

Glory Days

Hebrews 2:5-10

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Yesterday I went to an FFA horse show put on by a New Covenant. I mean my mom's over the FFA, all my kids are in it, so I should probably go to it. It was awesome watching these kids bring their horses in and they're all competing basically for ribbons and sort of chasing a little bit of glory. What I really was excited for was barrel racing. As a motocross kid, when I go to horse show, I want to see barrel racing. That's the fun part, right? You're going to see these horses go incredible speeds, go around barrels. What I was amazed at is at the FFA horse show, you've got mainly girls who are in their teens and you've got these giant horses, with all the power, all the might. I mean, it could take any of us and these girls are telling this horse where to go, how to turn, and when they say go, I mean the amount of velocity, speed, power going around one barrel, going around the other, going down the other barrel, just to watch girl after girl compete in the barrels was absolutely incredible. So I wanted to stay for the very end because one of my friends, Anita Washburn, I saw her trailer come in, I saw her get her horse saddled up, and I knew that she was going to ride barrels. Most of you guys know Anita, she used to barrel race, she's won national championships, just used to be a phenomenal. I can only imagine her glory days of barrel racing so I'm here to kind of see this legend who's, you know, a little bit older than these girls. I'll just say she's not 20, I mean, just to quote one of my kids, they say, "Dad, Anita's almost as old as Memish!" She's not as old as Memish, but you know that's a little context. So I'm anticipating her to just sort of trot around the barrels and reflect on days, gone past, right, old glory days. That's what I'm expecting. Well, I'm watching and she comes in the ring, does a couple of little circles, and then all of a sudden, boom! She beelines to the first

barrel, faster than anybody I've seen do it all night. I could not believe it! I'm thinking...*Is she going to make it? This is unbelievable!* All of a sudden she rounds that barrel, she goes to the next barrel, rounds it, I mean she and her horse are just in complete oneness. It was unbelievable to watch the speed. Then she's trucking down to the last barrel, she loops it, and then she sends that horse home with zero fear, full of courage, taking that horse home. She ended up winning the entire barrel race coming in just over 18 seconds. It was unbelievable. I literally was like, did that just happen? It was so just wild. She was unbelievable, her and this horse. I walked away thinking what would Anita and that horse be like in their glory days? Could you imagine? I'm told it could probably have been a couple seconds quicker, but it was unbelievable just to see that, to see the glory of her and that horse and to reflect on them. What would that have been maybe 20 years ago? What would that scene have even been like? But it was absolutely incredible.

See, a lot of us can reflect on our glory days, right? Some of us are still going to them, some of us are at them. If you're at them, enjoy...it's going. For the rest of us, it's all going down. We are going away from our glory days. Our glory days are a thing of the past. We go to the gym, we try to keep it up, it just isn't happening, right? It's just going down. Everything tells us our glory days are past. In Hebrews chapter 2, I think the preacher is going to remind a little Hebrew congregation who's tempted to go back because of all the pressure they're suffering—the world is ruling over them, they have no glory, they're forgotten, they're downtrodden, they are nobodies—I think he takes them back to their glory days. He uses Psalm 8 to say I want to show you how you were created. I want to show you the beauty of your creation, how you were. Then I think he is going to take them into what they're going to experience, their glory days to come, which is brought by the cross of Jesus Christ. And here's what I think he wants them to do...hey, a little church who's being ruled by the world, it's not going to be like that forever, one day you are going to rule the world and the world to come, and you're going to do so because of the cross of

Jesus Christ. He died to save you, but He also rose to restore your humanity, to remake you in how you are always made to be. So right now, I know it doesn't feel like it, right now, I know it doesn't feel like your glory days, I know it feels like you're losing, you're forgotten, you're not winning, your circumstances overcome you, but here's what the preacher wants to say—it's how it was and it's how it will be; therefore, live into your glory right now, pursuing the glory of Christ. So if you have your Bibles, let's go to Hebrews chapter 2 and let's see how this preacher gets us to these places. We're going to read verses 5 through 10. We're only going to preach 4 through 9, we'll get 10 next week, but I do want to allude to it because it talks about glory.

Scripture

"For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, 'What is man, that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels; you have crowned him with glory and honor, putting everything in subjection under his feet.' Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering."

