



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 22: 6-21

Summer 2026

"Come Lord Jesus"

TRANSCRIPT

Thank you, Seth. When he began the announcements by saying, "I have some good news to announce!", I thought he was going to say, 'We're finishing the Book of Revelation this morning!' *(Laughter)*

Well, we are! ...And I've enjoyed the study. We're promised a blessing when we read it, and so we'll get a blessing this morning I hope. The text is chapter 22, verses 6 through 21;

⁶ And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

⁷ "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book." *(...I think we have two points here in these 2 verses that we see throughout the rest of the passage...and that is; 'This Book is true!' and 'Christ is coming quickly!' verse 8,)*

⁸ I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. ⁹ But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

¹⁰ And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. ¹¹ Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy."

¹² "Behold, I am coming quickly, and My reward *is* with Me, to render to every man according to what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end."

¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. ¹⁵ Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

¹⁶ "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star."

¹⁷ The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

¹⁸ I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

²⁰ He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.

²¹ The grace of the Lord Jesus be with all. Amen.

May the LORD bless the reading of this Word and bless our time of study in it.
Let's pray.

LORD, we do thank You for the great privilege of studying this Book. It's been a blessing to me, and I thank You for it.

All of Your Word is a blessing. It's all true, as is affirmed of this Book, it's true of all 66. It's Your Word, and all of it is a blessing, and as we read it, and as we study it, whether it's Genesis or Revelation, You use it to change us and sanctify us. And so, LORD, we pray for that this morning. I pray You'd bring conviction where conviction is needed, and You'd bring encouragement where that is needed, and You'd help us all to see the hope that's before us—and that would be a galvanizing influence in our life.

We thank You for what Your Son has done for us, what He suffered for us—which is what the whole Trinity was involved in. And we thank You for Your grace and mercy, paying the price that we could not pay to be saved—and then giving us the Spirit to sanctify us and give us development as we read Your Word and gives us interpretation of it.

We thank You for all of that, LORD, and we pray that You would advance us in the faith this morning, a little bit. But give us a change of heart, sanctify us and bring conviction, as I said, to those who need that.

LORD, we thank You for the time we have to worship You in this hour, and pray You'd bless it. We also thank You that as we are doing at this moment, seeking Your blessing upon those for whom we intercede, we pray for the physical needs we have.

Thank you for bringing the young people home from their camp this week and we pray that You would bless others who are traveling and keep them safe on the road—and give them rest where they need it, and a good time away if they're vacationing.

LORD, bless us now as we sing our next hymn and prepare our hearts for a time of study together. We pray You'd bless us in this hour greatly—and we pray this in Christ's name. Amen.

(Message) Well, we just sang of hope, and that's what this Book is about.

Yogi Berra, the legendary catcher of the New York Yankees, who I watched as a kid. [And we have enough young people here in the audience that probably wonder, who is Yogi Berra? I find that to be the case...I'll refer to events in my life that are pretty prominent, and they don't know what I'm talking about.] But Yogi is probably as famous for his off-the-field comments as for those of his on-the-field play. Witticisms such as, "You can observe a lot just by watching." And of course, "It ain't over till it's over."

And what makes those so memorable is they're actually insightful. They make some sense. Like, "It's tough to make predictions, especially about the future." That's true, especially about the future.

But we don't need to make predictions because the future has already been revealed by the One who wrote it all out in eternity past. It's given to us in the Book of Revelation, and it is absolutely reliable because Christ is the author of history...and revealed it to John, who has given it to us.

So, we come now to the end of our study in this Book that twice promises, 'a blessing to all who read it'. (Rev 1:3 & 22:7) And in these final verses, John gives some observations that commentators have called "an epilogue".

It consists of exhortations and affirmations, that principally stress two things: 'The reliability of the Book', and, 'A prayer for Christ to come'.

That was John's great desire—to see Christ, the One who loves us and has released us from our sins. And hopefully, after all these weeks of study in this Book, that is the desire that you and I have as well. The great desire of Christians should be that...it should be, 'to see Christ'.

The promise of this Book is, 'That we will'. That's the theme of the Book, He is coming for us...He is 'coming on the clouds'!

