



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 1: 9-20

Fall 2025

"A Face Like the Sun"

TRANSCRIPT

Thank you, Seth. Well, I would like to say also about Bob, that his departure to be with the Lord was unexpected and sudden; events kind of unfolded quickly late in the week. You're used to someone being here for so long, and I don't know how long Bob was attending our church, (40 years at least, I think), and he would be sitting back there in the back row every Sunday morning...so it is a difficult thing to lose someone, from our perspective. But he is with the Lord, and he is rejoicing now...and he wouldn't come back if he could... [and he knows the Book of Revelation better than I do right now.

(Laughter)

And what we have in this passage, which is a lengthy passage, verses nine through twenty, give us the very hope that Bob had, and every believer has. This is a glorious passage about a glorious vision that John was given—and it's one full of great encouragement for us. So, I begin with verse 9 and will read through verse 20.

⁹ I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. ¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a loud voice like *the sound* of a trumpet, ¹¹ saying, "Write in a book what you see, and send *it* to the seven

churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

¹² Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; ¹³ and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. ¹⁴ His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. ¹⁵ His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters. ¹⁶ In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

¹⁷ When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, ¹⁸ and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. ¹⁹ Therefore write the things which you have seen, and the things which are, and the things which will take place after these things. ²⁰ As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Revelation 1: 9-20

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

Father, I do thank You for this time together. It is a wonderful time to be with Your people. We are at different places with different responsibilities throughout the week, and yet we come here and we join together as a body—as men and women who have been redeemed by the blood of Your Son, and who have a glorious future.

We miss those that were a part of our body here, but they're still a part of it, just in another place, as Bob is now, and we rejoice in that. 'It is appointed unto man once to die, and then the judgment', (*Heb 9:27*)...and that's a warning in one sense, but it's encouraging in the sense that we who have put our faith in Christ don't face that judgment, because He took it in our place—and when we die, we're with You...and we are with all the saints.

There will be a day coming, which this book speaks of, and everything will be different. There will be a kingdom upon this earth, and that kingdom will be transformed into something beyond our imagination; "a new heaven and a new earth". (*Rev 21:1*) We have a glorious future, and we thank You for that, for we'll be considering that throughout the weeks and months to come—and we rejoice in all that You have done for us.

And what a great way to begin this book with John's vision, and this glorious picture of our Savior...and He is the One who holds us in His hands. We are secure, and we have a glorious present and future. Thank You.

LORD, we pray for those in need. We pray for those with physical needs who are sick or who are struggling with some issue...physically, maybe economically, financially—You know their needs. Bless them, encourage them.

We have every reason to be encouraged in the midst of trials...and this book was a great encouragement to those saints who are facing trials and going through difficulties which John mentions. So, bless us, LORD...bless Your people in whatever situation they are in. And if we are not facing trials, give us hearts that rejoice and thank You for all that You do for us.

So, bless us now, LORD, as we sing our next hymn and prepare our hearts for a time of study—and may that study be a time of worship as well.

We pray this in Christ's name. Amen.

(Message) When I was a boy, I was told, "Never look at the sun!" So, I went out one day and I looked at the sun—right into it!...Not smart. I survived...nevertheless, 'Never look at the sun!'

The Apostle John didn't look into the sun, he looked at something brighter when he heard a loud voice, turned, and stared into a face that, 'shone like the sun'. (vs16b). He fell down "like a dead man". (vs17). He survived also, to see a glorious vision of Jesus Christ, the Son of God, and he described it for us here in Revelation chapter 1, verses 12 through 16.

But what a difference from the only other picture given of Him in the Bible; it's in Isaiah 53, verse 2; "He grew up before Him like a tender shoot, and like a root out of parched ground; He has no *stately* form or majesty..."

That was Jesus in His incarnation, in His first coming. There was nothing glorious in His appearance. He wasn't unsightly, but He was, evidently, very common in His appearance, "like a root out of dry ground."

The earliest description of Christ was scratched on a plaster wall in Rome around the year AD 200, by a pagan skeptic—a mocker. It's a picture of a man worshipping a crucified figure with a donkey head, with the words, "Alexamenos worships his god." Well, that's how the world sees Christ...and Christians—as contemptible.