So we're going to walk through three movements throughout this passage. The first movement is going to be our glorious humanity. We're going to see that in Psalm 8. The preacher's going to say remember who you were, this glorious humanity that God made you to be. Then we're going to see our shared tragedy...this isn't the way the world is, this isn't the way we feel the world now. Then he's going to get to what Christ has done and

Christ restores our glorious restoration. That Christ brings us back to that perfect humanity that we once had, once lost, but the redeemed people of God will get back into the future, and because of those things, live right now in light of those glories. So that's what he's going to do through the movement of this passage.

So first we're going to deal again with angels. He says angels don't rule the world to come. Now, why does he have to tell this church about angels? Well, they seem to be obsessed with angels. Has anybody got that so far? They seem to be really into angels. For instance, in chapter 1 the preacher has to say Jesus is better than all of the prophets because He's the full and final revelation of God, and He's also better than all the angels because He's God, Lord, and Savior. Jesus isn't an angel, He's way better than the angels. Then he has this little punchline...don't neglect salvation, don't drift from it, hold onto it. Now he goes right back into angels, "For it was not to angels that God subjected the world to come, of which we are speaking." So why does he go back to angels? Well, it seems like they're obsessed with angels, it seems like a lot of their relationship with the Lord is trying to be through angels and for angels, and they want a lot of power by angels. I'm just glad that we're not like that anymore. I'm glad that we're modern people that have science and reason and we don't fill our times with angels and supernatural and speculation and things like that. Or at least I thought so until I heard about Etsy witches.

I don't know if you're familiar with Etsy witches or not, but I read an article just five days ago in Time Magazine called [The Rise of Etsy Witches](#). Now, in case you know what Etsy is, it's the online place where you go and get homemade stuff. If you want a t-shirt made with your name on it, or you want a little pot made for your loved one, you can go to Etsy and you can submit what you want and somebody will personally make you something. That's how Etsy was created, but now there's this new market for Etsy witches. Here's what the article said, "Jazz Smith, a New York City based influencer, hired an Etsy witch to ensure she had good weather on her wedding day..." It went on to tell all the services that Etsy witches bring.

Did you know that? If you like a guy and he doesn't like you, you can hire an Etsy witch and she'll put a voodoo spell on that guy and then he will like you. There are love spells. If you haven't got over your loved one, well, you can do a curse spell on them. You have all these things for if you need good weather, if you need that new job, you can have an Etsy witch that'll put a spell on you, that will give you a potion, that will give you something that will help you win the day.

I bring that up to say we haven't got over this. Why in the world in the 21st century would we have Etsy witches? It's because we know we're not in control. We know something has gone wrong, we know that we've lost control of this whole thing. How do we get control back? How do we get power back? How do I make him like me, or if he doesn't like me, how do I make sure nobody else likes him? Well, maybe an Etsy witch, maybe an angel, maybe a supernatural will go after them. So their obsession with angels is no different than our obsessions today. We all want power, we all want control, and the reason is because we once had some of it and we've lost it and we don't know what to do now. So I just want you to see what the preacher is saying...*Hey little church, here's my first point, angels aren't going to rule the world to come.* That would've been shocking to them because they would've believed the angels under God rule the world right now, and we're sort of under them, and he's saying that's not how it is right now and that's not how it's going to be forever.

So, if angels don't rule the world to come, then who does? Who rule the new heavens and the new earth? You might be shocked by the answer...it's you and it's me. We as the redeemed people of God are the ones who rule the world to come. We're the ones who judge the angels. We're the ones who are over them. We are the ones that God is going to put again in control of all that He has made. It's giving them a glimpse of, I know it doesn't feel like you rule the world, it feels like the world rules over you, but here's what he's going to do...that's not how it was in the creation and that's not how it's going to be a new creation, so why not live that out right now in this moment in time? So first of all, hey angels don't rule; well, who

does rule then is the question. He's going to argue they're going to and notice how he does this, he goes to our glorious humanity.

So Hebrews chapter 2 verse 6 says this, "It has been testified somewhere." I love that the preacher's like 'somewhere in the Bible it says this,' and then he just gives it to him. I just find that funny. So if I ever quote a verse not knowing where it is, he didn't either! But when he starts quoting it, everybody knows what psalm he's quoting. Everybody knows it's the eighth psalm of David and they all knew the context of it. It says, "What is man, that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels; you have crowned him with glory and honor, putting everything in subjection under his feet."

