



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 22: 6-21

Revelation

"Come Lord Jesus"

TRANSCRIPT

Our text this morning is Revelation 22. We are finishing up our series in this last book of the Bible, this great book of the Bible, the Book of Revelation. We're going to look at verses 6 through 21:

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.

"And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

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. 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."

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. "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."

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

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. Outside are the dogs and the

sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

"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."

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.

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.

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

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

[Message] Well, we come now to the end of our study in the Book of Revelation, and in these last verses, John gives a series of observations that commentators call an epilogue. So, we come to the epilogue of the book, the conclusion of the book. It consists of some 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 loves him and released him from his sins. Is that your desire? Do you long for Christ's return? Well, I ask that question because not all Christians do. I think, only to be fair, I should indict myself on that. When I was in high school, it was the practice of our family to gather in the living room every Sunday night at 10:00 and listen to Billy Graham and the Hour of Decision on the radio. This was a kind of family ritual that we went through mainly in the mid '60s. And back then, at least, it seemed to me that Billy often taught on the second coming and warned people to be ready.

I wasn't ready. And back then, I didn't want to hear about it. I had some plans of my own, and knew that if Christ came, He would interrupt all of that. So, there were times when I would try to avoid the program. About 10:00, I would be up in my room, and my father would come to the foot of the stairs and he'd call me down, and

I'd answer, "I can't. I've got too much homework," which was true. I always put homework off to the very end. I thought weekends were a terrible time to do homework, and I put it off till about 10:00 on Sunday evening.

So, he would hear me say that, and he might buy it, but usually he didn't. He'd say, "Well, you'll just have to do that later. Come on down." And I would, and I would very often hear a sermon on the second coming. And I can remember actually praying more than once, something like, "Lord, I know You're coming. But could You just wait until after I play football my senior year?" I knew that was a dumb prayer, and yet, I really did pray that, which shows the shortsighted, very worldly nature of my heart at that time.

But the fact is: we, and I must include myself in this still, are so easily caught up in the world that we want it more than Christ.

Well, John didn't, and these verses, these last verses of the Bible show us the right attitude. The great desire of Christians 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. That assurance is given in verses 6 and 8. A voice speaks to John in verse 6. It is unidentified. It may be an angel speaking, or it may be the Lord Himself. But John writes: "And he said to me, 'These words are faithful and true.'" All that has been revealed in this book, from beginning to end about the future is true and reliable. And 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.

Then, in the middle of this affirmation of verse 7, the Lord gives a great promise. "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, those two points are repeated: the authenticity of the revelation and the nearness of Christ's return.

The Lord said earlier in chapter 3 verse 11: "I am coming quickly. Hold fast." The Lord may be speaking again here. That would seem to be the case. Or, it may be a quotation by the angel who has been guiding John here in these last chapters. So, John may be repeating what he said, because we read in verse 8 that John fell down before him, before this angel, in worship.

Now, why would John do that? He did that earlier, which makes us ask the question even more, because in chapter 19, he fell down before the Lord in verse 10 of that chapter. We wondered why an apostle would do that initially, and now he does it a second time. Well, it may have to do with the glorious things that the angel had revealed to John, and he's so overcome with the glory of these things and the greatness of the promise that he simply falls down before him in worship.

That may be the reason. John is overwhelmed by the truth is he given. But, it may also be that there was something about the angel, some glory that compelled him to fall before him. Now, the angel quickly corrects him in verse 9. He tells him not to do that, calls himself a fellow servant with John, and says, "Worship God."

Now, that's really a great exhortation. "Worship God." That's the great exhortation I would suggest of the book, the main object of the book, that we worship God. There is really no more important thing that we do than that. You can list a host of important things to do in the Christian life. All of which we should do. We should be preaching the gospel. We need to be living obedient lives before the world. And as I say, we can list numerous details of all that. But, the crowning feature of our lives should be worship. It's what we have been created to do, to bring glory to God, to worship Him.

So, there's nothing more important to do than that, but we see John here worshipping an angel, and he's corrected about that. And yet, that makes me think about something, and I may have made this point back when we looked at this same incident in chapter 19 and verse 10, but it occurs to me that if angels are so impressive, so glorious that a man, and particularly an apostle, and the one whom Jesus loved, might worship them, what must that say about God Himself? What must He be like? If angels are that glorious, what must the glory of God be like?

