



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 21: 1-8

Summer 2026

"World Without End"

TRANSCRIPT

Thank you Seth, and good morning. We are in the latter chapters of the Book of Revelation. We are now in chapter 21, and we're going to look at verses 1 through 8. Revelation 21, beginning with verse 1;

21 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

⁵ And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." ⁶ Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. ⁷ He who overcomes will inherit these things, and I will be his God and he will be My son. ⁸ But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and

idolaters and all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death."

Revelation 21: 1-8

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

Father, what a privilege it is to gather together with Your people and to do this as we are really instructed to do, once a week to come together as Your people and to nourish ourselves on Your Word, to be instructed by it, to learn of You and to learn of ourselves. And so, LORD, we pray that we would do that as we study this morning in this great text of Scripture in Revelation 21.

Where we're reminded of a glorious future that we have, the hope that we have...and it is certain. We thank You for it. We have it by Your grace and Your grace alone; may we see that in our text and may we be reminded of that as we study this morning. And may You create within our hearts a sense of gratitude—and that we would live with that sense of gratitude and live in obedience to You as a holy people. So LORD, bless us in that way. You sanctify us with Your Word and we pray for sanctification.

But we pray for those that are dealing with various ailments. We pray for those who are traveling, and we pray that You would give them safety in this time of the year when so many of us take time off to vacation. Give those who are, rest and strength.

And LORD, now we pray for Your blessing upon us—that You would bless this service, bless us as we sing our next hymn, bless the special music we'll enjoy—and may it be to Your glory; and then bless our time and build us up in the faith.

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

(Message) "I was not. I was. I am not. I care not." Certain ancient Romans had those words of an Epicurean inscribed as an epitaph on their funeral monuments.

"I was not." (Well, there was a time when I didn't exist.) "I was." (I was born and I lived my life in this world.) "I am not." (I'm dead.)

Why would a dead person care not? Because he no longer exists. 'This life is all there is.' —That's the message.

'There's no hope. There's no worry. So, eat, drink, and be merry....the future is nothingness.'

Well, that's not just an ancient thought. Astronomers today tell us the universe is expanding rapidly—increasingly so. Eventually, the galaxies will be far away, isolated, and all of the stars will burn out, the cosmos will fade into darkness—and life will end. 'The future is nothingness.' ...What a dismal view of life.

John had a better vision. It's in Revelation 21, (vs1), "Then I saw a new heaven and a new earth;" Paul's prayer in Ephesians 3, (vs21b), ends with us, the saints, giving God glory "forever and ever". The King James Version translates that "world without end. Amen." Our future is not nothingness. For the Christian, it is, "a new heaven and a new earth", "a world without end"...eternity.

That's how John begins Revelation 21. After his frightening vision of 'the lake of fire that burns forever and ever', he wrote, "Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea." (vs2).

Our world, this present world, is not permanent. In chapter 20, verse 11, John, 'saw earth and heaven flee from God on His judgment throne.' Here, he wrote, "the first heaven and the first earth passed away." It's all temporary.

Peter wrote in 2 Peter chapter 3 , (vs10), that, "...the heavens will pass away with a roar and...intense heat, and the earth and its works will be burned up." And then Peter, the apostle who also had the pastor's heart, asked the pastoral question, (vs11),

"Since all these things are to be destroyed in this way, **what sort of people ought you to be in holy conduct and godliness?**"

Well, that's a question every one of us ought to be asking ourselves. It's the question that eschatology, (the study of last things, the study of future things), implies for all of us: **'What am I living for, the present or the future?'**

Well the future, in one sense as seen here, is full of fire. I got an illustration of that when my wife and I visited Acadia National Park in Maine some years ago, (I think it's about 20 years ago now). Part of the park is 'Mount Desert Island'. "Desert" is a little deceiving because it's a beautiful place, a place you'd want to live—and many did.

It became a playground of the rich. All the wealthy families in the East built summer homes there: the Vanderbilts, the Morgans...others. They all built what were called "cottages", (which were fabulous mansions). The place rivaled Newport Beach. It was 'The Gilded Age'. (And none of them anticipated what was coming.)

