



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 20: 1-6

"The Golden Age"

Revelation

TRANSCRIPT

Our text is Revelation 20. We'll look at verses 1 through 6.

[Message] "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

"Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years." May the Lord bless this reading of His word. Let's bow together in prayer.

[Prayer] Father, we do thank You for this time together, and we thank You for the opportunities we've had in the weeks past, and will have in the weeks to come to study this great book of the revelation of Jesus Christ. It gives us a picture of our future. There is much that should trouble a person about what's to come, judgment to

come. And yet, for those of us in Christ, we are delivered from that. We have not been destined for wrath; we have been freed from that. We have a glorious future. We consider that this morning, and I pray that as we do that, You would encourage us, and teach us the things that we should know, and give us the proper response to the things that we will study. It should have a sanctifying effect upon us to know that there is a glorious kingdom to come. And beyond that, a new heavens and a new earth. That eternity lies ahead of us, and all of that because of the work of Your Son, came and offered Himself up as our sacrifice and our substitute at Calvary.

We give You all the praise. We have everything to thankful for. There are troubles in this life, Father, and we think of those who are troubled. We pray for them, that You'd give them encouragement. We pray for the sick, that You would give healing mercy to them. And yet, in the midst of the afflictions of life, which all of us have to go through at times. In the midst of that, though, we have this set before us, that this present difficulty is not all that there is. And it's brief. It will not last. What is to come is eternal, and it's glorious beyond our comprehension, and that's a great thought. And we give You the praise and thanks for it, and pray that You'll bless these things to our thinking, and enable us to think in light of the future, and the glory that's to come, and may that energize us and galvanize us into proper action in the present. May we live our lives to Your glory. That's the best way to live. Help us to do that through our time of study and worship this morning. We pray that You prepare our hearts for our time of study together, and we pray these things in Christ's name. Amen.

[Message] You often hear a particular time described as a "golden age." The 1920s have been called the "golden age of sports," the age of Babe Ruth, Jack Dempsey, Red Grange. The expression originated in Greek mythology and it described a long lost glorious period of the distant past. It's an idea that reflects the longing of every soul for something better, for a utopia. A place and a time of perfection and bliss.

But, that time and place is really only found in myths. There have been some spectacular periods in history. Greece had what historians call a Golden Age, an age of democracy, of majestic architecture and art, the flowering of Western culture. But it only lasted 40 years, and Greece was torn apart by war. That's the story down

through human history. It has high points, periods of accomplishment, but it is never bliss, and it never lasts.

The reason for that, of course, is sin. Our founding fathers, those who framed the Constitution, understood that they had a healthy suspicion of human nature, particularly Hamilton and Madison. They had some good Presbyterian theology in their background, so they understood that. James Madison, for example, said, "If men were angels, no government would be necessary."

But they're not angels. They're fallen creatures, so there is no lasting peace. But, someday there will be. The prince of peace will come and do what men cannot do. That will be the real Golden Age of the world, and it will last a thousand years.

That's the subject of Revelation chapter 20 verses 1 through 6, the millennial kingdom. It is a passage that gives great hope, but also one that has sparked a lot of debate. The Oxford scholar, GB Caird, described Revelation 20 as the paradise of cranks and fanatics on the one hand, and literalists on the other. I don't think I'm a crank, but I am a literalist, at least in the sense that I believe there will be a material kingdom on the earth for a thousand years, as the text says there will be.

So, we speak of it as the millennium, which is not a Greek word. It's a Latin word. In fact, it's two Latin words: *mille*, a thousand; plus *annus*, a year. A thousand years. John here describes a kingdom that he says will stand for that long. He sees thrones on which the saints will rule as kings, and priests of Christ. But first, he witnesses the arrest and imprisonment of the greatest criminal of the ages, the mastermind of evil throughout the world. That's how chapter 20 begins: "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years."

What is striking about this binding is the ease with which it occurs. There's no struggle. No big brawl between Christ and Satan in which the Lord wrestles him down. In fact, it doesn't directly involve Christ at all. It is an angel that arrests the devil, and not even an angel like the kind we have seen earlier in chapter 10, one described as a strong angel, a mighty angel. Not this one. This is just an angel, just a nameless, average angel.

