



**BELIEVERS CHAPEL**

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The Sermons of Dan Duncan

Revelation 3: 1-6

Winter 2026

"Worldly Saints"

TRANSCRIPT

Thank you Seth, and good morning and Happy New Year to all of you. We're back to the Book of Revelation this morning and continuing our studies in it. We're in chapter 3, and we're going to look at verses 1 through 6;

**3** "To the angel of the church in Sardis write:

He who has the seven Spirits of God and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead. <sup>2</sup>Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. <sup>3</sup>So remember what you have received and heard; and keep *it*, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. <sup>4</sup>But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. <sup>5</sup>He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.'

Revelation 3: 1-6

"He who has an ear, let him hear what the Spirit says to the churches." (vs 6).

Now, I want to make a comment on that last verse since I won't say anything about it in the lesson. You'll notice that it is repeated after each of these addresses to the seven churches. So, what is addressed specifically to the church in Sardis really applies to all seven churches...which is to say, 'applies to every church everywhere...down through the ages.' These are warnings that apply to all of us in this present age...that's the first point.

But the second point is; He says, "...hear what the Spirit says...". Now, that's a Trinitarian statement. I don't think the point of it is to teach the Trinity, but it is assumed in that. The Spirit is not some 'influence'—like the wind, some inanimate thing. This is a *Being* that speaks. The Spirit speaks; the Holy Spirit is the third Person of the Trinity.

There is one God who exists in three Persons, and we see that in various ways throughout the Word of God...throughout the Old Testament, not quite like the New Testament, but in both testaments. And certainly in the New Testament, it is a dominant theme. So I point that out to you, and it is repeated seven times in these two chapters, (chapters 2 and 3).

Well, let's pray for the Spirit's ministry among us this morning. He is the One that gives us life, He is the One that is the interpreter, He is the One that opens our heart and our eyes to see the truth of this text and how it applies to us. Let's pray.

*(Opening prayer)* Father, we do thank You that we can look to You in prayer, come directly to the throne of grace with our praises for You and our requests for ourselves and our friends.

Well, we praise You Father, for who You are...You are the Triune God; God the Father, God the Son, God the Holy Spirit—One God in three Persons. We'll not be able to understand that completely, (certainly we can't), but we will spend eternity learning more and more about it, without end.

And Father, we do thank You for the ministry of the Spirit, (that we are reminded of as we come to the end of each of these messages from our Lord to the churches), and we're reminded that He speaks...and that He is, and He is alive, and He is a Person—and He is the seal upon the heart of every one of Your people; that at the moment faith we are sealed with the Holy Spirit, and He abides within us, and He guides us and directs us. And in this hour He opens our hearts and our minds to understand the things that He communicated to the apostle, and that He illuminates our minds to understand. We pray for that, Father, that He would teach us and build us up in the faith, and give us wisdom.

And we pray that especially as we begin this New Year. We pray that You would give us hearts and minds that are directed toward You and a desire to know You better...and to know ourselves better and to live in accordance with Your will.

All that we have is by Your grace...and we pray You would remind us of that as we continue our studies in the Book of Revelation this morning. Open our eyes to the truth, help us to see the application of it.

We pray these things in Christ's name. Amen.

*(Message)* In Luke chapter 17, Jesus told a parable about servants and how they serve their master. They may be out in the field plowing, or shepherding sheep, and when they come in they don't make a meal for themselves and sit down to eat.—They first serve their master; and after he has been served, then he or she sits down to their own meal. The servant doesn't take credit for doing that, as if he or she has done something that's beyond the call of duty, not at all. Instead, they say, "We are unworthy servants; we have only done what was our duty." (*Luk 17:10*).

Now that is all of us...every Christian. We can all confess as we look at our lives that, 'we are unworthy servants'. And yet, when we come to Revelation chapter 3, (*vs4b*), Christ identifies a few in, "the church in Sardis" as "worthy". Well,'Why is that? 'How can that be?'

Well to know that we have to know about the church in Sardis. R.H. Charles, in his classic commentary, stated that, "The Lord's condemnation of it is more severe than that of the other six churches. It was worldly—and very worldly."

This is the first church of the seven which the Lord does not give a commendation...does not give a word of praise. Now, He praises a few in the church, but not praise for the church.