That promise is reliable; and that assurance is given in verses 6 and 8. A voice speaks to John in verse 6. It's unidentified, in fact just taking that verse by itself, we

might wonder, 'Is this an angel that's speaking or is it the Lord Himself?' But John writes, "And he said to me, 'These words are faithful and true.' " (vs6). So, 'All that has been revealed in this Book, from beginning to end about the future, is true and reliable.'

In verse 8, John adds his own testimony to that. "I, John, am the one who heard and saw these things." In other words, 'This is firsthand testimony. I was there. I saw it. It is reliable, what I'm saying, what I have written.'

Then in the middle of this affirmation in verse 7, the Lord's promise is given, "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

And throughout the remainder of the chapter, these two points are repeated: 'The authenticity of the revelation and the reliability of everything that's in this Book' — and, 'The nearness of Christ's return.'

The Lord said that earlier, back at the beginning of the Book in chapter 3 and verse 11, "I am coming quickly, hold fast..." So, you would think it was the Lord speaking again here—but more likely this is an angel quoting Christ, because in verse 8 John fell down before the angel in worship. And why would John do that?

Well, he did it earlier in chapter 19, verse 10, and there it may have had to do with the glorious things that the angel revealed to John—and the glory of the revelation that he had been given in word brought John down to his knees in worship.

And here, (vs8), it's that too, but it's not only that; John said he fell down when he, "heard and saw". There must be something about the angel, something radiant, something glorious, that compelled John to do that very thing, to fall down before him in worship.

Now, the angel quickly corrects him in verse 9. He tells him, "not to do that", and then calls himself "a fellow servant" with John and says, "Worship God." And that's really the great, (or one of the great), exhortations of this Book...and the main objective of the Book—it's to have us "Worship God"...the Triune God. And there's nothing more important for us to do than that.

And indirectly, this incident suggests how worthy God is of our worship, because if angels are so glorious and true, that an apostle is inclined to worship one... 'What must God be like!?' (And what will we be like as well...someday soon?)

John tells us in 1 John chapter 3, verse 2, that when Christ, "...appears we will be like Him, because we will see Him just as He is."

The sight of Him will transform us and make us far more glorious than angels. So John then tells us that, 'We are to fix our hope on Him, and doing that has a purifying effect' (1Jn 3:3).

There are many reasons to look forward to Christ's return. Simply to see Him, Who loves us and released us from our sins, is reason enough. That's the highest reason...moved by love for Him, I want to see Him, Who did so much for me.

But also, secondarily, the experience that it will bring, (the change it will cause, and the glory and joy that will result from it), is reason as well. So we are to be waiting expectantly for Him.

Well then, the angel says in verse 10 that the time of the Lord's return is near; "Do not seal up the words of the prophecy of this book, for the time is near."

If you're familiar with the Book of Daniel, you know that in the last chapter, Daniel is 'to close up the Book'— '...close up and seal the words of the scroll until the time of the end.' (Dan 12:9). A lot of time would elapse before the fulfillment of Daniel's prophecies. —But that's not so, for the Book of Revelation... "the time is near", and the Lord confirmed that in verse 12. Now here, (that is in verse 12), He is speaking, the Lord is speaking, and says, "Behold, I am coming quickly." The Lord's return is "coming quickly", it is "near". That's being stressed here in these last verses of the Book...and that's exciting, is it not?

He's "coming quickly"! It's "near"! Exciting...but it's puzzling. What does it mean, because nearly 2,000 years have passed since those words were written?

But then time is irrelevant to God. With Him, as Peter wrote, "...one day is like a thousand years and a thousand years like one day." (2Pe 3:8). So, another "thousand years" is just another day.

But also, in terms of the prophetic clock, everything is set for the final hour to tick off. No prophecy needs to be fulfilled before the events of this Book begin to unfold and the Lord returns. It is literally, 'Near at hand' ...it may happen in our lifetime.