And, by inference, what must we be like in that future day when the Lord returns and we're transformed? Because John tells us in 1 John chapter 3 and verse 2 that when Christ appears, we will be like Him, because we will see Him just as He is. The very sight of Christ will transform us, and it will make us more glorious than the angels. So, if He falls down and worships an angel, an apostle, who knows better than that, but is so compelled by if not the glory of His words, the glory of His appearance; what glory will we have in that future day?

So, that's a great hope that we have. And in fact, John tells us in 1 John 3 that we are to fix our hope on Christ. And doing that is a purifying thought, a purifying act. It's sanctifying to think about the return of our Lord and all that it will mean. Well, there are many reasons to look forward to Christ's return, simply to see Him, who loves us and releases us from our sins, is reason enough. In fact, that's the highest reason, the greatest reason to long for His return. But also, the experience that it will bring, the changes that it will cause, the glory and the joy that will result from His return are all reasons as well to hope for that and to long for it. And to be affected, to be transformed by it.

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." Well, if you're familiar with the Book of Daniel, you know that in the last chapter, Daniel is to close up and seal the words of the scroll until the time is near, or until the time of the end, rather. A lot of time would elapse before the fulfillment of Daniel's prophecies. That's not so for the Book of Revelation; at least, that's not what we're told. We're told that the time is near. And the Lord confirms that in verse 12.

Now He is speaking, and we know that, and He says, "Behold, I am coming quickly." The Lord's return is coming quickly. It is near. Now, that's exciting. It should be exciting. It's also arresting. It should give us pause. It should give us pause because we should ask ourselves: are we ready for that? Are we living for it? But also, you can't help but a little bit puzzled by this when you read that He said His coming is near, or His coming is going to be quick, and now nearly 2,000 years have passed since those words were written. But then, we need to remember that time is irrelevant to our Lord. With Him, one day is like 1,000 years, and 1,000 years is like one day. So, another 1,000 years is just another day. In fact, we haven't even reached half of the week yet. Three days have passed if we even add 1,000 more years to what has taken place.

But also, in terms of the prophetic clock, everything is set for the final hour to tick away. No prophecy needs to be fulfilled before the events of this book begin to unfold and the Lord returns. It is literally at hand. It may happen in our lifetime. Every generation has the real hope of Christ's return. His coming is imminent, and we are to be looking for it.

In light of that, 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." Now, that's a puzzling statement. Wonder: why is he saying those things? I think that the meaning of that statement is: the end is close, and we can't change people. We're not going to alter history. We're not going to change events so that these events don't occur. People will continue doing wrong until the end. But God's people, the saints, are to continue doing good. They are to continue being faithful. And the Lord gives good reason for doing that, and for being faithful in verse 12. He is coming quickly, He says, and He is coming soon, and He is coming as judge. "My reward is with me," He adds, "to render to every man according to what he has done."

Christ returns. He will distinguish between the evil and the good, and repay each for his or her deeds. The Bible continually emphasizes that God's judgment is based fairly on the evidence, on the works of those who are judged. A number of examples can be given, and Jeremiah 17 and verse 10, the Lord said, "I searched the heart and examined the mind." In other words, He knows thoroughly the motives, the designs, the purposes of every part of every individual. I search the heart and examine the mind to reward a man according to his conduct, according to what his deeds deserve.

Paul says something very similar to that in Romans chapter 2 and verse 6. He writes 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, that's an encouragement. What we do in this life counts for 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, He knows that. If they're selfish, He knows that. Or, if they're pure, He knows that. And He will bless us for the smallest act of love that we show in His name. Nothing will escape His notice. He knows it all. He rewards it all.

Now, that is great incentive to be faithful and live for eternity, and not live for time, not live for the moment. Now, that's what the Lord teaches us elsewhere. It's what He teaches in Matthew chapter 6 and verse 20, to store up treasure in heaven

where neither moth nor rust destroy. That's a wise way to live one's life, and here we're given encouragement or incentive to do 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 as judge. "I am the Alpha and the Omega, the first and the last, the beginning and the end." Now, those are titles of deity, and they all mean much the same thing, that Christ is the first cause of all things, and He is the final goal of history, and He sustains everything in between.

In fact, the author of Hebrews, in the first chapter, in the first three verses gives his eloquent description of Christ, and at one point describes Him as "bearing all things along," bearing history along, carrying it along to its appointed end. So, He's the beginning, He's the end, He's the one who sustains it, He's the one who's governing all things. History. He's carrying it to its glorious end. And that can only be said of God, not some great angel or some demigod. This is deity that is ascribed to Christ. These are the words that were used back in the first chapter, in chapter 1 verse 8 of the Father.