And it's as if to show that this mighty spirit, this evil spirit, Satan, who drove the world to revolt and drove it to ruin, has been so stripped of power when Christ

returns, so stripped of his authority and his importance, that a simple angel can handle him. And he did so with a great chain. Bound him with a chain which gives the picture of some large iron chain that's wrapped around him. That's at least the intended image that we're to have in our minds, not of course the meaning.

A spirit cannot be bound with iron fetters and chains. I mention that because sometimes skeptics and critics will make that point, that this is a foolish picture. You can't bind a spirit with a chain. But any careful student of the Book of Revelation knows that's not the idea here. This is a book of symbols. We always need to remember that as we're reading through and studying the Book of Revelation, that this is a book of symbols. It's realities that are communicated figuratively, and what this symbolizes, this great chain is the power of God. Just as a great iron chain is unbreakable to us, that's the power that will bind this evil spirit, Satan. God will bind him with His word or His will, as Luther put it: one little word shall fell him. And here, that word, or that will of God will bind him firmly.

He's identified here with all of his titles. The dragon, the serpent of old, the devil and Satan. Each of these identifies something about him, about his character, or his career. He is the dragon, the ancient enemy of heaven, who inspired and energized the tyrants of history and the spiritual beings, the demons of the world. He is the old serpent, the deceiver and the tempter who brought the fall of the man in the garden, and ruin to the world. He is the devil, which means the slanderer, or false accuser of the saints. And Satan, which means adversary. He's always reminding God of our guilt and opposing us in our walk.

But the time will come when he will no longer be allowed to function in any of these ways. The angel will bind him with an unbreakable chain. Then, verse 3 says he will "throw him into the abyss," the pit where demons are kept, and he will "shut it and seal it over." So, he will be confined in three ways: bound up, locked in, and sealed over. He will be put out of action. He will be put out of the way. There will be no escape for him. No escape, ever, until God wills it.

God will will it. And after a thousand years have elapsed and come to their conclusion, he will be released. John writes that "he must be released for a short time," which indicates that this is God's will and plan. There is no must that is greater than the will and the purpose of God. So, this must that we read of, points to God's

purpose. There's something that must take place and we'll consider that next week in the great rebellion that he will bring about, which will bring his ultimate demise.

So, the abyss is not the permanent place for Satan. This isn't his permanent resting place. It's something like a holding tank in the local jail before the prisoners moved on to the state penitentiary or federal prison. Before that transfer, there will be one last rebellion. But during the thousand years, he will be restricted, he will be unable to deceive the nations. It will be a time without the tempter, without the great enemy, when righteousness will go unopposed. So, no snake will enter the garden again. Eden will be allowed to flourish unhindered, to reach its full potential.

Well, John then describes the kingdom in verses 4 through 6. "Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years." Special attention is given here to the martyrs, those who died at the hands of the beast for not committing apostasy with him and his image, not bowing down to it.

But there are more here than the martyrs only. They are those who sat on the thrones. They are not identified here. John simply says: I saw thrones, and they sat on them. We could translate that "and people sat on them." That's obviously the idea. And the people are those of the army that we saw last week are referred to in the previous chapter, chapter 19 and verse 14, that follow Christ at His second coming. That vast army of saints from the ages past and present, and they come with Christ in this great return of His when He destroys the beast and the false prophet and Satan and their army.

Well, they are the saints down through the ages, as I said. They are described here, I think, by implication. We can identify them from chapter 19, but also from other portions of Scripture. Daniel chapter 7 and verse 22, he speaks of the saints taking possession of the kingdom. That's the promise of this book. That's the promise of the Bible. We have that promise all through Scripture, but certainly it is a major promise of the Book of Revelation. We go back to the earlier chapters, chapter 2 and verse 26, and the Lord gives the promise to all who are faithful, that He will give them authority over the nations. They will rule the nations. That's obviously not

happening now. That's not what is taking place. Some want to say the kingdom is now, but it's certainly not ruling over the nations today. Largely, the nations don't even know we exist.