In 1947, without warning, a fire spread across the island. It burned for 11 days, and it burned 10,000 acres. And all the magnificent homes the rich had built for themselves were lost—burned up...gone! Would they have built there if they had been warned of what was coming? Well, you would think not.

But people today who build only for this life have a warning—this warning: 'Fire is coming!' 'Everything in this world will be burned up and lost forever.—Even the great pyramids of Egypt will be gone!'

So ask yourself: What are you living for? ...Things that will pass away? ...Things that will burn up?

Nothing of this present world lasts...but what is coming is not nothingness, just the opposite. John not only saw the passing of the first earth, but the coming of a new earth, an eternal earth, "world without end". So the implied question here is a little

different from Peter's. In view of this bright future, that God in His marvelous grace has included us in, made us heirs of, is, **'What sort of people should we be?'**

Well, the answer is... 'A joyful people, confident people, serious people who live with godliness *from gratitude*.'

We have a glorious future that is forever. It's not only spiritual, it's material—not ethereal, but solid...and forever.

I think a good illustration of that is given in his book *The Great Divorce*, where C.S. Lewis tells a story—it's a fable, about a bus trip from hell to heaven. The travelers are spirits, and when they come to the outskirts of heaven, (not heaven itself, but sort of the suburbs, if you will), they can't tolerate it. The grass is as hard as diamonds so that the ghostly beings couldn't walk on it...it was painful. They had no substance—in contrast to the world to come that has substance. And I think that's right.

The point is, it is a world, a new earth.

It is physical.

It is material.

It is solid.

It is permanent....But it's different.

You'll notice here at the end, (*of vs1*), John says, "there is no longer *any* sea."

And what do we make of that? Because that's – well, that's a little disappointing to people who take their holiday at the seashore. I imagine there's some of us in the congregation who are there now, probably down in Florida, enjoying a nice vacation. I used to enjoy going to Maine and that seacoast, which is majestic, inspiring. I liked sitting at a certain place up there on a rocky coast and watch the waves crash on the rocks...Well, what about all that!? What about the aquatic life, the fish with their magnificent colors, the whales and dolphins? Is there no future for them?

I'm inclined to think there is, and we are to understand this, (*"no longer any sea"*), in light of the ancient Israelites' fear of the sea. They were a land-loving people. The sea was dark and dangerous, it was the abyss...you couldn't live in the sea. So for the people of antiquity, the sea represented dark forces and chaos. —It represented death.

And in Isaiah 57, verse 20, it is a figure of the rebellious nations and "the wicked", who the prophet said are, "like the tossing sea." They're noisy; they're chaotic— they are killers. There's no peace among them, there's no peace for them. They are restless, like a restless, churning sea.

That will change, 'There will be peace on earth', I think that's the meaning here. Now, if I'm wrong, and if it is to be taken that there'll be no sea, then what will replace it will be far better. But as I understand this, the meaning is, 'there will be peace on earth'. The old order will be transformed—no storms, no chaos, no enemies or danger.

Instead there will be life, prosperity, and joy...and a glorious city to inhabit. That's what John saw in verse 2, 'The new Jerusalem like a bride'. Brides are beautiful on their wedding day. Their dresses are magnificent; their faces are radiant...and so will this city be.

But a place is just a place without the company of family and friends. And that's really what makes life joyful and meaningful...and this city will be filled with the saints forever. It will be an eternity of fellowship of the best kind—of a kind that we have never really known, not fully.

And at the center of it all will be the Lord God. That's what John learns in verses 3 and 4. "And I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them...' "

The picture we have here is taken from Israel's wilderness wanderings, where the tabernacle was built by men full of the Holy Spirit, gifted by the Spirit. It was there that God was present with His people. He protected and guided them. Wherever He moved

in a pillar of fire and cloud—the tabernacle and the nation moved. And His presence was known to all of the people there by the Shekinah glory that shone from that tent—from the tabernacle. Well, those ideas are meant here. God's presence and glory, that's what's being described here.