So the worldly saints of Sardis give us a very serious *warning*, just as the "worthy" saints, (as opposed to the *worldly* saints), give us a great incentive to walk in a manner that's worthy of His calling...and we will see why it is, that they are worthy. But most of the attention here is on the *worldliness* of the saints. It was a church of soft Christians. It enjoyed prosperity without persecution.

Sardis was a pagan city, it worshipped "Cybele", ('Mother Earth', goddess of fertility). But there is no mention of the church in conflict with the pagans of the city, or of struggles with a 'Jezebel' or the Nicolaitans. Life was easy, life was comfortable—and we all want that; in fact that can be a great blessing to have peace and prosperity. But, at the same time, peace and prosperity can be a problem...in fact, it can be a curse.

It was for this church. Its members might be what have been called 'Easygoing Evangelicals', people who profess faith, even have faith, but fit comfortably into the world. One writer characterized the church as, "Content with mediocrity; it lacked the enthusiasm to entertain heresy, and the zeal to provoke hostility." The Christians of Sardis were spiritually indifferent and asleep...so the Lord tells them to, "Wake up!", (vs2), 'or disaster would suddenly overtake them.' Now, that was appropriate for this church in this city, because that happened to the city of Sardis twice: First, when the Persians captured it, and then later when the Greeks conquered it. And both times it happened in the same way, by surprise attack.

Sardis was never conquered by a frontal assault. It was built on a high hill that towered over the valley below, and was surrounded by cliffs that made it seem impregnable. Confident that it was, (*impregnable*), the city's strongest point was left unguarded. It first happened when Croesus was king of Sardis. He is famous for his wealth; in fact, there is an expression that you sometimes hear when someone is described as, "rich as Croesus." (It refers to someone who is fabulously wealthy, as he was.)

So the Persians wanted his riches and found a crevice in the face of the mountain, worked their way up, and easily entered the city at the place where it was undefended. King Croesus went to sleep one night in command of the city, in possession of his wealth, and when he woke up, the Persians possessed it all. And all was lost, his riches and fortress were no protection from calamity.

History repeated itself three centuries later when the Greeks captured it in the very same way. This pattern of neglect, of carelessness—of confidence and carelessness made Sardis a proverb for overconfidence and sudden disaster.

The church in Sardis showed the same character as the city; it was confident and comfortable. So the Lord's words, "...I will come like a thief, and you will not know at what hour...", (*vs3b*), were alarming. But they should have been alarming to the saints of that city. So this fifth letter is the Lord's wakeup call to the sleeping church in Sardis—and really, to all of us.

It begins as the others do, with a majestic description of Christ that is taken from the vision that John was given of Jesus at the beginning, in chapter 1. Here, He is described as having "the seven Spirits and the seven stars." (*vs1*). "The seven Spirits" is a reference to the Holy Spirit in His sevenfold, or *manifold*, ministries and powers. Seven is the number of perfection, the number of completion, and so it is a way of describing the Holy Spirit as, 'complete' in His ministry...as 'sufficient and effective' in His ministry. 'He is the One through whom the Lord ministers to the churches.'

"The seven stars", (vs1), is a reference to the angels of the seven churches...and I think by implication, to the seven churches...and all the churches. This is for all the churches of Asia; this is for all the churches throughout time. He holds us securely in His right hand.

It is a description of Christ that suggests His sovereignty over the spiritual life of His people; and this suggests that the only way to recover from lapsing spiritually, from spiritual indifference, or whatever the problem may be, is to look to Him—to call on Him, He has the only solution. He holds the churches, and He gives the Spirit who supplies the gifts and the energy to live in obedience. Those in Sardis desperately needed the Holy Spirit's ministry, and the Lord was offering it. He holds the church in His hand; it's still His church and He cared for it. That's the reason that He alerts it to its peril.

We do no one a favor when we ignore the problems that we may see in a brother or sister's life. And the Lord does not hold back. He exposes our needs—and He does that here for this church that He loved. The Lord said, "I know your deeds." (vs1). They had "deeds." The church was known for its good works; it was known for being active; "...you have a name that you are alive ...". (vs1b). The Lord knows the reputation...but He also knows the reality. He knows the heart behind the deeds—and knows that while the church appears to be alive, it is really dead. That's His pronouncement, "...you have a name that you are alive, but you are dead." (vs1c).