No, that's a future promise, for those who are faithful. We see it in chapter 2. We see it in chapter 5, verse 10, the elders saying that the redeemed are a kingdom, and priests, and they will reign upon the earth. And, it's the promise of the rest of the New Testament as well.

In Matthew 19 verse 28, Jesus told His disciples in the regeneration when the Son of man will sit on His glorious throne, you also shall sit upon 12 thrones judging the 12 tribes of Israel. That's a future kingdom.

In 1 Corinthians chapter 6 and verse 2, Paul writes: the saints will judge the world. That's a future work that the saints will do. Will rule the world, will judge the world, will be on those thrones. So, John sees our thrones here. He sees the thrones of the saints. We will have great authority to judge and rule and exercise priestly privileges. It will be a time and a place of great activity. I would suggest that it will be an age of a thousand years when all of the good things of culture and what man is naturally inclined to do and what he's been commissioned to do will be engaged in. And science, and industry will flourish as it never has. That's what I suggest.

But what is surprising, I think, as you read through this passage on the kingdom, is that there is very little explained here about the kingdom. We might've expected a lengthy description of it following the account of Christ's glorious coming in chapter 19. John devotes almost an entire chapter to that event. And so, we might think, well, now he'll give us a lengthy description of the kingdom what will be established now that Christ is come. But, we don't have that.

But then, that's not really all that surprising when you remember that the Old Testament has numerous descriptions of the kingdom. And the Old Testament was the Bible of the apostles, and the Bible of the early church. So, Christians would have been very familiar with passages such as Isaiah 2, 1 through 4 which describes Jerusalem being raised above the other mountains and people from all over the earth going up there to be taught of God. We have that famous text: "Men will hammer their swords into plow shears and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war."

No, they'll never again learn war. What they'll learn is the great truths of God and learn them from God. They will enjoy peace, and great prosperity. That's the golden age.

In Isaiah 11 and verse 6, we read that the wolf will dwell with the lamb. I don't see any reason not to take that at face value. In Matthew 19 and verse 28, that text we just read, the kingdom is called "the regeneration." The palingenesis, which means the born-again, the rebirth. The world will be rejuvenated. It will be resurrected. It will be glorified. The curse will be lifted.

So, the natural realm will flourish. All of God's creation. His animals and trees and plants. They'll flourish, and man and nature will be in harmony.

Now, how much we can say about all of that, I don't know. But what we can say is that the kingdom of God will be the regeneration. Its citizens will be regenerated. The environment will be regenerated. It will be a glorious world where there will be a kingdom, and we will be its subjects and its rulers. We will be kings and priests to Christ. That's our hope. It's the reason we're told in Hebrews chapter 9 and verse 28 that we eagerly await Christ's coming when He brings salvation. He brings salvation from sin, from the presence of sin, from the effects of sin. We'll live in a glorious age.

Now that is very briefly stated: the premillennial view. But as I said earlier, this is a highly debated text. It is debated among Christians. It's a family debate, and godly people differ in their understandings of it. I think we need to keep at in mind as we consider these things. Amillennialists, for example, don't believe it. Some of my favorite theologians, some of the men I hold in the highest regard are amillennialists. I don't hold their position on eschatology, but I hold them in the highest regard. But it's clear from the description of their position that they don't hold to the things that I've just described. In fact, the A in amillennial is actually a Greek preposition, an alpha. It's called an alpha privative. It's a negative, and it's something like our "un." So, it means something like, "unmillennial," or "non-millennial." There will be no future kingdom on the earth.

They typically interpret this verse as referring to the Lord's first coming. So, we go from chapter 19, which describes the second coming, come to chapter 20, and suddenly, John is speaking of the first coming and what Christ accomplished there. And so, the binding of Satan that we read about in the first three verses, that occurred

at the cross, and the ruling and the reigning of the thousand years, well, that's a figurative description of the church today. So, the past two thousand years are described in the one thousand years, but it's to be understood as a figurative number.