But what John gives us is the real Christ, Christ today—no longer 'a dry root', no longer a man on the cross, but a Man, the God-man, alive, victorious and glorious, 'shining brighter than the sun' and John describes Him in detail.

But first, he tells us why he wrote the book and how he got the vision. He writes in verse 9 that he, "...was on the island called Patmos because of the word of God, and the testimony of Jesus."

Patmos is a small, rocky, crescent-shaped island in the Aegean Sea off the southwest coast of Turkey. It's about ten miles long and five miles wide. It was used by the Romans as a penal colony, where political prisoners were banished and sentenced to hard labor in the quarries. The Roman authorities in Asia believed that John's preaching was seditious; maybe they felt that he was a threat to emperor worship in the region and so they exiled him to the island.

He identifies himself with the persecuted. He introduces himself as a, "...brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus." (vs9a).

Now, the order of those three is important

The Day of Tribulation is part of the *present*.

The blessings of the kingdom are in the *future*.

So until the kingdom comes, we need *perseverance* —and that perseverance is only "in Jesus".

He is the model of it; He is the source of it. Hebrews 12:1-2 says we "...run the race...fixing our eyes on Jesus, the author and perfecter of faith..." And as we live by faith, obedient to His Word, He strengthens us; He increases our faith; He gives us perseverance.

John knew that. Our strength is in Christ, but John told them that, not as their apostle you'll notice, but as their "brother". We're all in this together. He is their equal. We're a brotherhood, a family helping each other run the race and live the Christian life by faith.

It was on a Sunday, "the Lord's Day"; and John "was in the Spirit", he says. (vs10a). Maybe like a trance that Peter was in in Acts 10...or if Paul was in that same situation when he, 'was caught up to the third heaven, he wasn't sure'. (2Cor 12:2).

You'll remember from our studies of 2 Corinthians, he actually may have been taken up into the third heaven.

But here, John is, "in the Spirit", and in that situation and that condition, he said he 'heard behind him a loud voice, a clear voice, like a trumpet.' (vs10b). And the words and command were unmistakable. They were, "Write in a book what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis, and to Philadelphia and Laodicea."(vs11).

There was an urgency about the message, and a need for us to know it...and for us to heed that message. That's signaled here, I think, by the fact that the voice had, "the sound of a trumpet". It sounds the alarm...its sound introduces something that is very important, (this trumpet sound does), and so naturally, he hears this and he turned to see who was speaking to him. When he saw Him, he will say in verse 17, "I fell at His feet like a dead man." It happened immediately. "When I saw Him, I fell at his feet..."

But first, he tells us what he saw that Sunday. What more appropriate day to see the resurrected Christ than on the first day of the week, the day that He was raised from the dead. Sunday is a weekly reminder to us of that very fact...that we have a living Savior. Every Sunday should be Easter Sunday to us. Every Sunday is the day we remember we have a Savior who is alive. And very significantly, John puts this vision of Him in His glory at the beginning of the book to reassure us that our Savior is living...and He is all-powerful.

The church then, as now, was Christ's 'little flock'. That is how Jesus referred to it in Luke chapter 12, verse 32, "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom." And at the end of the 1st century, when the small, persecuted church was surrounded by powerful forces and things seemed hopeless, they, (and we too), are reminded that 'They're not hopeless! The Almighty One, infinitely greater than the emperor and his armies, is with us...and actually among us.' That's what John says. 'He was standing', John tells us, among "seven golden lampstands." (vs12b).

The lampstands represent the churches of Asia Minor, and really all churches throughout the world. It's an image of the church that John borrowed from Zechariah 4, a vision of the seven-branch, golden lampstand...the *menorah* that stood in the Holy Place of the Tabernacle and Temple before the curtain that separated The Holy Place from the Holy of Holies.