And they recall what John wrote of his personal experience with Jesus, in John chapter 1, verse 14. "And the Word became flesh, and dwelt among us...." Literally, that is "tabernacled among us." And just as those people in ancient times in the wilderness around the tabernacle saw the glory, the Shekinah glory, John goes on to say, "And we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (ibid.) He, and Peter, and James saw the divine glory manifested literally, materially, in Christ's transformation on the mountain when His face shone like the sun.

But John also saw Christ's glory in His attributes – power to turn water into wine, to heal the sick and raise the dead; that's real power –

but also in His love and grace for the lost,
in His sacrifice on the cross for sinners.
Unconditional love, effectual love,
love that actually saves and changes people,
love that accomplishes its purpose
and never fails to bless His people in the best way,
love that's unconditional and that never forsakes us.

And that's what we will see and know in the future on a new earth, the new and transformed universe.

Christ will be present with us. And we will each experience His radiant glory and warm love. And through Him, we will have personal fellowship with the Father and the Spirit, the Triune God. 'He will tabernacle with us for all eternity'!

The very personal nature of that relationship is described in verse 4. "...and He will wipe away every tear from their eyes..." Now, that is one of the great promises of the Bible. In fact, we read it originally back in chapter 7, verse 17, so this is the second time it is stated—which puts some emphasis upon that tender act of compassion by the Lord.

Tears represent pain and sorrow, which is common to this life in this fallen world. But this passage is about a world where, 'there is no longer any sea, no longer any threats from chaos and danger.' And the rest of verse 4 expands on that, "...and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

There will be no more tears. That's the future!

But what about those past tears...the painful past? What about memories of the child who died unexpectedly and left such a hole in the family and his or her parents, a sorrow that a parent can hardly get over? Christ will wipe away all tears. Not tears generally – this is every tear, (that is singular). He will give attention to every detail of pain, explain why things happen, and in explaining it all, and putting it in perspective, satisfy us and take away our sorrows.

Our future is eternity—and all joyful...joy unhindered! We won't go through eternity with any bitter memories. 'Every tear will be wiped away.' (vs4).

But you'll notice, all of this is put in the negative – 'no tears', 'no death', 'no mourning', 'no crying', 'no pain' ...and all negative because...the positive is largely inconceivable. Not totally, but largely, it is. As Paul wrote in 1 Corinthians 2 verse 9; 'Eye has not seen and ear has not heard the things which God has prepared for those who love Him.' And really, as I have stated in the past more than once, 'The lack of positive description testifies to the greatness of the city and the realm...and the experience to come.'

Now there is some positive description here. It's not that there's none, but the lack of it indicates the greatness of it... we can't explain it.

But the positive description first given here, is interesting and encouraging...the word "new." It's used in verse 1 to describe the future heaven and earth, and it's used again here in verse 5, where God speaks.

John saw Him sitting on His throne, (the symbol of His sovereignty), the One who rules all things and creates everything says, "Behold, I am making all things new." (vs5a).

Now, there are different words in Greek for the word "new"...and this word has the idea of 'fresh' rather than *recent*—it's 'its character', and not so much 'time related'. God is going to completely transform and renew the universe...all things will be made 'new and fresh'. And that includes us—and the world in which we live.

It's often compared to the transformation that occurs when a piece of coal, or carbon, is placed under intense pressure and made into a diamond; 'It's the same piece of carbon, only *new*'. And that is this world; this is what it will become out of the ashes.

But notice, God puts this in *the present tense*. It is the promise of a future act...it is what God will do. But He doesn't say, 'I will make', but "I am making." And that's significant—because 'the present tense' is not so much about time, but 'the kind of action' that is referred to. And *the present tense* has what's called 'durative action', or 'action that continues on and on'. So the sense here is that, 'God will constantly be making things new and fresh.'

You sometimes hear eternity described as 'timeless', (*i.e.* there's no time in eternity). Well, time involves a sequence of events...'one thing follows another'. We see that in the way these latter chapters of the Book of Revelation are structured, 'one thing after another'...and 'timelessness' eliminates that.