Now, they reached that conclusion by interpreting prophecy in a way different from the way a premillennialist interprets it. They spiritualize or allegorize the prophecies about Israel's kingdom, all of those promises given to Israel about being placed back in the land, about living in peace, about living in prosperity under the Messiah. That's all to be understood of the church in the present. They spiritualized those promises to be a reference to the church.

But, is it unreasonable? Is it unexegetical to interpret the prophecies of the Lord's second coming in the same way that we all interpret the prophecies of His first coming? And how do we interpret those prophecies of His first coming? Well, literally.

Let me give just a few examples of what I mean. In Genesis 3:15, it was prophesied that Christ would be the seed of the woman. And in Isaiah chapter 7 and verse 14, it's prophesied not only that He would be born of a woman, but that He would be born of a virgin. Did that literally happen? In Luke chapter 1, verses 27 through 31, Mary is identified as a virgin, and the angel announces to her that she would conceive in her womb and bear a son, and call His name Jesus. And every detail of that prophecy literally happened. It was prophesied in Micah chapter 5 and verse 2 that He would be born in Bethlehem of the tribe of Judah. That literally happened. It was prophesied in Psalm 22 verse 16 and in Isaiah 53 verse 5 that He would die a violent death. It's clear from the description that He'd die on a cross, pierced through for our iniquities. Well, that literally happened at Calvary. Psalm 16 verse 10 prophesied that He would be bodily resurrected. That literally happened. There are numerous such prophecies that were literally fulfilled.

But then, many of those who accept these passages as being accomplished literally, spiritualize those texts that prophesy a yet future kingdom and throne and land for Israel. In 2 Samuel 7 verses 12 through 17, God promises David that He will establish His kingdom forever, and His descendent will sit on His throne. David prophesies that in Psalm 2 and also in Psalm 110. The Lord promised Israel a land with very specific boundaries. He promises that throughout the major prophets: Isaiah, Jeremiah, Ezekiel. Promises in those prophets to regather the people in the



future to the land, regather them in peace, and regather them under the king. You see that in Isaiah 49 and Jeremiah 31, and Jeremiah 33, and the Book of Ezekiel. Many promises are given of that.

That's the future kingdom. The Lord spoke of it in Matthew 26 and verse 29. He told His disciples at the Last Supper: "I will not drink of this fruit of the vine from now on until the day when I drink it new with you in my Father's kingdom." Well, implied in that statement is an interval between the cross and the kingdom. What's that interval? Well, the interval is the church. It's the church age. The church is not the kingdom. It's in between that first coming and that second coming. That coming, that kingdom, when He will drink of the fruit of the vine again with His people, that's still future. When He will physically be with us.

In Luke chapter 1 verses 32 and 33, after the angel tells Mary that she will bear a son, where He addresses her as the virgin, and she will conceive and bear a son. He says that her son will occupy the throne of David, and reign over the house of Jacob forever. Well, that's the promise. He will be a king with a kingdom. Why would we not take the promises of Christ reigning over Israel over the house of Jacob? Why would we not take that promise as written in Scripture when we take the promises of His birth, death, and resurrection as they are written in Scripture, and they are written in Scripture literally?

Well, I think it's reasonable to do that, to take the promises of the second coming and the kingdom to come literally. Dr. Johnson used to tell a story he read in a book by WE Blackstone entitled "Jesus is Coming," a story about a conversation between a Christian minister and a Jew. I read that book, and not all that long ago. It's a very helpful book. The story that Mr. Blackstone tells is about the inconsistency of accepting literally, verse 31 in Luke chapter 1, the promise of a child being born of a virgin, and spiritualizing verses 32 and 33, the promise that this child, this Son, Christ, will reign over the house of Jacob.