Domitian, the emperor, erected the Arch of Titus in the Forum in Rome to honor his brother's victory over the Jews in AD 70. Inside that arch, (maybe some of you have been there and seen this), you can look up and you see Roman soldiers depicted carrying off the treasures of the Temple—and one is carrying the seven-branched lampstand. And it signified, (whether intentionally or not), that that nation was crushed... 'the light was gone'.

But not the church; God's Light was still shining. But now it was not shining in one lamp in one place, but in seven lamps in many places...and soon worldwide.

That is the significance of the "lampstand", it is the church; the church bears God's *Light*—bears His Truth. Paul told us that in 1 Timothy chapter 3, verse 15; where he is speaking that the local church is, "the pillar and support of the truth."

That's our great function...we bear the Truth. We don't produce truth any more than the moon produces light, (its light is 'borrowed light' from the sun). And so too with the church, its Light comes from Christ, and we merely reflect it, 'we bear it'—and we are to shine that Light in the darkness. That's our privilege, that's our purpose: To give out the whole counsel of God and declare God's greatness and His grace in Christ.

You really can't do that unless you preach the whole counsel of God. If we don't, then we're worthless, and God will remove the lampstand just as He removed the menorah from Jerusalem. The pulpit may be filled, the pews may be filled, but there will be no light in such a place...(well, that's the warning that will come in the next chapters).

But here there is encouragement: Christ is among us...and He is glorious! John describes Him as, "...one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash." (vs13).

'The son of man' is the heavenly figure that we first meet in the Bible in Daniel chapter 7, verse 13-14, 'The son of man' who came up to "the Ancient of Days", (God the Father), who gave to Him a kingdom and the promise that, 'all of the nations will serve Him.' He is the Messiah, He is the King.

And here, Christ is clothed like a King and a priest in a long robe, (that marked off distinction), and a golden sash. He has great authority, *Divine* authority that is indicated in the description of verse 14, where He is described in the same way that, "the Ancient of Days" is described in Daniel 7.

There, 'the Father sits on a flaming throne, and His hair is like pure wool'... here, Christ's, "...head and His hair were white like white wool, like snow;" (vs14). —So you see, there is a unity between the Father and the Son:

They are distinct Persons from one another,
yet united in essence,
united in their deity,
equal members of the Godhead,
co-equal and co-powerful,
the One God,
Who exists in three Persons.

And we see here an indication of His deity; 'His eyes are on fire', symbolizing His penetrating insight; He sees everything...everything that happens and everything that is thought within the heart. The invisible things to us, are visible to Him.

And He will judge all...not only in the churches, but in the world...and throughout all of history.

His strength is pictured in verse 15 with the description of, "His feet were like burnished bronze when it has been made to glow in a furnace." His strength is durable, it is tested, it is strong.

You'll remember the great image of Nebuchadnezzar's dream in Daniel 2. It was a colossal statue, whose head was made of gold, pure gold, but its feet were of mixed iron and clay. A stone from heaven struck it on its feet, and the statue fell apart—the stone crushed the statue to powder, and the wind blew it away. That's the destiny of the kingdoms of this world...they're glorious to us now, but they will all pass away; for they will be judged.

But this King cannot be overthrown; His feet are not of clay, but of bronze-tested metal. He is strong and stable. And our hope is in Him, and our hope in Him cannot be overthrown.

And He is mighty; "...and His voice *was* like the sound of many waters." (vs15b). It may have as its background the waves crashing on the rocks of Patmos, or perhaps the thunder of a waterfall.

This is the One that John described in his Gospel as; "the Word", Who was "with God" and, "was God. He was in the beginning with God. All things came into being through Him..." (*Jn 1:1-3a*). They, ("*All things*"), came into being through His powerful, majestic *Word*... He spoke the universe into existence. His Word is creative, His Word is powerful, it is "like...many waters." (vs15b).