So I've always found that idea of eternity, and heaven, and what's to come, very hard to visualize. In fact, I don't think it's possible to think of eternity in terms of

'timelessness'... in terms of 'existence without sequence of events'. So I'm not at all convinced that that idea of eternity is true.

Oskar Cullmann, who taught at Basel, wrote in his book *Christ and Time*, that 'The notion of eternity as timelessness is Greek in origin...it's from Plato. Early Christianity and Judaism, he wrote, 'didn't distinguish between time and eternity...time or eternity for both was an unending duration of time—God's time.'

And I think that's indicated in the way eternity is expressed in the Greek word for 'age'. It's how Paul expressed 'the idea of *forever*' in Ephesians chapter 3, verse 21b; "forever and ever" ...literally is, "the age of the ages."

And that's suggested here—God said, "I am making all things new." The eternal state will not be static, but active. We will experience endless change, continual growth and expansion. It will be an existence of constant transformation, "from glory to glory", as Paul describes our present experience in 2 Corinthians 3:18. That's sanctification...well, that will go on for all eternity, in an unending experience of accelerated knowledge, energy, and joy. Things will go on exponentially, greater and greater—more joy, more knowledge. And everything and every experience will be new, fresh, and better.

If we want to put it in the negative we could say, 'There will be no boredom. It will be an exciting, unending adventure, as it were.' That's a positive description. But really I think, again, it's beyond our comprehension...still, God said it is true. "And He said, 'Write, for these words are faithful and true.' " (vs5b). They **are** trustworthy...they **are** reliable.

God's Word is reliable. We can rely on what He says in this book...in chapter 20, and in chapter 21. We can base our life on these words. It's the only thing we can base our life on, is the Word of God. It's reliable.

And to encourage that confidence, the Lord said in verse 6, "It is done." He is saying to John, (and to us), 'These things, this future, will take place as surely as if it has already occurred. The future is so certain that it's as though it were history. '

And we can believe that because of Who it is Who has said it. —The Lord describes Himself as "...the Alpha and the Omega, the beginning and the end. " (vs6b). That's Christ!...We know that from chapter 1, verse 8.

"Alpha" and "Omega" are the first and last letters of the Greek alphabet. (It's like 'A to Z'). He is eternal. He began everything...and He will end everything. He will guide everything and He's holding everything together in the meantime.

The present picture of things may appear chaotic to us as we look at the world around us...it's confusing. But God encompasses everything, He has a plan and is working it—and He's working it all out flawlessly.

We can't see that...we don't need to see that. We just need to trust in Him. "It is done.", He said. (vs6a). And we're to believe it...and we're to rest in it.

That encouragement leads to the next statement. God says, "I will give to the one who thirsts from the spring of the water of life without cost." (vs6c). Now, that's a quote from Isaiah 55, verse 1, where God invites, 'All who are without money, who thirst, to come to the waters and buy and eat, and buy wine and milk without money and without cost.'

Well, 'buying without money' is an obvious paradox, and it's intended to show that the blessings God promises can't be bought and can't be earned...they can only be received as a free gift.

We have no money to buy them anyway. We have no merit to obtain these things. This life that He gives is of grace—all of grace, sovereign grace, and it is the richest life. It is a *refreshing* life.

It is life with meaning and ultimate purpose. There will be no spiritual emptiness, only fullness, only fulfillment. He's speaking of the present, this is what the LORD gives now to believers, His people. The world promises that, but it can't give it.

Back in chapter 17, you'll remember the harlot who holds a gold cup in her hand. Now, that's very appealing, gold...but it's a cup. It's limited in what it contains and what it can offer...(and in fact, what it's full of...is poison).

What the Lord gives is revitalizing and unlimited. It's not a mere cup, it is, "the spring of the water of life." (vs6). It energizes and gives life in abundance. And that's what Christ came to give, 'the abundant life'. John chapter 10, verse 10b, "...I came that they may have life, and have *it* abundantly." And here, it is pictured as a refreshing drink from an ever-flowing spring that supplies us freely—without end, without limit.

God gives gifts, not loans. And He gives freely, not grudgingly. Now, I think if we understand that, we will be wanting to repay all the time, because of the goodness that He's given to us. But He gives gifts, that's the kind of God we have. He only wants our best, and He wants us to have the best in abundance.