In verse 2, He speaks of "things...about to die"—so I think that's how we're to understand this word, this description of *dead*. It has the idea of being, 'on the brink of death', or, 'as good as dead'...it is a desperate situation they're in. So for all of their religious activity, [they met weekly, remember, they had deeds...they observed the ordinances we would assume, (The Lord's Supper, baptism), they heard sermons every week and filled the offering plate], they did things, but there was nothing really there—no vitality, no real interest in Christ or walking with Him. They were content with mediocrity and thought that they were 'just fine', (But the Lord's thinking is, 'You think

you're alive, but you're really dead.')

Leon Morris wrote, "No condemnation could be sharper."

What would the Lord say of the church today...the 'Evangelical, Bible-believing, professing church in America'? I can't say that I know the answer to that, but I do know the solution where the problem does exist. We see it for example, in Acts chapter 20, verse 20, when Paul gives his farewell address to the Ephesian elders. He told them that during the time he spent with them, (some two, two and a half years), saying, 'He did not shrink from declaring to them the whole counsel of God', (verse 27)...(all the doctrine of the Word of God). He then warned them of danger that, 'fierce wolves would come in among them, speaking twisted things to draw away the disciples after them.' (verses 29-30).

"Therefore," he said, "be on the alert, remembering that for three years, I did not cease night and day to admonish everyone with tears. And now I commend you to God and to the Word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified." (verses 31-32).

What does he emphasize here? He emphasizes 'the Word of God' and 'the whole counsel of God.' The things that may be appealing to us, and the things that may not be appealing to us—all the Word of God and all of the doctrines of the Word of God. Because it is by knowing His Word, and through it knowing Him, (as well as knowing ourselves, because the Word of God speaks to us about who we are), but it's through that and it's through the ministry of God's Word that we become like Him and are made fit for life. Fit for the spiritual life, fit for the challenges that we face in this world—able to be calm in a crisis and capable of enduring trials...and for being alert. I think most of you would acknowledge that that is true.

But what about ourselves? What does the Lord think of us here at Believers Chapel? The doors are open every Sunday morning, we gather Wednesday nights, we have "deeds"... 'Do they please God?'

What does He see in our hearts?...The question applies not only to you in the pew, but to those in the pulpit or the lectern. It is very easy for the teacher, or the preacher, to get in a routine of study and activity—and it's just that: "It's routine." To some degree, that's just the way it is, it's got to be a habit of life. But if that's all it is, that's deadly.

It has always been a problem that people confuse activity with reality—and what I mean by that— 'the reality', 'the spirituality', that is to be in the heart. And that's what all this has to do with: It has to do with knowing and loving the Lord. What does He see in our hearts? Deeds are important, but they must be the product of what is really there in the heart...a love for the Lord.

He searches the heart. He did in Sardis, and what He found was not good. In verse 2, He exposes them and says, "...I have not found your deeds completed in the sight of My God." —'You've got deeds, but they aren't complete!' They had started well but had grown indifferent to the Lord. *They were* enamored of the world and some were what many would call 'nominal Christians'; "...you are dead." Christ said. (vs1c).

Years ago, I think it was my second year in seminary, J.I. Packer delivered a series of lectures at the school. And during one of them, he called the modern church, (speaking of the evangelical church), "Moribund". I thought, 'What is that? It doesn't sound good.' But I had never heard the word before so I looked it up in the dictionary. (That's how we learn words, we look them up.) It means "dying", from the Latin word *mori*, 'to die'...'it is not quite dead, but it's coming to an end.'

That was the church in Sardis, 'the moribund church.' They had begun well, but they had turned aside after doing well for a time...'turned aside' and were stuck in the world and were increasingly conforming to it. They were a dying church.

But the Lord cared for this church, He loved it and speaks to it in verses 2 and 3, (and that was its only hope). Only the Word of God, by the Spirit, can revive the dying

and breathe life into the dead, and so He speaks to it. Through the Spirit, He speaks to this church.

He begins, "Wake up..." (vs2). [This is the first of five imperatives, the first of five commands.] "Wake up, and strengthen the things that remain..." (vs2). 'Remember what you have received', "...keep *it* and repent." (vs3b).