And here, Christ applies them to Himself. He is one with the Father. He is God, God the Son. And because He is, He's 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. They are described in verse 15 as "dogs," which for the Jews, were not cute pets like they are for us, but unclean animals, pariahs and scavengers. They would roam around in packs. We're not pleasant creatures, and that's how these people are described. It's a picturesque way of, well, picturesque is a word that maybe gives a pleasant picture, but a graphic way at least of contrasting and describing the ultimate destinies of people.

Believers enter eternal blessing. Unbelievers are shut out. In fact, their destiny, as we have learned before, is the lake of fire. But the righteous in verse 14, enter the city, and they have access, we're told, to the tree of life, which means they have eternal life, and eternal fellowship with the redeemed and the Redeemer.

They're described as "those who wash their robes." Now, that's put in the present tense, and I think that's significant. There is a sense in which the saved are washed once and for all. In chapter 7 and verse 14, John describes those in heaven as having washed their robes and made them white in the blood of the Lamb. And there,

washed is, to use the Greek grammatical term, the "aorist tense." Which, I've made this point before, but I think it's worth making again. It's just a simple past tense. It's very common in Greek. It's just the past tense, and it speaks of action that took place at a point in time. And here, at least in chapter 7, it referred to the point or the moment of faith. At that very moment, they washed their robes and made them white in the blood of the Lamb.

Now, the aorist tense is sometimes described as once for all action. That's not the case. It's a false interpretation of it. It can be repeated, but the context would tell you whether it is or not, and we know that once a person has washed his robes in the blood of the Lamb, once he has become righteous in the eyes of God, justified with an imputed righteousness, that's permanent. That is once for all.

But, this is now put in the present tense, which indicates continual action. And, it is characteristic of the saved to be cleansing themselves by, as Paul put it in Romans 8:13, putting to death the deeds of the body. It's reminiscent, I think, to put these two tenses together, this washed and wash. Reminiscent of the Lord's words to Peter in John chapter 13 and verse 10 when He washed the feet of the disciples. The Lord tells Peter: He who has bathed needs only to wash his feet. So there's a bathing, that's once for all, and then there's a continual washing of the feet. And it's a way of speaking of sanctification and living an obedient life. Just as feet get dusty as we walk on a path, and we don't appreciate that the way they would have in our Lord's day when they wore sandals and they walked on dusty roads. But just as one would collect dust on his or her feet as they walked along the road, so too as we walk through this world, we come in contact with the dust of this world, with sin in this world. And, we must deal with that through confession and personal discipline.

The saved do that. They're not comfortable with sin. Though they're forgiven once and for all, and they are just, and they can never be plucked from the Father's hand and from Christ's hand; nevertheless, we do sin. We say we have no sin. We deceive ourselves, and the truth is not in us, John tells us. So, we do sin. But, part of sanctification, which is based on justification, and does take place, and must take place, and will take place, justification which is our right standing with God, is dealing with sin in our daily life. All of that's based on God's grace. Eternal life and the eternal blessings of that 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. But those who believe in Christ deal with their sins daily, are concerned about that. It characterizes the true child of God.

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. Verse 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." He is the root and the branch of David, which means that He is both David's Father and David's Son. You wonder how that can be. Well, He is the offspring of David and His human nature, and He is the creator of David in His deity. It's a way of saying that He is both Messiah and God. He is the Godman. And, He is the bright morning star. That's Venus, first star to appear in the dark morning sky when all of the other stars have faded, that star remains, and it heralds the dawn in the east.

The description of the Messiah as a star goes back into the Pentateuch. It goes back to Numbers 24 and verse 17 and the prophecy of Balaam. Balaam, you'll remember, was brought to Moab to curse Israel, this great nation comes and is spread out before the mountains of Moab. And so, Balaam mounts the mountain, and he begins to curse the nation, and out comes the blessing. He tries to curse, and all they can do is bless. And in the blessing, one of the blessings, he said, a star shall come forth from Jacob, a scepter shall rise from Israel.

That's Christ. He is light in the darkness. He is the conqueror, the living Savior who brings to an end the darkness of tribulation and brings in the dawn of the new age. The morning star is a symbol of that; it's a symbol of hope. And all hope is found in Christ. The star signals a beginning, and Christ will always be leading us into new and fresh experiences. Eternal life in the new heavens and the new earth will always be a dawn, always be a morning, a new beginning. It will never peak. It will never come to a conclusion. It will never have a downside. We'll never start getting toward the end of it. It's always something new and fresh.

