



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 5: 1-14

Winter 2026

"The Book Above"

TRANSCRIPT

Thank you Seth, and good morning. Our text this morning is Revelation chapter 5. Last week we studied "The Throne Above", and now we're going to look at 'The Book Above'.

I think if we have 'A Book Below', it's this one, and it gives me an opportunity to say, 'This is a *codex*', and I will be talking about that in the sermon itself. This is probably not the kind of book that we're going to consider this morning, but it's 'The Book Above', and it is Revelation chapter 5, verses 1 through 14.

Remember, John is in heaven; he has been 'called up' by an angel, (or by Christ actually), and he 'saw a throne'. (*Rev 4:1-2*). And now we read in verse 1 of chapter 5;

5 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. ² And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" ³ And no one in heaven or on the earth or under the earth was able to open the book or to look into it. ⁴ Then I *began* to weep greatly because no one was found worthy to open the book or to look into it; ⁵ and one of the elders said to me,

"Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of

David, has overcome so as to open the book and its seven seals."

6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. ⁷ And He came and took the book out of the right hand of Him who sat on the throne. ⁸ When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying,

"Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation.

¹⁰ "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

¹¹ Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, ¹² saying with a loud voice,

"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

¹³ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,

"To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever."

¹⁴ And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.

Revelation 5: 1-14

This is a glorious passage in the Book of Revelation; may God bless us as we consider it. Let's pray.

Father, we do thank You for Your goodness, Your mercy, Your grace to us—and we are certainly reminded of that in our text this morning, for we have a glorious future.

In this world, we have trials. In this world, we have suffering. The saints suffer in this world, and, by Your kindness to us, we suffer less perhaps than the church has in many of the ages past. But we all go through difficulties.

And yet there are difficulties that prepare us for this great and glorious future that we have—an endless future, a world without end'. And we have that by no work of our own, by no effort of our own, but by Your grace...Your sovereign grace which sent Your Son into this world to die for sinners, unworthy sinners, (which all of us are), and by His death He redeemed us and He made us priests...what a privilege!

What a glorious privilege we have now—but our future is beyond imagination. We thank You for that, LORD. We are reminded of this in our text, and we pray that as we consider it we will understand it and that it will lead to worship as we read it doing in heaven...as they fall down and worship You, Father, and Your Son, the Lamb of God. So, may that be the result—the practical outworking of our study this morning, that we praise You and worship You, and do so with grateful hearts.

And Father, as priests, we come before You: We pray and we have things to pray about, and we pray You would bless those in need. We know there are people going through difficulty with sickness and the various trials that people have...we pray that You would bless them, and encourage them, and strengthen them.

And now LORD, we pray that You would bless us as we sing our next hymn and prepare us for a time of study in this glorious text of Revelation chapter 5.

We pray this in Christ's name. Amen.

(Message) Most of us can only imagine what it must be like to be the heir of a great fortune—to be a Rockefeller or a Rothschild...or a child of the House of Windsor. But imagine being in that fortunate position and unable to inherit it. It does happen. The rightful heir embarrasses himself or does something scandalous, tarnishes the family name—and as a consequence, is cut out of the will.

It's a situation similar to that that is the reason for "weeping" in Revelation 5. There is a book in heaven...and it's a testament or will. The inheritance is the earth—it's 'the kingdom to come'. But the book is sealed up and can't be opened because the heirs are unworthy.

John realized what that meant. Justice would not be done, evil would triumph, no kingdom would come and God's promises would not be fulfilled; there would be no inheritance—and John wept. But only for a moment, because there was One in heaven who is worthy, a Lamb, who unsealed the book—and that is the vision of our chapter.

It is the second vision that John is given in heaven. He has been looking at the throne of God in heaven above, when his attention was drawn to a book in the right hand of the Almighty sitting on the throne. What reveals it to be a testament, or will, is the song sung in verses 9 and 10, where it names the heirs and the inheritance—"a kingdom and priests...and they will rule upon the earth."