This is the One in whose care we are; He is holding us. Verse 16, "In His right hand He held seven stars...". [Now, verse 20 defines the stars as "the angels of the seven churches". So, are those 'heavenly angels', or are they 'human messengers'?] Well, we'll discuss that in a moment when we come to it in verse 20, but the idea here is that Christ, (in heaven), has the churches, (on earth), in His hand. We are under His sovereign protection. He is, "...the great Shepherd of the sheep...". (*Heb 13:10*). He holds, in His powerful right hand, all of us who have put our faith in Him and are joined to Him...and He will never let us go. That's John chapter 10, verse 28, "I give eternal life to them, and they will never perish; and no one will snatch them out of My hand." Once a child of God, always a child of God.

Some say 'Anathema!', to this doctrine of eternal security—but it's based on Scripture...it is the clear teaching of Scripture. It's clear from just the promise that the believer is given of eternal life; and so what arrogance...**arrogance!!**, to deny such a great doctrine...a great Truth.

Those whom God has saved, He saves forever. That's the greatness of His grace; that's the sufficiency of Christ's sacrifice at Calvary. To use Luther's words, "Christ is a mighty fortress", and we are safe in His care.

But He is also a mighty warrior, because John saw, "a sharp two-edged sword" coming from His mouth. (vs16b). As the early Christians read this, they might have had thoughts, or visions, of the Roman legions, with their two-edged, tongue-like swords marching across the world, conquering nations.

Well, we have a Conqueror too, and He has a large sword; it is the Spirit of His mouth, His *Word*...and it is, "sharper than any two-edged sword", (*Heb 4:12*), and it is invincible. It is His 'weapon of justice' ...and that goes back to Isaiah chapter 11, verse 4, that states, "...He will strike the earth with the rod of His mouth....". He speaks with power; His Word causes His will to occur.

And He will do that at the end of the age when He returns. He is described in that way in (*Rev*), chapter 19, (*vs11f*), 'sitting on a white horse', with "a sharp sword" coming from His mouth, (now, I take that passage in chapter 19 to be figurative). But Paul describes it literally in his own apocalyptic passage in 2 Thessalonians 2, (*vs8*), stating that He will destroy "the man of lawlessness", (the antichrist), "with the breath of His mouth", at His coming. He will speak—and it will happen. In the meantime, the church has been entrusted with 'His sword', which is in our hands, the Scriptures—the Word of God...the proclamation of the Gospel.

So, we're not defenseless in this dangerous world:

We have a powerful King

and an invincible sword that belongs to Christ,

and through the Holy Spirit, He makes it useful in our service to Him.

This is an impressive picture John gives of Christ as the Divine King and Conqueror...Who is for us.

But his vision reaches its apex, its high point, at the end of the verse. John wrote, "...and His face was like the sun shining in its strength." (vs16c). This is the glory of the exalted Christ. It's dazzling; it is like the Shekinah glory that filled the Tabernacle, and then the Temple—and it also recalls the conversion of Saul of Tarsus when he was on the Damascus road and light shone all around him, described as “brighter than the sun” at noon. (*Acts 26:13*).

In that light, he saw Christ. He saw the actual person of Jesus Christ—Light which is the effulgence of God's glory and a symbol of divine revelation—Truth. And Truth that penetrated the heart of that Pharisee, and caused conviction and conversion. "Who are you, Lord?" he asked. (*Acts 9:5*).

Well, that's who He is... “KING OF KINGS, AND LORD OF LORDS” , a title written on His thigh in (*Rev*), chapter 19, (vs16).

"God is light.", (*1Jn 1:5*), John wrote.

Christ is God,

Christ is the Lord and God,

He is the Son of God, the second Person of the Trinity.

The Light of His deity blinded Saul;

“Knocked him over, prostrate at the feet of his Conqueror”, as someone said.

And it did that to John in verse 17: "When I saw Him, I fell at His feet like a dead man." That's the response of a creature to his God.

You'll remember, in John's Gospel, what happened when the arresting soldiers came for Christ in the Garden of Gethsemane...they asked for "Jesus the Nazarene". And "...when He said to them, 'I am He', they drew back and fell to the ground. (Jn 18:5-6).

His name, "I AM", goes back to the burning bush in the Book of Exodus, (3:14), where God reveals His name, "I AM THAT I AM"—and when we translate "LORD", it is the word "I AM". His name alone is powerful...and those men could not stand when He uttered that name, when it was spoken.