Let's go to Psalm 8, it is a beautiful psalm, and this would be a great one to memorize just to tell you who God is and who you are. Verse 1, "O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens." What a way to start out...God, your God, your glorious, you're majestic! Your name is above the heavens. You are exalted, you are God and we are not. He is celebrating who God is, which by the way is a really good practice for you. It's a really good practice to daily celebrate who God is and remember who God is. He's the glorious one. He's above the heavens. He's a majestic. You are not.

Verse 2, "Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger." I mean, a little baby doesn't have any strength. Out of babies, I can be strong but I don't need your help, humanity; I can do whatever I want is what God is trying to get in our minds. But then he says this, I love David, verse 3, "When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place." So he goes to creation, namely heaven and the stars and the heavenly bodies, and he says when I look up what I see is your glory.

Did of you see the moon last night? It was fantastic. Some of you missed it because you're staring at your little shiny thing and you need to get off that some and look up some because it was fantastic. You almost couldn't miss the moon. I pulled out of the horse shed and it was like...*boom. Oh hey moon, what's up? You're big.* You kind of stare at it and you're like...*wow, that's incredible. God can do a moon, right?* It's wonderful to look at, but we often miss the stars because we're just quick. We go in and turn on football and we forget, oh the stars. But here is David who's out in a field, he doesn't have ESPN so he is looking up at the moon, he's looking at the stars just thinking about how good God is. And do you know what David had? He had his eyeballs. Do you know what we have? Telescopes. We have vast equipment that can let us look into the stars. We have all of this knowledge. If you just go on Google and do a deep dive on the stars it will blow your mind, the stars and the galaxies. God threw them out to shout His glory. So David is saying when I look up at the stars, when I look at the moon, I can see your glory. I can see who you are. I can see that you are so much above me, and we need to do that. Look at God's creation and see how great He is. If He made that, how good is He?

So based on that looking up, now David looks within and he goes on to say this, "...what is man that you're mindful of him, and the son of man that you care for him?" In other words, if that's who you are God, then who am I? Who in the world am I? I'm just this little being on planet earth. In a sense I'm nothing, I'm nobody, I'm little, I'm trivial, I don't matter, is the obvious connection between those two. Just try to look up at the stars tonight and be like, man, I'm awesome. You're going to feel really dumb. The point is I'm better than all of you, that's kind of the point of the stars. God wants to shout that I'm glorious, I'm majestic, you are not. So David is feeling this tininess, this insignificance, which is probably what those Hebrews people are feeling, persecuted by Nero, dying, getting cut down, getting torn up, they're feeling insignificant, like nobody cares. Yeah, look at the stars, God doesn't know me. Who am I? Maybe you're asking that question this morning. Who am I? Do I matter? Does my life matter? Does

anybody know me? Does my circumstance, does my story, is it going anywhere? That's a question we all ask.

Now I want you to see the next line in the psalm because I love it. There's a 'yet.' I know this shouldn't be so, but there's a 'yet' in the psalm, check it out with me. So what is man that you're mindful and the son of man that you care for him, "Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. ⁶ You have given him dominion over the works of your hands; you have put all things under his feet, ⁷ all sheep and oxen, and also the beasts of the field, ⁸ the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas. ⁹ O Lord, our Lord, how majestic is your name in all the earth!" I want you to see what David is doing here. There is this tension in his soul. I know that I'm nothing, I'm insignificant, I'm a nobody...but wait, I'm a creation of God. And all of a sudden David gives commentary on Genesis 1 26 through 30 and his commentary is that God made us, humanity, a little lower than the angels. Now what does that mean 'a little than the angels?' Does that mean we have less value, less dignity than the angels? I don't think that's what it means. I think it's just obvious. We don't fly, we're not invisible, we can't take out armies and we can't destroy cities, right? In other words, if you stood up with an angel and tried to fight it, who would win? The angel. Don't try, you would die quickly. So we're made a little lower than the angels, meaning we don't have their strength, we don't have their power. We're made from dust, we're made from dirt, and God breathed in our nostrils the breath of life. But when we became a living being, what God said about us set us apart from the angels. And you know what He said about us, you are made in my image. The only ones in all creation made in God's image, that's you and that's me. We bear the very image of God.