This probably isn't a book as we think of a book, as I mentioned a moment earlier, what's called a *codex*—with pages and a cover just like the one you have, your Bible. Such books didn't come into general use until the 2nd century. (There were 'codices' in the 1st century, but it became much more prevalent later.)

So this is most likely a scroll...sheets of papyrus joined edge to edge to make a long strip of material, which was usually inscribed with writing only on one side.

But this scroll had writing on its front and back side so that every bit of space on it was used up...which also suggests that it was a will. Roman wills were sometimes summarized on the back—and also, according to Roman law a will had to be witnessed and sealed by seven witnesses, and so we have that picture here. It fits this description, with seven seals upon it.

Now, as John looked at this scroll, he would have thought no doubt of Ezekiel chapter 2 where the prophet was given a scroll, which was spread out before him and written on both the front and the back. It was full of lamentations, mourning, and woe... and Ezekiel was told, 'to eat it', (*vs8*)...in other words, 'to take it in, to internalize this scroll', and know God's Word in order to prophesy, (because this scroll that he's given revealed the future). And that is what this scroll in our chapter is about...it is about the future, it contains the destiny of the world.

The idea of a book in heaven containing the future isn't excluded to this passage alone. Psalm 139, verse 16, speaks of that where David wrote, "...all the days ordained for me were written in Your book before one of them came to be." (*NIV*). —'Every event in my life...' he is saying, ...'was written down from all eternity...**ordained**.'

So, in other words 'The story of your life, of each one of us, has already been written out by God. And that is true of every individual.'

It is also true of the whole course of world history...and this Book, in chapter 5, contains all of that...it is full of the future; and that is the meaning of the writing on its front and back. It contains all the decrees of God—His complete will for the world to regain the paradise that was lost, (and it's the inheritance of the saints). It contains, 'His plan of the ages'...but it is sealed up with seven seals, meaning it is completely sealed tight. As long as the scroll is sealed, the book cannot unfold and the events cannot happen.

That's when John sees, "a strong angel". (vs 2). Maybe Gabriel, he is not named for us, but "a strong angel" who calls out in a great voice asking, 'Is there anyone who is worthy to open the book and break the seals?' (ibid.), (and I think the idea is, 'If there is anyone worthy, please come forward.')

His voice is "loud", it fills the universe, it echoes through the heavens and in the galaxies, and across the earth, and down even "under the earth." It is heard everywhere, but we read in verse 3 that no one in any of these places, "...was able to open the book to look into it." There was not an angel in heaven, a saint on earth, a prophet in the place of the departed who could open the book. No one anywhere was worthy, not even Gabriel...not even this "strong angel".

That gives a picture of the helplessness of mankind to shape the future of the world. We are not in control of things. We don't know what tomorrow may bring, and that's true in everyday life for each and every one of us. But it is even more so of what we could call 'the march of time', we cannot shape the future, we cannot direct it, or even detect it—but it is all in this book.

So when the angel calls out for someone who is worthy to break the seals, the response is silence...dead silence—which is broken only by John who begins weeping "greatly". (vs4a). The idea here in verse 4 is, 'he sobbed loudly, wailing with grief, because no one was found worthy to open the book and its seven seals.'

John knew the seriousness of the situation. Human destiny will remain a closed book; God's promises will be unfulfilled, and His purpose for the kingdom unaccomplished.—All will be lost, so John weeps in despair.

Then, in this moment of complete hopelessness, an angel, one of the twenty-four elders, speaks to him and tells John to "Stop weeping;", (*All is well*), and he points to a lion and says, "...behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." (vs5).

Both of these descriptions, "Lion" and "Root", are Messianic titles. The first is taken from Genesis 49, verse 9, where Jacob is blessing his 12 sons, and when he comes to Judah, he calls Judah "a lion's whelp".

The "Root" comes from Isaiah 11 where, in verse 1, Isaiah says, "A shoot will spring forth from the stem of Jesse." He is referring to David there, but this is long after David has been born. This is a prophesy of One who will come forth "from the stem of Jesse." (ibid.) In verse 10, Isaiah speaks of, 'a root out of Jesse'. 'A stem out of Jesse', 'a branch out of Jesse', and then 'a root out of Jesse'. (Isa 11:1).

