



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 3: 7-13

Winter 2026

"The Faithful Few"

TRANSCRIPT

Thank you Shane, and good morning. Well we are continuing in our studies of the Book of Revelation. We are in chapter 3, verses 7 through 13;

⁷ "And to the angel of the church in Philadelphia write:

He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

⁸ 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. ⁹ Behold, I will cause *those* of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down at your feet, and *make them* know that I have loved you. ¹⁰ Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that *hour* which is about to come upon the whole world, to test those who dwell on the earth. ¹¹ I am coming quickly; hold fast what you have, so that no one will take your crown. ¹² He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem,

which comes down out of heaven from My God, and My new name. ¹³ He who has an ear, let him hear what the Spirit says to the churches.'

Revelation 3: 7-13

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

Father, we do thank You for this time together as we gather around Your Word. This is the LORD's day, and the day that we are to gather and not forsake that gathering together—and so LORD, we thank You for it. We thank You for the opportunity to read this text and then consider its meaning—and we pray that as we do that, You would guide and direct us, that the Spirit of God would illuminate our minds and enable us to understand the text and the application of it to us. So we look to You to bless, LORD.

We have human teachers, You have ordained that—but the human teacher is only as effective as the Spirit of God makes him to be, and so we pray for His ministry among us; that is to 'the preacher', and to those to whom he preaches. We pray that You would open hearts to receive Your ministry and pray that You would be glorified greatly in it.—Glorified in the change that You can bring about in us, which only comes through the ministry of Your Word...it is what sanctifies us, as Jesus said in John 17:17. (*"Sanctify them by the truth. Your Word is truth."*).

And so, what a privilege it is to be able to do this—to be here as faithful men and women, Your children to be nourished by You; may that be the result of our time together. And we can trust that it will be, for Your Word does not go forth and return void to You.

So we look to ourselves spiritually and pray Your blessing upon us, and we pray for ourselves materially. We pray for those who are ill or recovering from surgeries, and we pray that You would give them speedy recovery. We pray that You protect us from the illnesses that are out there, and the danger that we can confront every day on the road, or wherever. If we only knew how many the dangers were that we face every day,

we would have a hard time leaving the house—but You protect us; You are the God of Providence and the God of grace and mercy. We thank You for that.

So LORD, we pray for all those who have particular material needs, bless them, and bless us now as we will sing our next hymn. Prepare our hearts for a time of study together, and may our time of study be a time of worship, as well.

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

(Message) The Age of Enlightenment, so-called, produced a number of skeptics notorious for their attacks on the Bible—men like David Hume and the French philosopher, Voltaire. Voltaire was educated by the Jesuits and was an avid student of the Bible all of his life. He knew it thoroughly, but he used his education in it to attack the Scriptures relentlessly. His most famous statement was made in 1776, "One hundred years from my day, there will not be a Bible on earth except one that is looked upon by an antiquarian curiosity-seeker."

That was 250 years ago, and since then the Bible has been translated into every language...and is in the hands of multitudes of people who read it and believe it. But that is only one example of the unbelievers' attack on the Word of God; it happens in every age.

The attacks were full-blown in the first century, as well. And that was the challenge that the church in Philadelphia faced. The attack came from the synagogue, probably from rabbis, who used the Old Testament to defy the Gospel of Grace—and they were, no doubt, very effective, wise men in the eyes of the world and in the eyes of their people who knew the Scriptures. And you can imagine that in their attack they must have delivered blistering accusations against the Gospel—against the faith.

But the believers did not yield, and many of them, no doubt, were Jewish converts. And in verse 10, the Lord praises them, "...you have kept the word of My perseverance..." That is, 'You have emulated My perseverance' as the Word of God unveils... 'as we see Christ persevering, they persevered as He did.'

Now, that is the great lesson of this passage—fidelity, faithfulness to the Lord and to His Word. The Bible will always be under attack. It is a test for us. Will we keep it? Will we hold to it? Will we believe it?

The challenge, the test, separates ‘the wheat from the chaff’, the true believer from the false; it always has. But long after the skeptics are dead, and gone, and forgotten, the Bible, God's Word, will still spread throughout the earth and nourish the souls of the saints. It is alive and powerful.