Well, the Jewish man is having this discussion with the Christian minister, and the Jew took a New Testament and he opened it to that passage in Luke, and he asks the clergyman: "Do you believe that what is here written shall be literally accomplished? The Lord God will give unto Him the throne of His Father, David, and He shall reign over the house of Jacob forever?" "I do not," answered the clergyman, "but rather take it to be figurative language of Christ's spiritual reign over

the church." "Then," replied the Jew, "neither do I believe literally the words preceding which say that this son of David should be born of a virgin, but take them to be merely a figurative manner of describing the remarkable character for purity of Him, who is the subject of the prophecy. "But why," the Jew continued, "do you refuse to believe literally verses 32 and 33 while you believe implicitly the far more incredible statement of verse 31?" In other words: why do you believe this supernatural birth? You take that literally, but why don't you take what's much more easy to comprehend and believe, a kingdom upon the earth?

Well, the clergyman replied: "I believe it because it is a fact." "Ah," exclaimed the Jew with an inexpressible air of scorn and triumph. "You believe Scripture because it is a fact. I believe it because it is the Word of God."

You get the point. Scripture is revelation. It's from God. We receive it. We don't rationalize it. If Scripture doesn't fit our preconceived notions, we don't adjust Scripture to fit our notions. We adjust our notions, our ideas, to conform to Scripture. It's God's revelation. And since it is God's revelation, we can't expect Him to be consistent in His revelation. Consistent about the revelation He gives regarding both of Christ's comings, and we should be consistent as well. Taking one set of promises literally and spiritualizing the others isn't being consistent. And neither is interpreting chapter 20 as fulfilled in the church in this present age consistent with the natural flow of the passage. It simply doesn't follow the natural flow of this book from chapters 19 through chapter 20, to begin with the future second coming of Christ and then come to chapter 20 and go back to the first coming of Christ. That's what is often done. But that, I think, is precluded by an understanding of what is really a kind of formula throughout these two chapters.

We see it from the very beginning of chapter 19 through to chapter 21, and it's seen in this expression: "and I saw." If you go back and read the two chapters, you see that that directs our thoughts from one event to another. In chapter 19 verse 1, it signals the second coming. "And I saw heaven opened and behold a white horse," and then the Lord's return is described. In verse 19, John writes, "And I saw the beast and the kings of the earth and their armies assemble to make war. After that, the beasts and the false prophet are cast into the lake of fire." Then, chapter 20 opens with the words, "And I saw an angel coming down from heaven. And he laid hold of the dragon." Verse 4: "And I saw thrones, and they sat upon them." Chapter 20 verse

11, "And I saw a great white throne and Him who sat upon it." Chapter 21 verse 1:  
"And I saw a new heaven and a new earth."

You see the progression, that little expression. Call it a formula. Gives us, as we trace through the events from chapter 19 to chapter 21, a series of visions that unfolds in chronological progression, the events that will take place beginning with the second coming and concluding with the world to come.

So, a natural reading of the events has the binding of Satan after the second coming, not at the cross. Followed by the millennium, the devil's defeat in this future rebellion, and then the new heavens and the new earth. As for Satan being bound in this present gospel age, he is not bound as so many amillennialists claim. The purpose for the binding of Satan is given in verse 3: "so that he would not deceive the nations any longer." But that's just what he's doing in the present time. That's his present ministry, is to deceive the nations. The apostles teach that in 2 Corinthians chapter 4 and verse 4. Paul calls him the god of this world, who has blinded the minds of the unbelieving so that they might not see the light of the gospel. Peter tells us in 1 Peter 5 verse 8, "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." Well, if he's in the pit in this present age, and he's bound with a great chain, how is it that he's able to prowl about? He's a threat. That's the concern that Peter has. He's saying: beware, the devil's out there. He's like a roaring lion. He's deceiving the nations.

Satan was defeated at the cross. That is certainly true. We should understand that. He received, according to that ancient prophecy in Genesis 3:15, a fatal blow to the head. His doom is sure. But it has not yet happened. It has not yet been executed. He is still very active and not yet bound. So, I think all of this argues favorably for a premillennial view of the Book of Revelation. Even so, we should remember the millennium is not the final goal of God's plan. That's the new heavens and the new earth, which all of us agree on. All of us who are orthodox, premillennial, amillennial. We agree that the ultimate goal of God's plan is the new heavens and new earth, which are not a thousand years, but forever, which is far greater. We think of a kingdom for a thousand years. My, that's a long, long time.