So Christ, which is being prophesied here, is both 'a shoot' and 'a root'. He is both David's progeny and His predecessor...His son and His maker. He is 'the root', (He's the source of David)...but He is also the final King, He is the Divine King, (whom Isaiah also calls "the branch").

Isaiah (10:4f), described how 'He will rule the earth'—He will smite it, "with the rod of His mouth...slay the wicked", and, 'deliver His people and govern in righteousness.'—That is the future.

But this victory, (this victory that would allow the book to be opened), is not future, it's past...it is '*history*'—and that is shown when John turns to look at the "Lion" and he sees a "Lamb", a gentle animal of sacrifice...and this "Lamb" has been sacrificed. John sees Him, "...between the throne...and the elders...standing as if slain." (vs6).

John is the only writer that calls Jesus "the Lamb". In John chapter 1, verse 29, John the Baptist says, "Behold the Lamb of God who takes away the sin of the world." In the Book of Revelation, the title "lamb" is used 28 times. Its source may be Isaiah 53, verse 7, where Isaiah said that 'Christ would be led like a lamb to the slaughter.'

But John uses a different word for "lamb" from what is normally used. This word was originally 'a diminutive', (that is the form of it, and that was the idea)...and it meant "little lamb." Now, by the 1st century it may not have meant that altogether, but that fits

with everything that is described of Christ. It has the idea of being 'meek and mild'... and He was that.

So He allowed Himself to be led to the slaughter on the cross at Calvary...and that is where the victory was won because that is where atonement was made. That is where sin was judged and God's righteous justice was satisfied toward sinners.

That is the reason Christ is worthy to open the book. It's not simply that He is 'Holy' or 'Powerful', (He is all of that), but that at the cross He vanquished the enemies of sin, death, and the devil.

He did that by suffering the punishment for our sin. In that way He ended sin's penalty against us by eliminating our guilt—which was the basis for Satan's hold upon us. His sacrifice saved His people. And God was *satisfied* with His work on the cross... *satisfied* with His sacrifice—and He demonstrated that by raising Him from the dead.

That is what John sees: "...a Lamb standing, as if slain..." (*vs6a*). He was dead, now He is alive. He is no longer a passive, meek 'lamb led to slaughter'...He is **Mighty**. He is described as, "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (*vs6b*). [Now, it's hard to visualize the picture given here of a figure embodying a lion and a lamb, with seven horns and seven eyes—but again, as we have said already, that is the nature of this kind of literature.] The Book of Revelation is full of images like this...they are 'symbolical', not literal. The book deals with ideas that are communicated in sometimes fantastical figures, fantastical images.— But the ideas are not fantastical...they are real, and revelational, and encouraging.

This is especially true here. 'Horns' represent power, 'Eyes', knowledge—and 'Spirits'...(seven)...are the Holy Spirit, and we saw that in chapter 4. 'Seven' is the number of perfection...it is the number of completeness. So, He has the fullness of strength, the fullness of knowledge, the fullness of the Holy Spirit...the Omniscient, Omnipresent, Omnipotent third Person of the Trinity—Who knows all, is present everywhere, and is all-powerful. The Spirit and the Lamb are joined here, and they are one, yet they are distinct. They are of the same being, the same essence. So Christ is the

all-knowing, all-present, all-powerful conquering King. He is God, God the Son, and He will establish His kingdom on the earth as a conquering Lion—but He will always be a lamb—the Lamb, “the Lamb of God.” (Jhn 1:29).

With all of His might and power as the Son of God, He won the victory as the Son of Man, ‘the suffering servant’, not through force of arms but through self-sacrifice.

That is the reason He is worthy. He was obedient all of His life, no sin was found in Him. He was obedient unto death itself—and that is the song of “the twenty-four elders” in verse 9, when Christ the Lamb takes the book of human destiny. When that happens the “elders fall down before the Lamb”, (vs8), and sing what is called “a new song”. (vs9).