But first, 'Wake up!' Another way to translate that is, "Be watchful!" "Be watching!" Those words must have stung when the people heard them, because of the history of this city, which, again, twice failed to watch. A lack of spiritual vigilance is costly.

That expression is used in two ways. Paul used it of, 'watching out for danger', and, 'keeping watch over the soul', (being spiritually alert). That's what he tells them, the Ephesian elders in Acts chapter 20, verse 31, "Be alert."

But it is also used by the Lord of watching for His return. Those who love the Lord long for His coming, and look for it. In fact, John tells us in 1 John chapter 3, verse 3, that that is 'a purifying hope', that by looking for Him and thinking about His return, we are *purified*, we're *sanctified* by that. Later, in chapter 16, verse 15, of the Book of Revelation, the Lord says, "Behold, I am coming like a thief. Blessed is the one who stays awake..."; or 'blessed is the one who is watching'.

The Lord says that here in verse 3(b), only here it is not a blessing or encouragement, but a warning, "...I will come like a thief, and you will not know at what hour I will come to you." The '*thief*' was proverbial for '*unexpectedness*'. Thieves don't go into homes and make their coming known. It is a secret kind of thing—and that's what He is speaking of here. The Persians and the Greeks both entered Sardis unexpectedly, *like thieves*—and the Lord will come like that.

And He comes presently like that. He warned the Ephesian church that if it did not remember from where they had fallen, and repent, that 'He would come and He would remove its lampstand.' (Rev 2:5). He comes to churches in discipline, so we must be prepared, be watchful, be alert, and awake to deal with the threats from within, and there are threats from without, but those weren't going on in Sardis, rather they were

threats from within, and they had become mediocre. Well, that's the meaning here. It is a visit the church would bring on itself if it didn't repent.

Whereas His physical, future coming will happen whether people are ready or not—the time has been set for that. So wise people live spiritually-circumspect lives, careful lives. They guard against spiritual apathy. They are always watching for present danger and always looking for the Lord's return...and they are continually *remembering*. After telling them to, “strengthen the things that remain”, (*vs2b*), (and I take it to be something like, ‘the residue of their spiritual vitality, because these are genuine people, genuine believers but they've grown very weak...‘Strengthen what's left!’), He tells them then, “...remember what you have received and heard.” (*vs3*). That instruction is in the present tense, and so it has the sense of, ‘Be continually remembering the Gospel, and the fundamentals of the faith.’

We are always to be looking forward to the Lord's next coming, remembering His promise that He is coming. We are always to be looking back to His first coming, remembering what He did for us at Calvary. We cannot reflect upon the cross, upon the atonement enough and should never fail to recall ‘the pit from which we were digged’. That's how Isaiah says it, Isaiah 51:1, “Remember the pit from which you were dug.” It's so important to be remembering. We must firmly be grounded in the great doctrines of the Scripture. ‘Remember these things, keep them...’ He says, ‘...and repent.’ (*vs3*). ‘Turn from apathy, from self-satisfaction, self-indulgence, worldliness, and return to Christ and devotion to Him.’ That's the cure: ‘Returning to the Lord!’

I think the biblical person that represents this church in Sardis is Lot: ‘Worldly Lot.’ He went from ‘pitching his tent towards to Sodom’, (*Gen 13:11*), to “sitting in the gate of Sodom.” (*Gen 19:1*). He began well, leaving Ur of the Chaldeans with Abraham—but his growth had been arrested and he was like a dead man. He wasn't a dead man; there was life in him, (in fact, Peter describes him as “righteous Lot”, (*2Pet 2:7*)), so the Lord sent angels to rescue him, and they told him and they told his family to, ‘Leave the

city, judgment was coming, it was coming quickly, it was coming very soon!' So they said, "escape for your life." (*Gen 19:17*). They were to turn their backs on Sodom and to not look back—and that, I think, is a good picture of *repentance*: 'turning away from and not looking back to.'

When Lot tried to warn his friends,( his sons-in-law, you'll remember), they laughed at him. They didn't take him seriously. Now, that's what the world does with news about judgment. It mocks it, it laughs at it, it doesn't take it seriously, and that is significant about Lot. He's this righteous man, he is a saved man...but he had so compromised his testimony in the city, he had become so 'conformed' to the city that he had become like that city and they couldn't take him seriously about spiritual things. They genuinely thought he was joking.