So trust Him. "It is done.", He said. (vs6). The future blessing is certain. And so it follows that the present is as well. We can rest in that now, we can rest in that today in spite of the difficulties and the troubles.

(And I don't want to seem to be minimizing that and being glib about the trials that we go through. And this is a difficult life. And we face challenges all the time.) But we face them by faith. That's how we walk—in obedience, trusting in the LORD, knowing that He has a good purpose through the darkness that we sometimes have to walk through.

Well, those who do are given a promise in verse 7, those who trust in Him, "He who overcomes will inherit these things, and I will be his God and he will be My son."

The word "overcome" recalls the message to the Seven Churches where they are told that those who overcome, (who persevere to the end), will inherit eternal blessings. And the greatest of all blessings is given here: 'It's to be God's son.' And that's for men and women alike. Male and female, young and old, will be 'sons of God'.

Now, a woman will be a woman for all eternity. A man will be a man for all eternity. A Jew will be a Jew for all eternity, a Gentile, a Gentile—nothing is going to change that. But the meaning here is, 'We will all be heirs of God.' To say 'a daughter of God will be a son', is to say she will have an equal inheritance with the man.

It was the male, the firstborn, who would be the heir...but we're all sons. We are all heirs, equal heirs, equal members of His family. And we will have a deep, abiding, never-ending relationship with God—with the Triune God through the Son of God, the Lord Jesus Christ. This is eternal life.

Eternal life, (as defined by our Lord in John 17, verse 3), is "knowing Him." Knowing about Him, of course, and increasingly knowing about Him...but knowing Him personally and entering into a deep personal relationship.

Again, I say, that is what makes heaven...heaven. That is what makes the new earth the new earth—fresh, and lively, and joyful...it is our relationship with Christ, the eternal Son of God, and through Him, a relationship with the entire Godhead, the Trinity.

And you can imagine staying in a great chateau and how interesting that would be, or dining at a fine restaurant, 'a Michelin five-star restaurant' with a lavish meal prepared by a great chef. But if you are alone there, it's a bit of an empty experience. There's no joy in it.

It's companions, it's friends, loved ones who make the experiences of life joyful and memorable. And Christ is the greatest companion of all—the Eternal Son of God, the Almighty. Who could hold our attention like He?...Like He will do, as He explains to us in that future day the great mysteries of the universe, while showing us the love of God and His personal, intimate love for us...for each of us individually.

Not one of us is unimportant to Him. Not one of us is of secondary importance to Him. He will never say, 'It's so good to have you here, but if you don't mind, I'm going to go speak to two of my favorite people, Peter and Paul.'

Each one of us is His favorite person. You can't have degrees of love when that love is infinite. So He will love those people referred to in 1 Corinthians 3, (vs15), who are saved "so as by fire", (and we don't want to be those people). Yet the good thing is they're saved...but "so as by fire", with little to show for their life.

But He'll love them as much as He loves the apostles and the patriarchs. We will have His complete, undivided, infinite attention. And it will be His great joy that we are with Him.

For He died for us; He gained us for Himself. He came to save us...and that's His joy, to have you with Him. The fellowship will be the warmest, most exhilarating experience, and that will be what we call *eternal life*.

Now, I can't explain that any more than Paul could explain heaven. Remember he says in 2 Corinthians 12, verse 4, 'He doesn't have words to explain it.' We can only get a faint impression of it by analogy...by comparison.

This, we can say: We will be with the infinite, eternal Son of God, who Hebrews chapter 2:11 says, "...is not ashamed to call us brothers". In fact, His joy will be to have us with Him and share His glory.

Dr. Johnson told a story that the great evangelist Dwight Moody used to tell about a young man whose wife had become sick after their first child was born. The little girl was only a few years old, but since the mother was so sick, her father thought it would be helpful to put her with the family while the mother recovered. Well, she didn't recover, she died. Rather than tell the daughter then, he thought it best to wait until after the funeral, (which she didn't attend), and then break the news when he took her to the house. That was done, and as they walked into the house, the little girl found it empty.