That word “new” has the idea of ‘*fresh*’. And as I think about that, I think, ‘Well, it's maybe *freshly* sung at that moment...but it is also ‘*fresh* to us and *refreshing* to us’. For as we consider this great line, (vs9b), this song of heaven is the song of redemption... it is the song of salvation: “Worthy are You to take the book and break its seals; for You were slain, and purchased for God with Your blood, men from every tribe and tongue and people and nation.” (vs9b).

Christ can open the book and direct the final events of history that will bring in the Kingdom of God on the earth because He paid for sin and purchased the people of God and the kingdom.

Before the crown, there is the cross; it had to be so. There could be no kingdom until Christ first dealt with sin...and God's people were made fit for their inheritance.

That's what He did, that's what He accomplished at Calvary, and so the elders sing of that in a song that gives us a clear, (and maybe the clearest), explanation of Christ's sacrifice.

Christian history is filled with explanations of the cross, and the meaning of the cross and what it did, and why He died...but the twenty-four elders give us heaven's

interpretation of the cross—and it is, ‘It was a payment!’ “...You were slain and *purchased* for God with Your blood *men...*”—people, male, female, young, and old.

That word “*purchased*” is a word borrowed from the marketplace; it refers to people buying things. And that is what Christ did, He ‘bought us’ for God. And He did so at great cost to Himself...at the cost of His own life. His own blood was poured out in a violent death, a penal death, a death of punishment—not for His deeds but for ours. He died in our place, He died as our substitute. He said, in effect, ‘I’ll take the blame, and I’ll suffer the penalty’...and He did—once, and for all.

And as I said, this verse tells us a lot about that. It explains both the nature of His death and the scope of His death...showing it is both *effective* and it is *extensive*. He redeemed people...He bought them, “from every tribe and tongue and people and nation.” (vs9d). Literally that is, “He bought them out of”. That’s a very literal translation of it, “Bought them out of every tribe and tongue and people and nation.” (*ibid.*)

It’s not that Christ bought *every* tribe and tongue and nation; He bought **some** ‘...out of every tribe, tongue, and nation.’ His sacrifice was ‘*particular*’, designed for ‘a definite people’. —And who might that be?

‘His *elect*’...those the Father had chosen from all eternity and given to the Son to redeem. —And He really did redeem, He really saved them...When He died, He paid the price for salvation and made an *effective purchase*.

Whenever this word “*purchase*” is used in the New Testament, it is used of an *actual* purchase, an *effective* purchase...and what do I mean by that?

Well, just as when you go to the store and you purchase an item, once the money exchanges hands, (or the credit card goes through), the transaction is made and the purchase is yours; it is *effective*.—And that’s what happened at the cross.

Now, I don't know how it can be any clearer than that. Christ came, 'to make worthy' the heirs of the world to come. As the angel instructed Joseph in Matthew chapter 1, verse 21, "She..." (Mary, his wife), "...will bear a Son; and you shall call His name Jesus...", ("Joshua", 'the LORD saves'), "...for...", he says, "...He will save His people from their sins." Not, 'He'll provide salvation' ...He will save them. And He did that at the cross. He declared His work, "...finished!" And then, "...bowed His head and gave up His spirit." (Jhn 19:30). He gave it up...no one took it from Him; it was mission accomplished.

Certainly, a person must *believe* to be saved...for there is no salvation apart from faith. And so we 'call people to faith'; we invite them to believe, we urge them to believe.

But no one is redeemed or *purchased* because he or she *believed*...we believe because we were *bought*, we were *purchased* for God by His blood...by His Son's blood. Redemption was not merely 'provided' at the cross—as I said, it was **accomplished** at the cross. "It is finished," He said. (ibid.). He did not waste one drop of His blood, not one drop was spilled, not one drop was shed in vain. All those for whom He died were saved at Calvary...that's where salvation was *accomplished*.

And it is applied in every generation as the elect are being brought to Christ by the Holy Spirit through one's personal faith in Him. As the Gospel is preached, the Holy Spirit regenerates the elect person, who is listening, and that produces faith which results in forgiveness, justification, and adoption into God's family.