This is the sixth letter to the churches of Asia. The postman has almost completed his circle. He delivered the first letter to Ephesus on the west coast of Asia Minor. He went due north from there to deliver the second letter to Smyrna, and north again to Pergamum. Then, he went southeast to deliver his fourth letter to Thyatira, continued southeast of there to Sardis, and then now traveled southeast from there to arrive at the city of Philadelphia.

It was a relatively new city, the newest of the cities that are there in this area of Asia Minor. It was established to be a missionary center to spread the Greek language and culture to the backward highlands in the eastern part of Asia.

It was located for that very purpose, being at the juncture of trade routes leading east to Mysia, Lydia, and Phrygia—so it became ‘the Gateway to the East’, (that's what it was called, ‘the Door to the East’), and became a commercially-prosperous city.

It was built on a volcanic plain, so the ground was fertile, good for growing grapes and producing wine.

But it was a region that was also subject to earthquakes, and the one that occurred in AD 17 that leveled the city, the emperor Titus rebuilt the city and he renamed it Neocaesarea. Later, the emperor Vespasian renamed it Flavia. But the old name, Philadelphia, persisted and continued to be used throughout all of the attempts to change it.

It was a pagan city, (as all seven were). The Cult of Dionysus was the chief religion...Dionysus, (or Bacchus), was the god of wine and fertility; so that cult, as you can imagine, was one of debauchery. It was a hard place to live, a hard place for a Christian to live. But the main problem for the church that it faced there in Philadelphia was from the Jews, not the Pagans. The situation was similar to the one in Smyrna; and in fact the letters to the two churches are very similar. They are the only churches for which the Lord has no criticism, and both churches are given unqualified praise by Christ.

He introduced Himself to the church as, 'the One who is holy and true.' Literally, that is, "the Holy and the True" (vs7). "The Holy One" is an Old Testament description of God...and here the Lord takes it to Himself, indicating His deity and presenting Himself as the true Messiah. So, 'The One who speaks to the Philadelphians is the divine Messiah', and therefore, 'His word to them is true.'

He keeps His promises. It is essential for us to know and believe that...and it was for these saints. They had experienced hardship and were facing great peril. They needed to know that the Lord was with them, could defend them, and guarantee His promises. He can, He will...He would for them. He is sovereign; He said that He is the one who, "has the key of David, who opens and no one will shut, who shuts and no one opens...". (vs7b).

"The key of David": It's an expression from Isaiah 22, verse 22, where the LORD promises to depose a man named "Shebna" from being the chief steward, and 'to give the key', (or give that position), to a man named "Eliakim". He said, "Then I will set the key of the house of David on his shoulder...", (ibid.), meaning that he, (*Eliakim*), will have control over the royal household and the authority to grant or refuse access to the King ..and in that there is a prophetic picture, 'a type', of Christ.

I think you know what 'a type' is. It is a person or a thing in the Old Testament that illustrates prophetically, Jesus Christ—such as a *lamb*. The lamb that is offered on the altar, or the lamb that is offered at Passover is a picture of Christ as the ultimate

Lamb... the ultimate sacrifice. The king who occupied the throne in Israel, David, is a 'type', a picture of Christ—who is The King.

So we have in this person, Eliakim, a 'type' of Christ who has "the key of David" in the greatest sense, meaning He has full authority over David's kingdom, the future kingdom on this earth. As the Messiah and the Son of God, Christ determines who enters that kingdom and who is shut out of that kingdom. He is sovereign over salvation. "Salvation is of the LORD." (Jon 2:10). And we see that reaffirmed here in this description.

Now, all of this is important to understand: Christ ascribes deity to Himself, He is God the Son. There is One God who exists in three Persons: God the Father, God the Son, and God the Holy Spirit—and so He is ascribing to Himself that second place in the Trinity. He is God the Son, and He determines the destinies of men.

But He isn't saying here that, 'He has the key and *can* open and close', that, 'He *can* do that', (that as God, He has 'the *ability* to do that'). What He is saying is that, 'He does it....this is His activity.' But 'He does it', (that is, 'He brings about His will'), through His church...He uses people to carry out His purpose.

