like we are...our circumstances may not encourage that kind of thinking. We may suffer from what Kent Hughes called "the illusion of insignificance", but it's an illusion. It is we who are the heirs of salvation—but not

because of anything meritorious in us. Don't misunderstand what I'm saying about being 'relevant in this life'...our relevance is real because of what God has chosen to do for us.

It's not the world though, this unbelieving world around us that's going to have all the glory. Yet the world around us is vast and it is contrary to everything that we believe. —And it can make us feel the way these Hebrew Christians felt:

'Subatomic'...very small in the great scheme of things; like David felt when he sat under the starry sky and he thought;

'What is man compared to all this?!' (*Psa 8:4f*).

Now, that's a good thought, that's a humbling thought.

But we live not only under the stars, but in this vast, godless world—and that can fill us with a sense of gloom, 'I'm nothing here!'

That's not good; and then we've lost perspective and we're not getting the whole picture of who we are and what the Lord's done. We don't have the right perspective when that becomes the case.

If you've been to New York City, and I know some of you are businessmen, (and I'm amazed at those businessmen when they can talk about 42nd Street and all this), well if you've been there, you know how impressive the city is. If you haven't been there, you've seen pictures, and you know that you can look down one of the streets and you see these colossal buildings that seem to go up forever; they're huge. And you look down these streets, and they seem like great canyons...and there are people everywhere! You can get lost in it and feel insignificant, just one in millions—and not noticed by anyone. It's a mammoth metropolis...from the street.

From the air, it's quite different. I was flying up the East Coast, this was years ago but it's very memorable to me because I looked out the left side of the plane and I noticed something that was really curious, odd—and I kept looking at it. It looked like a row of matchsticks standing up. And as I said, it seemed odd, but when we got closer I saw it was Manhattan!...it looked tiny! And all those millions of people that are

scurrying around in the city were so small they were invisible. It all seemed so insignificant.

That is what is under Christ's feet today. Impressive to us on the street—small to Him. The world and its capitals of power are small to the Lord God. Isaiah described the world and all of its pomp, all of its greatness, as 'the Lord's footstool'. (*Isa 66:1*).

He is sovereign, He is over it all. —And He is with us, He cares for us individually. And someday we will be kings over this world; male and female, men and women—we will rule together. It will all be put under our feet with Him; we will rule together with Christ.

The universe is not destined to be a burned-up cinder or a cold, dark, lifeless void. It is destined for glory, and we will occupy it. That's the lesson and encouragement *The Book of Hebrews* gave 2,000 years ago—and it is for us today as much as it was for them.

We have a destiny, but we won't learn what that destiny is by looking around us, by looking at the world and all of its pomp and all of its arrogance...that all seems to deny our hope.

We learn our destiny by looking up to Christ on His throne.

Our future is with Him—and it is certain, and it is glorious, and it is near.

This is the reason for the greatest joy and the firmest confidence.

And that should give us courage in this world.

And that should give us resolve to live to His glory;

to live in obedience and know the greatest things are yet to come.

But that is only for the believer in Jesus Christ, those who have joined themselves to Him through faith. They have a glorious future. You have a glorious future if you've put your faith in Him. And this future in this world is brief—and what's coming is eternal.

But if you have not believed in Him, if you're here in unbelief, we're glad you're here but you need to trust in Christ—or you're lost.

Look to Him: Not only to Him on His throne presently in victory,

But look to Him on the cross, where He died for sinners and paid their debt.

The moment you believe in Him, your debt will be forgiven and erased.

You will become 'a child of God', 'a son of God', 'an heir of salvation', and under the constant rule and care of the Triune God.

May God help you to do that. Look to Him, trust in Him, and rest in Him.

(Closing Prayer) It's an amazing thing when we consider Your love for us, Father—lost sinners in rebellion against You. And yet You, in Your love, sent Your Son to be a ransom for us, and He paid the price.

And we have glory to come;

We have salvation now; Eternal life now;

And a future beyond our comprehension;

All because You loved us.

Thank You for that, Father. How great is the Father's love for us.

It's true.

Now,

The LORD bless you and keep you;

The LORD make His face shine on you,

And be gracious to you;

The LORD lift up His countenance on you.

And give you peace.

In Christ's name.

Amen.

(End of Audio)