Now, that is grace; it is deep. It reaches down to the worst of sinners to save those who could not possibly save themselves...in fact, save those who had no interest in being saved.

And it's wide. It stretches to the farthest reaches of the world and into the darkest places. He not only saves Jews, He saves Gentiles. He saves 'all without distinction'. And what He purchases is, 'an enumerable multitude', a vast number—like 'the stars of the heavens', (Gen 22:17), and, 'the sand of the seashore'. (Rev 20:8).

The scope of His sacrifice is worldwide; it is rich with blessing.

Christ not only purchased people out of this fallen world, not only saved them at the cross, verse 10 says He made us, "...to be a kingdom and priests to our God." We are priests. We're not merely servants of the Lord, we are that, and that's a glorious thing, but we have an office, we're priests! We have the great privilege of entering into God's presence at any moment and taking our worries and our concerns to Him—for ourselves and for others...and knowing that He always hears, and He always cares, and He always answers. He has opened up the throne room to each and every one of us who are His people.

And we're a kingdom. The King James Version has "kings and priests"that's not quite right, the actual word is "kingdom", but it's not far off because John then says, "...and they will reign upon the earth." (vs10b). We are kings.

Now, that's a major theme of this book. It is the goal of history, the reign of Christ upon the earth, the Millennial Kingdom—and ultimately, "the new heavens and the new earth", which is forever, 'world without end.' The Millennial Kingdom will be transmuted into that glorious eternal state.

So paradise that was lost by the first Adam has been regained by Jesus, the eternal Son of God, Who became man, Who is 'the last Adam', Who undid the failures of the first Adam...and all the saints will share in that glorious reign. That is when, as Jesus promised in Matthew chapter 5, verse 5, "the meek will inherit the earth".

That's our hope—and it is all because of Him. By shedding His blood on the cross and paying sin's penalty, Christ purchased a people for God. He brought into existence a new race, 'a redeemed humanity'. He purchased the kingdom and that makes Him alone worthy to establish it on the earth. And He will begin doing that when He starts breaking the seven seals of this book of destiny.

So, the song of redemption praising Christ as the redeemer continues in verses 11 and 12—but now the choir is enlarged to include a vast, unnumbered, host of angels saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." (vs12)

The circle of praise widens even more in verse 13 when the whole created order joins in;

"And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,

'To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion for ever and ever.' " (vs13)

The song, you notice, is to both the One sitting on the throne and to the Lamb. Both are equally ascribed these honors and worship. The Lamb is considered with God... and as God, (distinct from God the Father, but God the Son). And the fact that the Lamb has the seven Spirits, (which is the Holy Spirit), makes this a Trinitarian hymn.

There is no Christianity, there is no salvation, apart from understanding the Trinity and believing in the Triune God...and this is what they sing to. This is what fills chapters 4 and 5. It's a hymn that gives assurance that the one God, Who exists in three Persons, will restore order and peace and glory to a fallen world.

That's our future, and it's certain. The world's destiny has not been left to chance. We are not buffeted about by 'blind fate'. We are in the hands of a loving Father and a Son who died for us; we have that confidence.

I say we don't know what the future holds, (we commented on that earlier in the passage), but God knows. We know what the future will hold because of this book, but we don't know what the future holds this afternoon, or tomorrow, or whenever. But God does, and He has a plan for each and every one of us, and we live by His providences.

I was in Mark's class this morning, and he was talking about the crucifixion, the beginning of that in the Gospel of Luke, (23:26), and Simon of Cyrene is 'apprehended', as it were, and pressed into service to carry Christ's cross to Calvary. Well he hadn't been planning to do that. He had his plans for the day and he was moving through the city, no doubt on schedule or seeking to complete a schedule—and suddenly he is apprehended by these Roman soldiers and pressed into service, (something he had no plan of doing, no thought of doing), and he's carrying the cross up to Calvary where he witnessed the crucifixion, and heard the words of our Lord. And the implication of all of it, is that he came to a saving knowledge of Him; and he was redeemed.