Every generation has, and has had, the real hope of Christ's return. His coming is imminent and we're to be looking for it—anticipating it, hoping for it. Not predicting a date for it, (that's been done too many times and proved not just tough to do, but wrong and ruinous). I remember that was done, say 10, 15 years ago, maybe 20 years ago, and it got national publicity—and there were billboards up. I may have been teaching the Book of Revelation then...I'm coming down Sunday morning, and there's a big billboard with the date of Christ's coming, and it was that Sunday!—He didn't come...and I've preached the Book of Revelation again.

So, there have been ruinous attempts to do that, and it's brought mockery on the church. And the Lord told us not to do it, He said, "No one knows", the time. (Mar 13:22) And it's not been revealed.

What we do know is, 'He is coming...and it may be soon'. So the angel gives an exhortation in verse 11; "Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy."

The end is close, we can't change people. (I don't have the ability to do that. You don't either.) People will continue doing wrong until the end. But God's people, the saints, are to continue doing good, being faithful, being holy.

And the Lord gives good reason for doing that in verse 12; 'He's coming quickly', He says, 'and He is coming soon, and He is coming to judge.' "...and My reward is with Me, to render to every man according to what he has done." (vs12b).

Christ will distinguish between the evil and the good, and repay each for his or her deeds. The Bible is continually emphasizing that God's judgment is based fairly... 'on the evidence... on the works of those who are judged.'

In Jeremiah 17, verse 10, the LORD said,
"I, the LORD, search the heart
and examine the mind,
to reward a man according to his conduct,
according to what his deeds deserve." (NIV)

In Romans chapter 2, verse 6, Paul wrote that,
God "will render to each person according to his deeds.

There are many passages like that.

'The wicked will be judged and punished for their wicked deeds.'

'The righteous will be rewarded with spiritual blessing for their faithful service.'

And for believers in Christ, that is an encouragement. What we do in this life counts for all eternity.—And it will count, not according to the quantity of our labor, but the quality of it. He searches the heart. He knows our motives...if they are mercenary, selfish—or pure. And He will bless the very smallest act of love that we show that maybe no one else sees...*even when* 'we offer a cup of cold water to someone who is thirsty', He said in Matthew 10, (vs42).

He knows, He sees, He blesses. This is great incentive, I think, to be faithful and live for eternity...not for time—but for eternity. That's what the Lord teaches us to do in Matthew chapter 6 and verse 20. I don't think it's mercenary to do that at all.—It's wise to do that... 'to store up treasure in heaven', "...where neither moth nor rust destroy." We need the right perspective on life, and I think this Book is designed to give us that.

Now, the basis of Christ's authority to judge and reward rightly is given in verse 13, where He identifies Himself by three titles, each indicating His qualification to judge:

"I am the Alpha and the Omega,
the First and the Last,
the Beginning and the End."

Those are titles of deity, and they all mean the same thing...that, 'Christ is the first cause of all things. He is the final goal of history, and He sustains everything in between.'

And that can only be said of God. In fact, the titles were used of the Father at the beginning of the Book in chapter 1, verse 8. Here, Christ takes them to Himself, showing He is One with the Father, He is God the Son. So, He's well able to judge.

And the ultimate destiny of those who are judged and rewarded is given in verses 14 and 15: The righteous are inside the eternal city, and the unrighteous are outside its walls...and they're described in verse 15 as "dogs", (which for the Jews were not lovable pets but unclean animals, pariahs, scavengers). I've seen that before—I was in a large city in what was at the time, a kind of third world country...and I was downtown and there were packs of dogs...and you'd cross the street to avoid them, for they were kind of hostile. And that, that's what he's speaking of here...(there are no Golden Doodles here...these are all mad dogs).

It's a picturesque way of contrasting and describing the ultimate destinies of people. Believers enter into eternal blessing, and unbelievers are shut out of it...in fact, their destiny is "the lake of fire." (*Rev 20:15*).

But the righteous in verse 14, 'enter the city and have access to the tree of life' — which means; 'They have eternal life and eternal fellowship with the Redeemer and the redeemed.'

They're described as, "...those who wash their robes...". (vs14a). Now, that's in **the present tense** and that's **significant**. They are the ones who enter the city, "who wash their robes". (*ibid.*)

Now there's a sense in which 'the saved' are 'washed once for all' (*time*). In chapter 7, verse 14, John gives this description of those who have come out of the Great Tribulation, and he describes them as having, "...washed their robes and made them white in the blood of the Lamb."