But even a child of God cannot endure the effect of Christ's glory. John lost all strength. This is finite man...before the infinite God; he fell as "a dead man." Only the touch and the assurance of Christ revived him...and John heard those familiar words, "Do not be afraid...". (vs17b).

All through the Gospels, you read about these events that take place, amazing events...and the disciples, (and others), heard those words, "Fear not." When Christ came to them on the sea, in a storm, at night, walking on the waves, they were terrified. They thought they were seeing an apparition, a ghost! And He greeted them with the assurance, "It is I; do not be afraid." (Jn 6:20).

He could give that assurance because of who He is and what He has done. He is, "...the first and the last...", (vs17b), which is like saying He is, "the Alpha and the Omega", (vs8). He is the sovereign LORD. He is, "the living One", (vs18). He said, "...I was dead, and behold, I am alive forever more..." (ibid.).

He conquered death, the death of the cross, in the resurrection of the body. We have a living Savior. Christ said, "...I am alive forever more...", (vs18b). He is indestructible, which means that all of us who are joined to Him by faith share that indestructible life. It is eternal life; and He gives it to us.

And not only that, but because He conquered the grave, He has "the keys of death and of Hades." (vs18c)—He has authority over life and death. One of the British commentators wrote, "Not only had He burst out of the prison, He had carried away the

keys!" So we may pass into that 'dungeon of death', "...it is appointed unto man once to die...", (Heb 9:27), but Christ has "the keys" to set us free...and He will. We will be resurrected as He was—whole and glorified. That's our hope!

The grave is fearful. You see this as you have the opportunity to seek to minister to someone who is dying, and you see them going through the throes of death, (and it's not a pleasant thing to see). We can treat death kind of lightly, I think, but the reality is what Paul called death, "the last enemy", (1Cor 15:26) ...and it is that. And it carries with it fear, the grave does.

But Christ has authority over all of that. He has 'the keys'...the power to send men to death and to deliver them from it. And that's a great encouragement, so that when we face that, we don't need to fear because we know the One who has the keys. And what a great encouragement that was to this little flock of persecuted Christians.

The governors and emperors had the power to send men to their deaths, (and the early church had witnessed that with the emperors). Nero was the first to persecute the church, (it was a localized persecution against the Christians in Rome), and it was a terrible thing...horrific crimes he committed against the Christians of that city.

Domitian did the same a generation later, but he did the very same thing. John Foxe in his, *Book of Martyrs*, describes how he imprisoned, burned, stoned, and hanged Christians who would not deny their faith. Now, that's a terrifying prospect...and the people to whom John wrote faced that. And many still do today in parts of the world...lots of persecution is going on today.

It has always gone on, but there is great encouragement and incentive here to remain faithful against the most fearful odds. Jesus said in Matthew 10:28, "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." He is able to do that.

I mentioned earlier 'the Arch of Titus', that Domitian built in honor of his brother and his conquest of Jerusalem and the Jews, it's interesting that at the other end of the

Forum is 'the Arch of Septimius Severus', (built a little over a hundred years later). He was another emperor who viciously persecuted the church.

Both arches stand like great gates. Between them are what's called 'The Forum', where the houses of Roman government stood: The Senate and the palaces of the emperors and the temples of their gods—Jupiter and Saturn and Mars.

Today it's all a ruin, it's just a relic. Imperial Rome is gone, but the church still stands. 'The gates of hell cannot prevail against it.' (Mat 16:18). Nero, Domitian, all of them, prevailed for a moment...then suffered bitter deaths as all opponents of Christ do and will—and as the antichrist in the future will.

Christ has all authority. He has "the keys of death and of Hades", (ibid.). He has authority to send souls to their eternal destiny; don't resist Him.

That is the vision given of Him: Not 'a root out of dry ground', He is no longer in His humiliation as a corpse on a cross. He is not dead—He is risen! He is alive. He is in His exaltation, full of such glory that it would make all of us fall at His feet as dead men, and women—and with such power that He can raise the dead...and He will!