Now, that is the providence of God and each one of us live in the providence of God, so we don't know the future. We know the grand scheme now from this book, but we don't know what's coming tomorrow. But what we do know is we are in the hands of this loving Father and this Son who died for us, and we are secure at every moment because we are in Their care. We are not driven about by fate, (or something like that). We are in the hands of a loving God, the Triune God—and we have the power of the Spirit within us. We are in the hands of the Father and the Son—we are in the Son and the Spirit is in us. We are the blessed people...and secure.

The chapter closes with the four living creatures saying "Amen" to all that the twenty-four elders had said in their worship. And all of this is worship...and that should characterize us. We are priests presently, and part of the priestly function is worship and leading in worship. And we should be a worshipping people, giving glory to God in our hearts for all that has been done for us.

We don't merit any of this, we don't merit this glorious future. It has all been obtained for us by God—by the Triune God. Salvation and restoration are all His doing. All the glory, all of it goes to Him...from our creation, our being brought into this world

physically and spiritually—and becoming a new creation through the work of Christ, the redemption that He accomplished and making us heirs of God. What a blessing!

There is a story, (the kind of story that preachers like to tell, but one that illustrates the point of our passage), about a boy who painstakingly built a model sailboat. He loved his boat, so he took it to the edge of a river for its maiden voyage. Off it sailed, out into the stream—then into the current where it was carried away out of sight. He lost his boat. He searched for it along the bank until dark and finally gave up and went home empty-handed and heartbroken. A few days later, he spotted a boat in a store window that looked just like his boat, so he went in and he examined it. It was battered, torn, but it was his boat.

He went to the store manager and he said, "Sir, that's my boat. I made it, and you can see that it's mine because it has my initials on it." The man said, "Sorry son, someone brought it in this morning. The store owns it now and to have it you'll have to buy it." The boy searched his pockets...he found just enough to pay the price. As he left the store, the boy hugged his boat and he said, "Now you are twice mine. I first made you, and now I bought you."

Well, that's not a perfect illustration, (God doesn't lose things), but He can say of us, "You are twice mine. I made you, I bought you, I will never lose you."

Why? Because He loves us, and He wanted us with Him for all eternity, sharing in His glory and ruling the universe with His Son.

Now, that's your future...your inheritance. Again, it's all a gift of grace. Understanding that leads to gratitude...which results in genuine, heartfelt worship.

How often do we find ourselves worshipping God spontaneously, joyfully? Well, if not often, then maybe it's because we're too caught up in the world around us. We're too distracted by the small things of this life—the temporal things.

It is as we understand the great truths of this chapter, Revelation 5, the truths of God, the truths of all that He has done for us at Calvary, and all that He will yet do for us in the future...all of it due to God's grace and Christ's sacrifice. It's as we reflect on that, and understand that, that we spontaneously, naturally praise Him and rejoice in all that He has done for us.

But to worship at all, you must be a priest—a child of God, ‘born again’. You must be a believer in Jesus Christ.

If you have not believed, your future is not glorious; it is dark, it is terrifying...and it is forever. Understand that you're a sinner, you need a Savior—and Christ is that. He is the only Savior. He died for the lost so that all who trust in Him, and Him alone, for salvation will be found and saved forever.

‘Yeah, but what if I'm not one of the elect? You had to bring that up...what if I'm not qualified? What if He didn't choose me?’

Well, you don't know that He didn't choose you. Do you know how you know who ‘the elect’ are? They believe...that's the sign of election. They understand the Gospel, they understand their need...and they believe.—So,...**believe**...And then know you are ‘the elect’, and rejoice that God has poured out His grace on you from all eternity—and you have a secure life at the moment of faith—**now** ...and a glorious future.

May God help all of us to see that great truth, and live for it, and worship Him.

(Closing prayer) LORD, when Your Son does come again, we will shout, "Hallelujah, what a Savior", and we'll enter into a glorious inheritance. We thank You for that.

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)