There, in that passage, "washed" is, (if I could give you just a little bit of Greek grammar), an *aorist tense*. [It's not the only form of a past tense in Greek, but it's very common in Greek.] It's a simple past tense that more than referring to when it occurred refers to how it occurred...the action that belongs to it.—And that action is 'a point in time'. So, it's 'at the moment of faith', that's the idea...that's when the sinner is saved and cleansed.

But here, (*in verse 14a*), this is a *present tense* indicating 'continual action'. And it is characteristic of 'the saved' to be cleansing themselves by, "putting to death the deeds of the body", as Paul put it in Romans 8 verse 13b. It is reminiscent of the Lord's words to Peter in John 13, (*verses 8- 10*), when He was washing the disciples' feet. And He came to Peter, and Peter says, 'No, Lord, you are not going to wash me. You're the Master...I'm just the disciple.' And Jesus said, "If I do not wash you...", (*your feet*), "...you have no part in Me." —And then He said, "He who has bathed needs only to wash his feet..."

'You're saved. You've been washed, but your feet need to be washed'—and the idea is seen in the culture and the context of that day. Just as people got their feet dusty wearing sandals and walking on dusty paths, so too, we come in contact with sin in this sinful world. And just as one needs to wash his feet and cleanse them daily, we must deal with the sin that we come in contact with and confess it, and exercise personal discipline.

The saved do that. They're not comfortable with sin; they're not comfortable with a pattern of sin. They confess it, they repent, they fight against it. That's part of the Christian life. That's part of sanctification, which is based on justification, 'a right standing with God', which happens, 'at a point in time', 'at the moment of faith', we are justified for all time and forever.

But that's not what every so-called Christian or Christian organization believes. There are many that say, 'Oh, you're not justified until you enter into heaven. You got to justify yourself every day, every minute of the day!'

No! —The Gospel's very clear; "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ..." (*Rom 5:1*). At the moment of faith, we are just...But based on that justification, that change of status, we are being sanctified — and that involves our involvement.

Well, all of that is based on grace alone. Eternal life and the eternal blessings of that life, the sanctified life, are due solely to the work of God in unconditional election and the atonement of the cross. It is only on the basis of the cross that a person can enter the gates of the city and enjoy the fruit of it. And only those who believe in Christ do that.

Now again, all of this is true. And in verse 16, the Lord again speaks to affirm the trustworthiness of what has been revealed here and throughout the Book; "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star."

He is 'the root' and 'branch' of David, which means He is both David's father and David's son. He is the offspring of David in His human nature. He is the creator of David in His deity. It is a way of saying that He is both 'Messiah' and 'God'. He is the God-man, —and He is, He says, "the bright morning star".

Venus, the final star to appear in the dark morning sky, (it's actually a planet), that's what He's referring to. When all of the other stars have faded, that 'star planet' remains—and it heralds the coming dawn.

The description of the Messiah as a star goes back to Numbers 24, verse 17, and the prophecy of Balaam, who came to Moab to curse Israel, but ended up blessing the nation.

He said, "A star shall come forth from Jacob, A scepter shall rise from Israel..." (ibid.). He is Light in the darkness. He is the conqueror, the living Savior who brings to an end the darkness of the tribulation and the darkness of this whole world...and brings in the dawn of the new age.

"The morning star" is a symbol of hope—and all hope is found in that "star" ... 'in Christ'. The star, Venus, the morning star, signals a beginning—and Christ will always be leading us into a new and fresh, ever-expanding experience. Eternal life in "the new heaven and the new earth" will always be a dawn. It will always be a morning in the sense that it will always be a new beginning. It will never reach a peak or conclusion, it will always be new...it will always be fresh.

So, when you're up early, look for that star in the east—it's the symbol of Christ ...and it is the reminder that He's coming. —That's the testimony of Jesus.

We don't need predictions from others of when it's going to happen. His coming will end the night and bring the morning...and that really is something to long for. There is nothing we have here, nothing that we have in this life and this world that can begin to compare with what is to come and Who is to come.