And in verse 8, the Lord praises the saints of Philadelphia for their service in spite of being small of size. Verse 8, "I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name."

The church's "little power" is a way of describing its small size. They had *deeds*, (which indicate they had power), but it was power at work in a "little" number of people. Americans love superlatives, words like '*greatest*', '*biggest*', '*best*', '*Super Bowl!*', '*Empire State Building*'. Well, I say 'Americans love that'...but I think that's probably just human. Most people tend to think, 'biggest is best'. But God uses 'the faithful' over 'the largest'. The church of Philadelphia was small but faithful, so the Lord gave them more opportunities...He opened doors for them.

The image of an open door in the New Testament is frequently used of the opportunity to preach the Gospel. So in the city known as, 'the Gateway to the East', [founded to be a secular, missionary center to spread the Greek language and culture], the church was there as a missionary outpost to spread the Gospel. It had, "an open door" ...'a gateway to the east', and it was assured of success because it trusted in the Lord. And the Lord has the key...He opens doors for us—and no one can shut them.

An example of the Lord's power to do that, and the effectiveness of His doing that, is found in Isaiah chapter 45, verses 1&2, and there God says of the Persian king, Cyrus, that He would take him "by the hand" and "subdue nations", and "open doors before him so that the gates will not be shut", and "shatter the doors of bronze".

Just as the Lord gives conquests to kings, He also gives conversions to the church—and He would do that for the church of Philadelphia. He had given it "an open door".

And He does that for us. We don't open doors...Christ does that—and we must be wise and wait on Him to do it. He has the key; He has the power and the plan—and His elect ones are in that plan.

John Stott gave wise counsel, I think, when he wrote, "There is no sense in trying to barge our way unceremoniously through doors which are still closed." That's true. Instead, he said, "We need to be patient, pray hard, and love much, and wait expectantly for the God-given opportunity to witness."

Pray and wait; that's difficult for people to do, for we want to do what we think we need to do. But we need to pray and wait...wait on the Lord, trust His promises; He is faithful.

Ultimately, it is the Lord's work. He works through us, through His people—and what we notice here is He works effectively through those with "a little power", through 'the small'. A church can be small but very effective. Its people simply need to be obedient to the Lord, be faithful to His Word—and knowing who He is, (that He is absolutely sovereign), encourages that.

Also, that knowledge gives steadfastness when there is opposition, and there was opposition to the church in Philadelphia, (again, it came from the synagogue). In verse 9, it is called, "the synagogue of Satan". It was opposed to Christ...it was opposed to all that Christ did and is. It rejected Him as the true Messiah, and it opposed the work of the Gospel.

But the Lord promised that the church would be vindicated. He said, "...I will make them come and bow down at your feet, and *make them* know that I have loved you." (vs9b). It's a way of saying that, 'Someday they will recognize and confess the truth of the Gospel...Someday, the church would be vindicated.'

Maybe the synagogue did it at that time, perhaps there was a revival within it—but it will ultimately be true at the end of the age, when, as Paul writes in Philippians chapter 2, verse 10, "Every knee will bow" to Him...that the Lord promised that, 'He will make the people of the synagogue know that He loves the Christians of Philippi, that the true Messiah has special electing love for them.'

There are two kinds of love that God has. He has a love for His creation, a love of the Creator...and that's 'general'. In fact, Ezekiel says in Ezekiel 33, verse 11 that, 'He takes no pleasure in the death of the wicked.'

But He also has 'saving love' for his elect, the love of 'distinguishing grace'...and that is what is referred to here, (*in verse 9b*).

Now in verse 10, the Lord promises the church a blessing: 'Because they had kept His Word, He would keep them', "from the hour of testing...which is about to come upon the whole world...".

What does it mean, 'Keep them from the hour of testing'? Well, many students of the Book of Revelation interpret this of, 'the rapture of the church before the Great Tribulation'. I think that interpretation is doubtful.