Notice we're made a little lower than the angels, but we are crowned with glory and honor. Think about that work. We've put on a crown, Adam and Eve, king and queen of the universe. Now, they're kings and queens under who? God. God is the High King. God is in control but God gave His

creation over to humanity for humanity to rule it under His good ways. What does that give us? It makes us have glory and honor, we have crowns. And not only that, but check it out...with crowns and with glory and honor, "You have given him dominion over the works of your hands." God made it all, and then He handed it to us and said now you take care of it. Now you rule over it. I'm giving it to you as a gift. Can you imagine when God said that what the angels might have muttered to each other... *What? God's doing what? He made all of this, I saw Him make that guy of dirt, that's who He is putting in charge of the earth, that's who He is giving His creation over to?* It would've made way more sense for angels to rule, right? But they don't rule, we do, humans do. Humanity was given that privilege. Notice we're given dominion, and not only that, but He's put all things under his feet. What's the his? It's humanity. All things are under the feet of humanity. The sheep, the birds, the goats, all the stuff, we rule over God's good creation.

So what's the Hebrew writer trying to do? He's trying to pull them and remember who they were, those glory days, Genesis chapter 1, go back and remember who you are. Hey, angels don't rule the world to come, but I want you to remind you of what you used to do. You used to rule the world under God's good word. He gave you that privilege. He made you, He crowned you, and He gave you dominion. Those are three really cool things. For you to think about what does it mean for me to be human—I'm made by God, I'm crowned with glory and honor, and I've been given dominion over all things. Wow, that's a pretty cool thing to speak about humanity. We're trying to figure out what does it mean to be man in our culture, we're very confused on that. One of the things is we've been made by God, and we've been made with honor and glory, and we've been made to rule His world under His good word. That's what it means to be human, and anything outside of that, anything other than that is to be less than human. So here we see this glorious start, and so I think what he's trying to do is say remember who you once were. I know some of you, like this little church, are protesting, saying that isn't the way the world is. You just

said that all things are supposed to be under our feet, like animals, and my dog doesn't even obey me. I can't even get my dog to jump. He does whatever he wants. I can't even get my horse, I can't get anybody, my kids, my job...nothing obeys me. I have no control over anything and you're telling me God gave me a crown and He let me rule. No, no, no, no...that is not the way my life is. That's probably this little church of Hebrew people...*no, I'm pretty sure Nero rules us. I'm pretty sure the world rules over us. We don't rule over the world.*

So now what the preacher's going to say is there's actually been a tragic fall. We've all gone through this shared tragedy together. Let's look at what we see in Hebrews about this shared tragedy. Hebrews chapter 2, verse 8, "Now in putting everything in subjection to him..." Okay, so when did that happen? Well, if we go to Psalm 8, it was Adam at the beginning. He put everything in subjection to him, and then he says, "...he left nothing outside his control." So we have a question is, is the 'he' Jesus or is the 'he' humanity? That's a question we've have to sort of tease out. At first I thought it was of course Jesus because Jesus has everything under His control, but now it's saying not everything's in control. So is Jesus in control or not in control? So I got really confused on the first reading, but the more I read through it, the more I dove into it, I don't think the 'he' is talking about Jesus here. I think the 'he' is still us, the 'he' is still humanity. He's dealing with what's happened, because he just said God made man to rule over the world...uh, we aren't in control of this place. Have you tried to calm a storm? Have you tried to beat cancer? Have you tried to figure out your own life? It's all out of control. We control hardly anything. So I think you're wrong, writer, I think you're wrong Psalm 8, I'm not sure you know what Genesis 1 really said, and so now he's saying now I'm putting everything in subjection to him, and I think that's humanity; He left nothing outside his control. Nothing was outside of humanity's control in this creation because God gave us that privilege. And in Psalm 8, it spells it out, that's sheep, that's goats, that's fish, that's birds, every single thing in all creation I've put it in your charge.

So now we have to answer the question...why is it not that way anymore? Well, he says "at present." Okay, so now let's talk about right now. Look, "At present, we do not yet see everything in subjection to him." Who's the 'him' there? I think the 'him' is us, you and me, humanity. We don't see the world under our control anymore. We were made to rule over the world, now the world rules over us. Have you felt that? Do you feel that in your life? Do you feel like most of the time the world in every circumstance has more control over you than you have over it? Do you feel the world is broken? Do you feel everything is not quite the way it was supposed to be? It's because we have gone through a tragic fall, and at this present time, we don't quite see what Psalm 8 told us, that humanity, as image-bearers of God, ruled over the world under God. We don't quite see that anymore. The world often rules over us. I love this quote, from Peter O'Brien. He says this, "There's a great disparity between man's position as ruler and his present lack of control over creation." There's a huge disparity. There's a huge chasm God created us to rule. Guess what? We are out of control. There's a huge disparity. That's the present world that we live in. That's where these Hebrews found themselves in. So why in the world is the writer reminding they were once given dominion over the world? I'm sure they're like...*well thanks. That's good. I'm glad we can go back to our glory days. I'm glad we can look back to my old days.* Some of you reflect on your glory days, glad we can go back there, but guess what? They're over. It's all downhill. It's all sliding. I don't have glory days to come. Here's the difference with this little Hebrew congregation...their past glory days are not their best glory days. There's actually better glory days coming because Jesus Christ restores our glory.