Well, the church in Sardis was like that. Not everyone, though...not everyone had become secularized. There was a remnant of faithful, vital believers there.

And the Lord encouraged them in verse 4, "But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy." They were not stained by the world.

When people walk carelessly along the street, they pick up mud and stains—and Christians who are careless in their walk through this world get soiled by it.

Not these people, they kept their witness pure, and the promise given to them is, "They will walk with Christ in white."

Now, that's been given various interpretation— from the promise of, 'robes of purity', to 'festal robes', (robes of celebration, robes of victory). But probably, 'the white robe signifies *justification*.

The context supports that. Verse 5 promises that their names, 'will not be erased from the Book of Life'—so this is a promise that has to do with salvation. They were faithful believers, and so Christ said, "...they will walk with Me in white, for they are worthy." (*vs4b*).

But again, 'Who are *worthy*?' The parable that Jesus told in Luke 17, (*vs10*), said the servants are "unworthy"... so what does this mean?

Well, what it doesn't mean is that they had *earned* their salvation...that they *merited* their justification. Justification is an act of free grace, wherein God pardons all our sins and accepts us as righteous in His sight only for the righteousness of Christ and received by faith alone; it is all a gift. The believer at the moment of faith is justified. He or she is declared righteous in God's sight.

Now, we're not righteous in our behavior; we sin. "We are righteous sinners", as the reformers put it. But we are declared righteous, and we are acceptable fully and completely by the Lord—and by the process of sanctification we are being changed and transformed into His likeness.

So this isn't something that they merited. They didn't gain their justification by their behavior. It is a way of saying that, 'They had been faithful when all around them people were not.' They were not *compromised*; they were not *worldly*. They *withstood* the pressure to conform to the world. They have not compromised their witness or done anything to forfeit that position. That is what He means by, "...they are worthy." (*vs4c*).

But a question arises here, 'Can we forfeit our justification?' We might wonder if that is the Lord's meaning with this promise, in verse 5, of 'Not being removed from the book of life'...It's the implication here, 'Well, you can be removed from 'the book of life.'

We read here in the last two verses, "He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels." (*vs5*). So again, does that imply that it is possible for a person's name to be written in "the book of life" and then later erased for some egregious malfeasance or something?

No! In fact, just the opposite. First, there is no explicit statement in the Book of Revelation that anyone will have his or her name blotted out of "the book of life", but this is the explicit assurance that it won't be erased. It's another guarantee that the believer cannot lose his or her salvation.

We are given, at the moment of faith, eternal life—and that life is eternal, unending...and at the moment of faith, we had that guarantee. And that's what the Lord said, "I will not erase his name." (vs5). It is the same grammatical construction that you find in John chapter 10, verse 28, "...they will never perish..." It's a double-negative that puts emphasis on the point. [Now, a double-negative in Greek is different from a double-negative in English, in our literature, because a double-negative negates the first negative. So one example I have seen is, 'I don't have no money.' What that person is saying is, 'I don't have any money. I am out of money. I am poor'...but the negative negates the first so that the construction really means, 'I have money.']

Well, that's not the case in Greek. It is just a way of emphasizing the point that's being made. So the idea is, 'They shall by no means ever perish'. There is no, 'not perish'. Rather, here the idea is, 'They shall by no means ever be erased.'

All ancient cities, or at least most ancient cities, had a civic register in which the names of the citizens were written. God's 'book of life' contains the names of all of the saints. The assurance the Lord gives here is that they will never lose their citizenship in the city of God, their name will never be taken out. And He reinforces His assurance to the believer by saying, "...I will confess his name before My Father and before His angels." (vs5b). And the Father certainly won't refuse his Son, so that is security: 'I won't erase their name, and I will confess that person before my Father and the angels'...the innumerable host of angels—that is security. And that security is the believer's anchor in the experiences of life. That's grace, and it's a great incentive to faithfulness.