This isn't the language of a rapture, (the language of being 'snatched away'). In fact it's just the opposite...it is the language of '*preservation in trials*'. It is the same language that Christ used in John 17, where the Lord praised His disciples to the Father.

He, in verse 6(b), said, "...they have kept Your word." It's the same praise that is used here for the church in Philadelphia, (...*you have kept the word... (vs10)*). Then, in John 17, verse 15, He prayed, "I do not ask You to take them out of the world, but keep them from the evil *one*." In other words, 'preserve them from Satan's tests and temptations', and He did that.

Here in verse 10, He promised to "keep" the church in Philadelphia...to protect and preserve it through the coming 'time of testing', (which is probably persecution)—and we can assume that He did that.

That said, the New Testament does teach the rapture of the church very clearly in 1 Thessalonians 4, verses 16&17. The Lord will come "with a shout", and "the trumpet of God"... "the dead in Christ will rise first." (vs16). "Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air..." (vs17). — Clearly a reference to the rapture of the church.

He, (*Paul*), also refers to it in 1 Corinthians 15, verses 51&52, (which is a chapter about the resurrection), but there he speaks about those who have died. And he says, "we will not all sleep", in other words, 'some won't die' but, "we will...be changed in the twinkling of an eye...", and is speaking of the rapture there.

The New Testament does not state when that will happen, before or after the *Great Tribulation*. But based on 1 Thessalonians chapter 5, verse 9, I believe that the rapture will occur before the tribulation. Paul wrote, "For God has not destined us for wrath, but for obtaining salvation through the Lord Jesus Christ."

The "wrath" there does not refer to hell; that's not the subject of that chapter. The subject, the main issue of this book...the problem that Paul is dealing with is "the day of the Lord", and it is mentioned in verse 2 of chapter 5, (*in 1Thessalonians*)—which Paul wrote will bring about "destruction" on the world just as men are saying "Peace and safety!". So he is speaking of something that will happen on this earth...when men are thinking 'Everything is secure', this is going to happen..."the day of the Lord" will occur.

They had thought, "the day of the Lord", had happened. Someone had brought them this false teaching, and Paul is correcting that. 'The church', Paul wrote, 'is not destined for that.' (*1Thessalonians 5: 13-18*).

In fact, we'll see later in chapter 6, (*of Revelation*), where the seals are broken and the Tribulation begins that, 'the kings, and the men great and small, pray that the rocks will fall upon them and hide them from the wrath of the Lamb.' (*Rev 6:16*). It's the same word that is used here. They say, "...the great day of wrath...", (*Rev 6:17*), is the great "day of the Lord" is what they're speaking of. 1 Thessalonians 5, I think, is evidence that this will happen. We're not destined for that age, that period, that "day of the Lord" so that's why I would suggest that this occurs before that.

But still, having said that, the church is destined for trials and for testing, as in Philadelphia. That's the history of the church, and we must be prepared for that.

So, some have speculated that what is referred to here as, "the hour of testing", (*vs10*), (the coming persecution), actually occurred under the emperor, Trajan...and that it was a worldwide persecution, (or I should say an 'empire-wide' persecution). I think that's possible because the term, *the whole world*, is used of the Roman Empire in, (for example), Luke chapter 2, verse 1, where it is said, 'Caesar decreed that all the world should be taxed', (or 'registered' in a census). Well, 'empire-wide' is considered, 'the whole world at that time'—and that's how it's described. This would have been an empire-wide persecution that is referred to...one of many down through the centuries.

One reason the Book of Revelation was written was to encourage the church in times of trial and persecution. We are not exempt from that, either as a church broadly, or as individuals. We will face difficulties in life, and we should expect that. In fact, in Acts 14, verse 22, Paul said, "Through many tribulations we must enter the kingdom of God."

There is nothing inconsistent with God's grace for the church to go through trials and tribulation, and while I don't believe the church will go through 'the Great Tribulation' of chapters 6 through 19, (*of Revelation*), there are multitudes of believers at

that time who will. [We see that in Revelation 7; it's an amazing chapter. You'll see that there will be great, great evangelism going on throughout the world, and there are multitudes of Gentiles that come out of that Tribulation period who are saved.]