See, Jesus Christ, by what He did, by becoming a man and dying on a cross and raising from the dead, He didn't just save you, He did that but He also restored your very humanity. He remakes you into the person you are always created to be. And in the new world, in the coming world, which is what the writer is dealing with, he says you're going to have that glory back. You are going to rule as sons and daughters over God's new

creation, under His good word like you're supposed to. In the beginning, Jesus Christ becomes a man to restore our humanity.

Now notice what he says, I love this text about Jesus restoring our glory. So we don't see now everything in subjection to him, that's humanity, "But we see Him." I think the 'him' has changed. I think the pronoun has changed, the 'him' is not humanity, now the 'Him' is Jesus Christ. How do I know that? Because the writer says, "namely Jesus." He tells us I'm doing something here, I'm showing you humanity had it, lost it, but now we see Jesus who has it, who gets it back and who gives it to us forever. That's where this whole thing is going. Check it out, "But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone." I love this little turn of phrase and I want you to hold onto this. Right now we don't see the world under our control. Right now you don't see your circumstances under your control. Right now your family is not in your control. Right now your health is not in your control. Right now tomorrow is not in your control. Right now your dog does not obey you. All things are spinning out of control. Right now we don't see how things were, but we see Jesus. So right now you don't have all control, but you do see Jesus who does, and you rest in Jesus who does. You rest in Jesus who is making all things new so that it will be like it was in the garden when it's going to be in the new city.

So right now we see Jesus. What exactly did Jesus do? How did He bring back our restored humanity? It says, "who for a little while was made lower than the angels." Now, this is kind of wild to tell this little church because Hebrews chapter 1 is Jesus is better than angels, that's all of Hebrews 1. God tells the angels to worship Jesus, and Jesus is God, Lord, and Savior. Now he's saying, but for a little while, just a little bit, Jesus was made lower than angels. What's that referring to? It's referring to the incarnation where Jesus became a man. Do you know what's really cool? The name Jesus, this is the first time it appears in Hebrews. He hasn't spoken of Jesus yet. He's spoken of the Son, the Son who is God, Lord, and Savior.

The Son became a man, Jesus Christ, so that He could taste death for everyone so that we could have a restored humanity and live out who we're always meant to be. We're going to see this happen, He became a little lower than the angels.

I think Paul gives us the best commentary on what this means when it comes to the incarnation. Here's what it says in Philippians 2, verses 5 to 11. It says, "Christ Jesus, ⁶ who, though He was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied Himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted Him and bestowed on Him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." That's the incarnation. Jesus, who is fully God became fully man, humbled Himself. He took on the form of humanity. He took on the form of a servant. Why? So that He could live the life you couldn't and die the death you deserve. Why did he take on humanity? So that He could live out Psalm 8, because you did not. See, Psalm 8 is what we're supposed to do. We're supposed to be crowned with glory and honor and rule and have dominion over God's creation under God's good word. Adam didn't do that. Adam ruled the world under his own sinful desires and the fall came. You were supposed to be crowned with glory and honor and rule the world under God's good word, yet you have not. I have not. We have stray away from God. We have rebelled against God. We have used His creation. We have broken things, and the whole thing is broken, and now it rules over us. We all have not lived up to Psalm 8 or Genesis 1. So who's Jesus? He became a man to fulfill Psalm 8 and fulfill Genesis 1 to do what all of us were supposed to do, and that's actually rule the world under God's good word, perfectly obedient to his Father. He did that for us. He humbled Himself. He became a man so that

you can become full humanity again. Our humanity's broken. Jesus became a man to restore your humanity so that you can be fully human again.

What does it look like to be fully human? Look to Jesus. That's what it looks like to be fully alive, to be fully human is to live your life like the Lord Jesus Christ. Notice ..."namely Jesus, crowned with glory and honor." We were crowned with glory and honor but we traded our glory and honor for shame and death. We traded our crown, we traded our glory, we traded our place because we wanted sin, we wanted death, we wanted self and now we are in shame, not glory. But Jesus Christ now gets crowned with glory and honor. We got it at creation and we're going to see Jesus got it at the cross and His resurrection. At the cross, Jesus receives a crown that He now wants to give to you, to restore your glory and honor as the human being you are supposed to be before you rebelled against God. So notice what it says. He's crowned with glory and honor.