We will prevail! And I think that is the underlying message here, that's the encouragement...Regardless of the circumstances of life, we will prevail because He has prevailed.

Now, in verse 19, the Lord instructs John to write this book; "Therefore write the things which you have seen, and the things which are, and the things which will take place after these things."

Verse 7 gives us the theme of the book: "HE IS COMING WITH THE CLOUDS" ... and verse 19 gives us its outline.

R.H. Charles wrote,

"These words summarize, roughly, the contents of the book:

1. 'The things which you *have seen*', refer to this vision of the exalted Christ.

2. 'The things which *are*', referred to the state of the church in chapters 2 and 3. " (*And it still describes the things that are...the things that are going on in the church today. We have all of that described in various ways in those two chapters.*)
3. " 'The things which *will* take place after these things', are events still future, those of chapters 4 through 22."

Finally, in verse 20 Christ speaks of "the seven stars";

"As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

Now, who are these angels? I asked that question earlier. Are they heavenly or earthly? Are they spirits, or are they men?

Many interpret them as being 'human messengers'...preachers or pastors in the church...maybe *the pastor* of the church, (and that is often the way it is interpreted).

Notice that each of the letters to the seven churches begins with, "To the angel of the church...write...". (*Example: Rev 2:1 begins, "To the angel to the church in Ephesus write..."*). But the Book of Revelation is filled with angels, and they're always beings that are heavenly angels—so it is reasonable to assume that that's the meaning here and that fits the overall meaning of 'angel' throughout the book.—So, 'these are angels connected to churches', it would seem to suggest.

In the Book of Daniel in chapter 10, we read that the nations have patron angels—and Michael is the defender of Israel. So churches evidently have angels over them...and maybe they're guardian angels. We don't really know their function because it's not stated here, but they have some ministry to the churches to which they are attached...they are 'ministers of Christ'. We have, (what this would suggest to us), powerful beings on our side.

But, more importantly, Christ holds the stars and churches in 'His right hand', (vs20b), and that indicates very clearly we are absolutely secure.

So, this is the vision John was given of Christ; He is alive, and He is sovereign. That should instill within each of us confidence as we go through difficulties in this world, whatever those difficulties may be. It should instill confidence within us, **and** adoration and trust. He is "the first", (vs17)...He was before 'all things', and planning them with the Father and the Spirit from eternity past. And He is "the last", (ibid.), He will be there at the end for us. So what do we have to fear?

However, we do fear. I don't want to sound like I'm some brave, confident man, "What do we have to fear?" Well, a lot of things—but let's put it in perspective: What do we have to fear as we look to Christ...as we trust in Him? The more we see Him, and the more we consider Him, the greater our faith in Him becomes. And we have nothing to fear as we look forward to His coming, which He promises.

But our relationship with Him is not only 'a future event', (where He is going to bring it all together...conquer evil and bless us beyond our imaginations)—this relationship with Him is also, a present reality. We are *presently* secure, so trust Him now, and walk with Him now.

May God give us the grace to do that and think of this as the Lord Jesus that we're walking with—and live in the full light of this glorious vision. His face always shines on us. Like the sun, it shines on us. That is great comfort for His people—great comfort!

But if you're not one of His, really, it's not comfort at all. If you have not believed in Jesus Christ this cannot be comfort, it can only terrify if you truly understand what's being said here. This One is alive, and He has "...the keys of death and Hades." He has the authority to send people to their deaths and eternal destinies. So as the author of Hebrews, (10:31), says, "It is a terrifying thing to fall into the hands of the living God."

But you can fall into His loving arms by putting your faith in Him—so recognize your need of the Savior, and trust in Him. He will receive you and forgive you, and make you a child of God forever with a glorious future. Let's pray.

(Closing prayer) Father, what a privilege to be able 'to cry', as the Spirit does within us, "Abba! Father!" (*Gal 4:6*). We are in a very personal and permanent relationship with the God of the universe. We are a privileged people, a blessed people.

And we thank You that we have no reason to fear because we're in Your Son; and in Your hand—and we give You praise and thanks for Your grace.

Now, Father, we pray,

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)