So, regardless of our view of the rapture, we should be ready to suffer for Christ and keep His Word in that time of suffering. He will keep us; we are assured of that. He will protect us and enable us to stand firm as we look to Him, as we obey Him.

Now, in verse 11 the Lord gives the church the hope of His soon return. He says, *"I am coming quickly..."* —and that is *the keynote* of the entire book according to George Eldon Ladd. And I think that's correct; we come to the very end of the book and the Lord says, "Yes, I am coming quickly." (Rev 22:20). And John says, "Amen." 'Lord, come quickly.' (ibid.)

That's not only an encouragement to us, but an incentive to be faithful in times of difficulty...and so the Lord continues, "...hold fast what you have, so that no one will take your crown." (vs11b).

Now, that's not a warning against losing one's salvation. (That is impossible!)

Rather, it is a warning about losing their reward. The Lord is saying, 'Don't let the enemy rob you of that. Don't miss the opportunity to be a witness and serve. Hold fast and get the crown!'

The crown in Greek culture and Roman culture was a wreath awarded to the winner of an athletic contest. And since Philadelphia was one of those cities in the ancient world, (the ancient Roman world), known for its games, (as Corinth was and Olympia was), the readers would naturally think of that kind of a contest. They would think of the perseverance of a runner or a wrestler in the contests of the Olympic games ...striving to win, struggling in a great and difficult contest.

But the reward that would come at the end of it, is that they persevered to the end and triumphed! It made all the struggle worthwhile.

And to those who hold on, to those who persevere to the end in the Christian life...to the faithful the Lord gives the promise of reward. Verse 12, "He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God, and My new name." The promise of being made "a pillar" is the promise of *security*, the promise of *stability*, (and it was a promise that was particularly relevant to the people of Philadelphia because it was a city of earthquakes).

The people lived with uncertainty. Tremors would cause them to flee out of the city and into the countryside, where they would live in temporary shelters. So to a people familiar with uncertainty and instability in life, the Lord gives the promise of security, of 'being a pillar in God's temple', from which they will never flee, 'they will never go out anymore.' (ibid.).

We are always being tempted to live for this world, to settle in and find our security in this life—but the reality is there is no security here...not security that the world can offer us.

The world is presently passing away. That is what John says in 1 John 2:17, "The world is passing away...", (before our eyes, really). It is those who invest in 'the world to come' that have real security. They will be permanently present with God. They will be like immovable pillars that not even a Samson could shake. So as John Stott put it, "If we become a pilgrim in this life, we will be a pillar in the next. If we dare to go out through the door of service, we will never go out of the security of paradise. 'Christ will make us a pillar in God's temple' ...and He says He will write on us 'the name of His God, and the name of the city of God, the New Jerusalem.' (vs12).

Putting a name on something showed possession. Twice, Roman emperors changed the name of Philadelphia, but those names never lasted. But the Lord promises a name that will last, that will be permanent...again indicating the security of God's people. We are forever His people. We have been given eternal life at the moment of

faith. We can never lose that...it's permanent, it is eternal. It never changes, and it can never be lost. And all of this is encouragement to serve and not be frustrated by the world around us. Take the opportunities that the Lord gives us, look for the doors that He opens, and by faith, act on that.

We are to be a missionary church, just as the church of Philadelphia was. It was small, it had little power, (you would not have been impressed by the appearance of this church, if you could go back and look at it). But the Lord loved it—it was faithful and used by Him.

And that's the encouragement that the Lord gives to us here at Believers Chapel. He will use us greatly if we keep His Word. Now, that's the great challenge; maybe that is a greater challenge than the challenge of hardship, than the challenge of persecution... holding firmly to His Word, unwavering in our devotion and confidence in God's Word, when the world around us mocks it as 'foolish and unscientific'. [But remember this: science is always changing. The science of today will be overturned by some new discovery next year. It changes rapidly, but the Word of God never changes.]