So in verse 17, there's a call for His coming, followed by an invitation for people, (for those outside), 'To come to Him Who is coming';

"The Spirit and the bride say, 'Come.' " (ibid.)

The Holy Spirit leads us in prayer; He prompts the right kind of prayer; He directs our thinking; He creates a holy affection in us, (a desire for the right things). And He prompts "the bride", (the church), to pray for Christ's coming. It's a very natural prayer, a

very natural prayer if we love the Lord. A bride longs to be with her groom, and the church naturally longs for Christ—and to see Him face to face.

That is a pure affection, and it's a sanctifying one... 'To long for Him'.

I read a statement by Arthur Pink that I think is true and helpful. He considered men like Paul and Silas, and later men like Bunyan and Rutherford, all who suffered hardship and imprisonment, and he wondered how they could do that, (and some for many years), and be contented and joyful in the midst of it, as they were.

Well he answered, "No doubt God favored them with a double portion of His grace and comfort...yet, the real explanation is their hearts were completely absorbed with Christ."

To my mind, that's the key to a Godly life. That's the key to a safe life, an obedient life. It's the key to obedience in the pure sense. It's 'the main spring', the driving force of faithfulness and of service...the service that God rewards—'Pure service'.

It is the essence of eternal life as the Lord defined it. It's, 'knowing God and knowing Christ', John 17, verse 3. And we only know the Father through the Son by the work of the Holy Spirit. Those who know Him...truly and deeply long to see Him. The rewards will be gratifying beyond anything we've ever experienced. Streets of gold will be astonishing, unlike gold we've ever seen.

But, a bride in love is more interested in the groom than the wedding reception or the wedding presents. And the church and the individual Christian is far more interested in the Savior than all else. So, this prayer, "Come," is the natural expression of a loving heart for Christ.

It's a prayer inspired by the Holy Spirit.

It is the right attitude of God's people.

But we also want others to share in that. That, too, is the desire of saved people: He or she wants others to be saved...and so we give the invitation for people to 'come'

to Him, and let 'the one who is thirsty' come. Let the one who wishes, 'take the water of life' without cost.

Now that's the invitation that Isaiah gave, Isaiah 55, verse 1, for, "Everyone who thirsts, come to the waters; and *for those* who have no money, come, buy and eat..." In other words, 'It's free!'

It is the invitation that Jesus gave in Jerusalem in John chapter 7, verse 37, 'It was the day of the great feast'. It was a huge crowd there, and He stands up and He cries out, "If anyone is thirsty, let him come to Me and drink."

Can you imagine some person saying that? You, or me, or whoever...just getting up and saying, 'Come to me and drink!' That's what the Son of God says. No one short of the Son of God can say something like that. If anyone is thirsty, 'Let him come to Me and drink. —It's free!'

What He offers is clean, it is refreshing, it is life-giving, and it is for anyone and everyone who will simply "Come" ...who will simply *believe in Him*.

No works, no ceremonies, no joining an organization—just faith and faith alone. 'Free', as I say, cost God everything: Cost the Son of God His life in a brutal death.

But that was the payment that was made fully and completely...so there's nothing more for us to do but receive it through faith and faith alone.

That is true; and in verses 18 and 19, John again testifies to the truth of it and all that he has written in this great prophecy by giving a warning not to change anything;

"I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book." (vs18-19).

In other words, 'This book is true as it is!'

Nothing needs to be altered in it in any way.

[Since John wrote long before the invention of the printing press, some have thought that this warning was addressed to scribes, demanding from them a faithful transmission of the text. (And that may certainly apply to that.)]

There were Jewish writings that had warnings at the end like this. But these words are addressed, "to everyone...who hears". (*vs18a*). This is for the church who would listen to the letter as it was read out loud—and a warning to that church, (or to the churches that heard), to accept the divine authority of this prophecy.

John is warning people against deliberately distorting and perverting the message. It reflects a clear consciousness that the Book of Revelation is the inspired Word of God. It promises a blessing to those who read it—apart from any alteration. So, it is to be read and obeyed as God's Word.

The warning in verse 19 that 'those who take away from it will have their part in the tree of life taken away', is not intended to suggest that believers can lose their salvation. That is impossible. What is given to us at the moment of faith is eternal life. —It's eternal, not temporary.