Was it Hitler who said that Third Reich would last a thousand years? And so, that would be an unending kind of Reich, or government. But, a thousand years is

nothing in eternity. That's the real goal, and that's what we ultimately look forward to.

So, you might ask: well then, why the millennium? That question is often asked of premillennialists. But the same question could be asked about the Christian life. Why do we remain in this world after the new birth? Why doesn't God just simply translate us out of this world of woe immediately? Why do we have to go through all of the travail of life, and all of the difficulty, and all of the challenges? He certainly doesn't need us here to do His work. Angels could give the gospel better than we do. Angels could certainly teach Revelation 20 far better than I can do. He keeps us here to demonstrate His grace, to demonstrate His power to change us, to be glorified in us. And the millennial kingdom has a purpose. It fulfills the promises of God and displays before man and all creation the finished work of Christ's redemption. The millennium will be Eden restored, and Christ, the last Adam will do what the first Adam failed to do in the garden. Christ will cultivate the earth and bring it to its full glory.

The millennium has been described as the Sabbath of history. It is the right conclusion, the victorious conclusion of history. History won't end with defeat. History will end gloriously triumphant. Now, millennium is the kingdom of God within time. The eternal state is the kingdom of God beyond the boundaries of time. We're told in verse 6 that the kingdom in time, this millennial kingdom, will be a great blessing. Blessed and holy is the one who has a part in the first resurrection. Over these, the second death has no power. They will be priests of God and of Christ and will reign with Him for a thousand years.

The first resurrection is the bodily resurrection of the saints and martyrs at the Lord's second coming. They are blessed first because they escaped the second death, which is eternal death. The first death is physical death; the second death is defined later in verse 14 as the "lake of fire." It is the death of body and soul. The redeemed escape that. There's no greater blessing than that. We have eternal life. We're called priests of God and of Christ because we have open access to God's presence, and we will participate in Christ's reign on the earth. Just what that looks like? We don't really know. We have some hints of it. We considered those earlier in our study. Bible gives us some indication of what it will be like. We know it will be glorious, but largely again, the Scriptures are silent about that, and I suggest that the silence of

Scripture on the details and the glories of the kingdom to come suggest its greatness. It is great beyond our ability to know. And so, much of it is left untold to us.

But we will rule over the nations, which indicates the great blessings we have. And, we can gather from that that we will rule, following the resurrection, in glorified bodies and rule over some who don't have glorified bodies. The nations won't possess the glory that the saints will, who rule. That seems to pose a problem for some. They think the idea of glorified saints mixing with the unglorified is a bit of a problem, and it seems an odd mingling. And I suppose it is a bit strange, but it's not unprecedented. After all, after the resurrection, Christ was on the earth for 40 days. In His glorified body, He was with His disciples. He ate with them. Paul tells us in 1 Corinthians 15:6 that He appeared to over 500 brethren. It's a glorified Christ with unglorified people. There's much about this that doesn't fit our understanding all together. We need to recognize that. But as George Ladd put it in his commentary: "God has yet many marvels in his redemptive purpose." There are marvels to come that we can't comprehend.

What, though, I think is clear from all of this is: victory and glory await us. We may not understand it all together and put all these things together satisfactorily in our own mind, but victory and glory await us. There is a real and lasting golden age to come, and that should be a great encouragement to us. But, entrance to that glorious age, that kingdom to come, is only through Christ. So, I ask you: have you believed in Him? If not, we invite you to do that. Jesus Christ became a man, was crucified for our sins, and raised from the dead as proof that God the Father accepted His sacrifice as perfect, as complete, as sufficient. He paid for sin. Believe in Him and receive full forgiveness and life everlasting. May God help you to do that. And those of you who have, those of us who have put our faith in Christ, look forward to the blessings to come. Let's bow together in prayer.

[Prayer] Father, we all debtors to grace. We freely confess that. We give you the praise for sealing our hearts for the courts above. That's our future. Heaven, the kingdom to come, the world to come. Christ gained all that for us by Your grace. We give You the praise and the thanks, and pray that we'll live lives that bring honor to His name. It's in His name we pray. Amen.