Billy Graham understood that. When I was young, (and also when he was young), when I was young in high school in the 1960s, Billy Graham was probably the best-known Christian in the world. But when he wasn't known, when he was young, when he was just beginning his ministry with the organization *Youth for Christ*, he faced a challenge to his faith, he faced a crisis of faith. (And interestingly and tellingly, the agent of that was a close friend, one of his co-workers in the ministry who became troubled over what he felt was a conflict between science and the Bible...and as he studied it and thought about it, he concluded that the Bible was an obsolete book for modern times.)

He, (this 'close friend'), challenged Billy Graham with the questions that he had, and Graham couldn't answer them, (so his friend had sowed seeds of real doubt in Graham's heart), and he struggled with that for some time.

Then one day, with his Bible open before him, he made a decision to abandon doubt and cling to his commitment to Christ and the Bible. In fact, he prayed, "God, I

cannot prove certain things, I cannot answer the objections that some are raising. But I accept this Book by faith as the Word of God." That's what he said, literally, and that settled the issue for him. God always honors that.

Now, the lesson of that is, 'Don't think, don't wrestle with the questions of the day, don't study to answer the challenges of skeptics.' We should, we have answers, the church has always had answers, it has always had apologists from the very beginning; and it has had polemicists. (Apologists defend the faith; the polemicist takes the Word of God to the world.) We have always had these people. So, there are answers.

But where we begin, where we must begin is with *the First Principle*—and the 'first principle', 'Presupposition', is the Bible. *It is the Word of God...* that is where we begin, with that assumption—with that belief that the Bible is inspired by God. It claims to be; Paul says that in 2 Timothy 3:16, "All Scripture is inspired by God..." And what he means by that is, '*It is God breathed*'.

It 'comes out of God' *into* the writer of Scripture, and filtered through that person's personality and understanding—but **every word** of it is inspired by God. 'God breathed'. And we must understand that, believe that, hold firmly to that...keep His Word, be faithful, be obedient and God will bless us.

And the believer will, because the believer, the saint, has 'the ear to hear.' That is how He concludes the letter to this sixth church, "He who has an ear, let him hear what the Spirit says to the churches." We have 'the ear to hear' because we have the heart that has been made over—and as he or she, as you read the Bible, it speaks to us. It is alive, it diagnoses us, it explains us to ourselves—like no other book does.

What we call that is, 'The self-authentication of Scripture.' As one reads it, (and who has 'ears to hear' and has 'the heart to understand', the new heart), that Book speaks to us and confirms itself to us.

You want strong faith? You want a faith that's growing?...Read the Word of God. "So faith *comes* from hearing, and hearing by the word of Christ." (Rom 10:17). That is

what strengthens faith, and that is what gives us stability—the self-authentication of Scripture. We *know* it is true. We know it is true because we have a new nature and we have a mind that is fit to it. We know its promises are true, and know that someday Christ is coming when we will be caught up, “in the clouds to meet the Lord in the air.” (1Th 4:17).

Are you ready for that? Are you prepared for that? As a believer, are you ready for that?

But are you ready for that with the faith that the Lord accepts from His people? Have you put your faith in Him? Do you realize that?... If not, you're lost and you're under judgment, and that you're under the sentence of death, eternal death?

That is the case, that is the reality for *everyone* outside of Christ...So look to Christ, believe in Him as Lord, as God, as God the Son—who became a man in order to die for sinners so that all who believe, all who trust in Him would be saved.

That is the promise, that is the assurance.

And that is what you will receive:

He will receive you,
and give you forgiveness,
and make you His child...forever.

May God help you to do that—and help all of us to live faithfully to His Word and to His name.

(Closing prayer) Father, we pray we will heed that call that we have just sung... to, ‘Arise and be faithful, and good servants of You.’ We thank You for Your grace that enables us to do that, and that keeps us.

We pray that we will continue to live a vital Christian life, holding to Your Word, basing our life on it, living day by day trusting You, knowing that You are faithful, You

keep Your promises, and You will keep us—and so may we be faithful to You throughout our lives and lights into this dark world.

And we thank You that You are coming back...and 'coming soon' we're told; that Christ will come again and 'catch us', take us up from this place; and what a day that will be! May we look forward to it and live in light of it.

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)