So how? When did this happen? It says, "...because of the suffering of death." See, He suffered to restore you. He suffered your sin and your death. You lost your honor, Jesus got it back by living for you and then trading places with you so that now, when you come to Him, He can give you that honor back. You can be forgiven, you can become now a son or a daughter of the High King, not a slave to sin and death. He's bringing back our honor. Why did He suffer, why did He go to the cross? So that "He might taste death for everyone." So on the cross, He tasted death. What does that mean? In English, it sort of sounds like He went to a buffet and tasted a few things. If you asked me to taste something, what am I doing? I'm taking a spoonful. I'm not eating the whole thing. In Hebrew, to taste death meant to experience the whole thing, to plunge into it, to experience it fully. So what's the preacher saying? Jesus Christ fully experienced your death and your sin so that He could fully forgive you before God. That's what happened on the cross, and it was "by the grace of God." It was not because you deserved it, it's not because you earned it, it's not because you're good enough. You don't deserve salvation, you don't deserve grace, you don't deserve heaven, I don't deserve heaven. Jesus Christ does, and

Jesus tasted death for us so that we could get heaven, so that we could get a new creation. He, by God's grace, died for us.

So who did He taste death for? Well, the preacher says everyone. He tasted death for everyone. So what does that mean in a room like this? It means Jesus tasted death for you and Jesus tasted death for me. So if Jesus has tasted death for you, have you by faith traded places with Jesus? I mean, this is the heart of the gospel. You have not lived up to your humanity, you just haven't. Neither have I. We lived in sin and shame and guilt, and we deserve death. Jesus Christ lived the humanity you should have lived, perfect before His heavenly Father always doing what's right. You blew it, He didn't. He died for your sin and for your death so that by faith, if you believe in Him and receive Him, He'll trade places with you. He'll take your sin and death and He'll give you His righteousness in life so that you can now live forever with Him. That is the glory of the gospel.

So, how does this apply to this little church? Why does He do this? Why does the preacher say I know the world's not under your control right now, I know things aren't going well, I know you're under persecution, I know you want to go back, I know it's hardship, I know things aren't going, but he sort of zooms out and says but don't you remember Psalm 8? Why does he tell them about Psalm 8? Because I want you to go back to your glory days. I want you to feel your glory days to see what Adam and Eve were like in all of their splendor as perfect creatures before God without sin. Can you imagine what that was like? Go back and think about it for a moment. Adam and Eve, with a dawn of Eden on their backs, as Eugene Peterson would say, what does that look like? What does that feel like? That isn't you now. You're somewhere mixed in the middle of sin and gospel and waywardness and getting it right and playing with mud and playing with dirt, and just trying to live out life, meek out life. What's he trying to say? Look at who you were, you weren't meant for this. Not only that, but look at what you're going to. You are going towards glory where through Jesus living out your humanity, His death and resurrection, He restores humanity. He's going to give it back to you, and in the Kingdom to come, angels

aren't going to rule it you as the children of God are going to rule the new creation under God's good word. It's like he's trying to say if you could just see for a second your glory self, if you could just for one moment see who you are when you bear the image of the Man of heaven, not the man of dirt, when you bear the image of Jesus and you truly get transferred into a new creation, when you look like Jesus, if you could just for a moment see that, then it would change every single thing you do right now. When you get ready to grab that thing or touch that thing or do that thing that's dirty and shameful in the old you, if you could just see who you're going to be and who you were, would you not throw that down and say right now I want to live that glorious reality because that's what Jesus bought for me. That's what Jesus gives to me. It's who I was and it's where I'm going, so right now I can live that reality because that's what Christ has won for me.

You know, as I watched Anita round those barrels, I was not expecting that. What I thought was if only I could rewind the clock 30 years and see her and her horse in her glory days/ Do you know what the truth is? Anita's glory days, they've yet to come. Those aren't her best days. These aren't our best days. Our best days are yet to come because our glory days are coming when Christ returns. If we can get a glimpse of that, if we can hold onto that, if we can see that, it will help us right now live not for the muck and not for the mire, but to live that new creation, to walk into that image of Christ that He bought us to be.