But that's clear from so many passages of Scripture, John chapter 10; Ephesians 4, verse 30...we could go on and list lots of texts. This is simply a way of emphasizing the importance of this Book—and genuine believers will recognize its authority and will let it control his or her life and thinking.

The Book closes with a final affirmation from Christ, Himself, reassuring John that the great promise of this Book will happen.

"Yes," He says, "I am coming quickly..." (*vs20*).

And to that John answers, "...Amen. Come, Lord Jesus." (*ibid.*)

Then he concludes, "The grace of the Lord Jesus be with all. Amen." (*vs21*).

Many students of the Book of Revelation have seen a link between John's prayer, "Come, Lord Jesus", and Paul's statement in the last verse of 1 Corinthians, "Maranatha". (1 Corinthians 16:22).

"Maranatha" is an Aramaic expression that means, "O Lord, come." That was the hope of the early church, a church that suffered persecution and longed to see its Savior. But it also expresses the only real hope for the world that answers the problems of life.

The answer to the world's problems is not found in man. People don't have the solution to the human problem. We make progress, and progress is great. Progress in medicine, progress in technology, all that...but to fix the human problem is impossible for us.

We're the problem. We don't have the ability to create a better world. Attempts to build utopia are always failed experiments or worse—they produce a 'Third Reich' or a 'Worker's Paradise' that leads to 'Gulag Archipelago'.

Only God can do this; and a better world will not come until He does it.

It will come. —It will come when Christ comes, and He will come. He is sovereign. He's the sovereign Lord of history. The date for His return is set...(you don't know it, I don't know it), the Lord God knows it.

But it may be very soon. That's our hope. (I'm not making predictions, but it may be.) But when He comes will be the right time—and when He does come, His reward will be with Him.

Are you ready for Him? That's the kind of thing we need to ask ourselves as we consider these things, these great statements....for there are applications of it. ..it's implied:

Are we ready for Him?

Is that what you're looking forward to?

Christianity is about a lot of things:
It's about life, how it should be lived.
It's about salvation and grace.
It's about eternal blessings with the promise of a glorious eternal kingdom to come.

But at the heart of it all is the cross. At the center of the faith is the "Lamb standing as if slain." (*Rev 5:6*). Christianity is chiefly about Christ who loves us and released us from our sins—and He should be the center of our affections.

Is He the center of your affection? Do you say in your heart, 'Amen. Come, Lord Jesus.' (Or is your prayer, 'Come, Lord Jesus...but not yet'?)

I am talking to myself. I go over these things and I think, 'Well, where do you fit into this, Dan? I'm living comfortably in the world, comfortably in Dallas...why change things? I get to study the Bible. I'm feeling good.'

Yet I should have as my chief desire... *to see...to see* Him—to be with Him.

So may God deliver me, deliver us, from a love of the world and give us a love for the lost and a *longing* for the Lord and His return.

To quote Mr. Pink;

"May He give us hearts completely absorbed with Christ."

For you who may be here and have not believed in Him, we invite you to come to Him...that's the invitation He's given.

'Take the water of life without cost.'

Believe in Jesus Christ, Who is coming again and will reign forever and ever.

Join Him in His kingdom.

Receive from Him free forgiveness and life everlasting—a clean life and the power to live it in the Holy Spirit.

(Closing prayer) Father, we thank You for this Book and the hope that it gives us. This life is not all there is. There's more to come for those who glory in their Redeemer. We thank You for the redemption we have in Christ. Only He could save us; only You, the Lord God, the Triune God, could snatch sinners 'like brands from the burning'—and You've done that to multitudes.

May we understand more fully what You have done in Your grace, Your sovereign grace—and may that create within us a genuine affection for the Triune God. And for the second Person of the Trinity, may we look forward to His coming.

We thank you for Him. We thank You for all that You've done for us, Father, through Him. We thank You for the Spirit who draws us to You and brings us to a saving knowledge of what You've done. We are debtors to mercy alone, and we give You praise and thanks 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 Shalom...Peace.

In Christ's name,
Amen.

(End of Audio)