She said, "Where's mother?" She ran from one room of the house to another. "Where's mother!?" The young father then told her what had happened, that her mother had died. And grief-stricken, she said, "Take me away. Take me away. I don't want to be here without mother."

And Dr. Johnson said, "I think we can all appreciate that." And then he said, "That's the way I feel about heaven, about the world to come, the new Jerusalem, the new earth. It will be glorious. But what is great about it is we will be with Christ, our champion, our oldest brother, our God, in person, in uninterrupted fellowship for all eternity—forever, world without end. And that is what makes heaven and the world to come—heaven and the world to come."

So as the book ends, those Seven Churches of Asia Minor who faced great danger were again encouraged to remain steadfast in their faith. —And we are, as well.

Not all do. Not all will have this glorious experience. And that's the warning that's given in verse 8, "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

The first death is the separation of the soul from the body. The second death is the separation of the soul from God—and that is forever.

The cowardly are the first on this list, probably because John was thinking of his readers and the dangers they faced from the antichrist of their day—the emperor, probably Domitian, and the threats to their lives.

Trials in life test the reality of people's faith, whether it's genuine. And those who are not genuine, who are not true believers, will not inherit these things, will not inherit the world to come. It's a way of urging Christians to be sober and alert. And as Peter, (whose courage was tested and who notoriously, remember, failed in his faith when Christ was arrested in the garden), and as Peter gives a warning in 2 Peter chapter 1, verse 10, as one from experience, he says, "...make your calling and election sure...."

It's interesting to see the conclusion some Reformed theologians have made from these two destinies. 'Old Calvinists', like Jonathan Edwards, and Charles Hodge, and William G.T. Shedd: 'The elect have a new heaven and a new earth, while the non-elect, all who reject God's grace, go into the lake of fire—'a lake' in contrast to *a universe*!' It suggested to them that, 'In the end, the number of the saved will be much greater than the lost.' "Hell...", Shedd wrote, "...is only a spot in the universe of God, 'a lake' — not an ocean." Still, that lake will become a terrible reality and burn forever and ever.

The end of all things is not nothingness. Destiny awaits all. For many, it is glory and joy. It is everlasting life in a glorious place with the glorious person of the Lord Jesus Christ, who will be completely attentive to us all.

Is that your hope?

Do you know the Savior and do you long to see Him?

Have you seen yourself as lost and guilty and fled to the cross for refuge, for forgiveness, and everlasting life?

That's the only way of salvation. [Mike, (*Black*), reminded us of an article that I read so many years ago in *Christianity Today*, —the last interview with David Martyn Lloyd-Jones: 'What's your final word for us, *Doctor*?' ...'Flee the wrath to come!']

God is a God of mercy and grace, and out of love for the lost, He gave up His only Son to a cruel, bloody death in order to take away sin and guilt for all who believe. Only He saves.

And He saves only those who trust in Him alone...not ceremonies...**Him!**

All who do, all who put their faith and trust in Him, receive from Him, a clean slate— righteousness and eternal life, a world without end.

May God help you to come to Him, trust in Him.

And rejoice if you have. Your future is glorious.

May God help us all to see that.

(Closing prayer) LORD, throughout Your Word, You've given us visions. You've given us a vision of heaven, You've given us a vision of the world to come. We see it, (as Paul would've put it), 'through a glass, darkly', (1Cor 13:12), in this life. We can't appreciate what's really coming, only to know it's beyond comprehension.

And what's in the middle of it all is our Triune God. —It's You. It's You that we will know through the second Person of the Trinity, and we'll fellowship with Him.

LORD, it seems to me one of the great exercises we should have as Your children is to learn of You and learn of Your Son and come to love Him more and more as we do....but even that will not compare to what will happen to us at the moment of our entrance and our sight of Him.

But LORD, may we make it our effort to know Him well, to know You, the Triune God, who's full of grace and truth. We thank You for what You've given us, the life we have now, and the hope that's in the future.

And 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 Shalom...Peace.

In Christ's name,

Amen.

(End of Audio)