Another incentive is knowing that we are unworthy saints doing only what we should do...but that Christ says, 'you are worthy.' What an amazing thing that is. I look at my life, I'm sure you look at your life with some honesty and say, 'I just don't do what I should do, and do what I shouldn't do.' That's the problem that Paul expressed in Romans 7, (vs15). 'I am unworthy', and yet Christ says, 'No, you're worthy. You are worthy because I have made you so. I have saved you, justified you.' That's grace...

that's grace. He gives blessing and privilege we have not earned, weak and sinful that we are, and that, too, is incentive to live for Him.

Genuine believers certainly stumble along the way, and get entangled in the world just like Lot, so we can scold Lot and think how shameful he was and foolish he was, and yet we follow in the same train so often. And so we must ask ourselves, 'What are we doing? Are we settling into the world and becoming like it?'

If so, the solution is *remembering*.

Remember all that the Lord has done for us:

By dying for us and saving us from judgment,  
What He is doing for us now as our High Priest,  
praying for us,  
and applying the Spirit of God to us, (and His ministry),  
And what He will yet do for us when He comes again.

...Remember.

The Lord is speaking to us here...as much as He spoke to that church then—and those who are truly His, hear His voice and respond to it. He is the One who holds the stars, (the churches), in His right hand, and holds the seven Spirits, (the Holy Spirit), in His left hand. And when we look to Christ, "He brings His hands together...", as John Stott point out, "...and joins the church, (or the believer), to the powerful ministry of the Holy Spirit."

I like that image, "bringing them together". And that's what He does when we look to Him. Only the Lord can do that; that's why we must look to Him. He holds the churches and the Spirit, and all the promises, so we are always to be looking to Him.

The great lesson here is, 'Don't be complacent, Don't be worldly.' It's so easy to do that; it's so attractive. It has such a pull on us—and that pull never lets up. Don't be complacent, don't be worldly; **'Wake up'**, **'Remember'**, and **'Repent'**.

Be watching! Be alert! That's the first imperative, watching for dangers, watching out for one another so that we can strengthen one another and encourage one another.

Also, be watching for the Lord for His soon coming. That is our hope..It's a real hope. We should be a remembering and a watching people.

Winslow Homer is one of the great American artists. He lived mostly in Maine in the late 1800s and early 1900s, and he painted scenes of the sea. There is a common theme in his work of people standing on the shore, or sitting on the rocks looking out to sea, searching the horizon for a ship bringing home a loved one.

One of the paintings is, *Waiting for Dad*, of a boy on the shore waiting and watching for his father's return. Another is a group of women standing on a cliff looking out to sea...looking for their husbands' ship. It was a very common sight on the seacoast, (where the life of a fisherman was hard and full of uncertainties), people waiting and watching for their loved ones to return. They were not always certain that they would return.

But we have the *certainty* that Christ is coming, and looking for Him should be a theme of our lives; it is a *purifying hope* that we have. And as we look for those that we love, we should be looking for His return out of love for Him, and a longing to see Him and be with Him. That is our great hope.

But not just that...looking for His visit daily; He is alive. He is at the right hand of the Father, but He is also here, and He walks with us. We need to seek Him, [for, 'He stands at the door and knocks', as He tells the Laodicean church, (*Rev 3:20*), and wants them to invite Him in to dine with them], and that's what we should be wanting to do. He is with us now. Are we walking with Him, living in fellowship with Him? That's what He desires of us, and that's what we can have and should have, so let us seek Him, seek Him now, look for Him, and live for Him.

But there may be some here this morning that are truly dead. You're not moribund, you're dead. You may have a form of godliness, but not the power of it, not the reality.

You need to wake up, come to life, believe in the Lord Jesus Christ...and the moment you do, you are saved, you are justified, you are being sanctified—and you will be glorified. But you are given, at that moment of faith, a white robe, the robe of imputed righteousness. You are accepted fully by Him, given eternal life and fellowship with the Lord God. That's promised to every believer; may God help you to believe.

And help the rest of us who have, to be awake, alert, and living for the Lord.

*(Closing prayer)* Father, we who have believed in Your Son can rejoice in Your grace, Your sovereign grace—and that He purchased us at the cross, saved us from ourselves, saved us from You as the righteous judge—and has given us life everlasting. We do thank You for that; we praise You for that. May we live for You. May we be awake, and may we be earnest in our walk of faith.

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)*