So, when we, well, I should say: when you get up early. I rarely do that. But if you get up early enough and it's still dark, look for that star. It's the symbol of Christ, and it's a reminder that He's coming. We need to be reminded of that. His coming will end the night and bring the morning. That really is something to long for. There's nothing we have here in this world, as nice as the things are that we enjoy, and

never been a time in the history of the world when people have enjoyed the things that we enjoy. I suppose people in John's day, if they could've gotten a glimpse of America in the 20th and 21st century would've thought, "That must be what the kingdom is like." And so, there are lots of things that can distract us and capture our imagination and our affections. But, the fact is: nothing that we have can begin to compare with what is to come. And, most importantly, with the one 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.'" So, the Holy Spirit leads us in this prayer, this prayer for the Lord to return. The Spirit of God creates a holy affection within us. That's His work of sanctification. It precedes everything we do. Why do we work out our salvation with fear and trembling? I don't mean, and Paul doesn't mean in Philippians 2 that we'd save ourselves by the things we do. But, the new life that's in us is worked out in our behavior, and our thinking, and our conduct. And why is that? Because the Spirit of God is there causing that to occur. And, we can have this prayer for our Lord to come, and we can desire His return more than the things of this world because the Spirit of God creates that within us and creates that prayer within us.

So, the Spirit and the bride say, "Come." And He leads us in this prayer. He creates a holy affection within us, a desire for the right things. And in so doing, He prompts the bride, the church, to pray for Christ's coming.

And it's a natural prayer for a child of God. A bride longs to be with her groom, and the church naturally longs for Christ, to see Him face to face. That is a pure affection. That is a sanctifying affection, a sanctifying thought that we should lay hold of. It is the desire to see Him. We desire that. It affects the way we live and the way we think.

I read a statement some time ago by Arthur Pink that I think is true and helpful. He considered men like Paul and Silas, and men like Bunyan and Rutherford, and many others, all who suffered hardship and imprisonment. All of them were imprisoned. And he wondered how they could do that. And some suffered imprisonment for many years. Bunyan, for example. How they could do that, go through such hardship, be separated from their families, be put in chains, and be content and joyful in the midst of it as they were. He answered the question. He pondered it, and he answered it, and he said, "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. It is the key to obedience in the pure sense. It is the mainspring of faithfulness and of service, the service that God rewards. It's the essence of eternal life, knowing God and knowing Christ. And we only know the Father through the Son. Those who know Him truly, deeply, long to see Him. The rewards will be gratifying. The streets of gold will be astonishing. But, a bride in love is more interested in the groom than the bridal suite. 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; I really believe that we are such people that apart from His work, we would long for the things of this world, and we would pursue the things of the flesh, even though the natural thing for a child of God with a new heart is to pursue the things of God and love His return.

Nevertheless, this is the right attitude for a child of God, and the Spirit of God must produce that in us, and He does. He does. But, we also, in addition to wanting our Lord to come, we want others to come as well. We want others to share in that glory that's coming. That, too, is the desire of a saved person. 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. The invitation echoes Isaiah 55:1 where the prophet says: "Everyone who is thirsty is to come into the waters, and for those who have no money, to come and buy and eat." It's the invitation that Jesus gave in Jerusalem in John chapter 7 verse 37 when He stood up on the last day of the great feast, the Feast of Tabernacles, and He cried out: "If anyone is thirsty, let him come to me and drink." What He offers is clean. It is refreshing. It is life-giving, and it is for everyone. Everyone who will come. Who will simply believe in Him. No works. Just faith. Just come.

That's true. And in verses 18 and 19, John again testifies to the truth of it. And the truth of 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."

In other words, this book is true as it is. It does not need to be altered in any way. It needs no changes, no improvements from us. Since John wrote long before the invention of the printing press, some have thought that this warning was addressed to scribes who would copy the book, and is a way of demanding from them faithful transmission of the text. And there were Jewish writings that had warnings at the end like this addressed to scribes. But these words are addressed to everyone who hears. And we know that the churches heard these words written. In fact, those churches in Asia Minor were reading through this just as we have been doing. I assume, I'm certain that one of the elders or one of the teachers who received the letter stood up on a Sunday morning or Sunday evening and he read the whole letter from beginning to end. They sat there and they listened as this book was read. And so, this is a warning given to those who hear, to the churches, to Christians who would read this letter. And the warning to them is to accept the divine authority of this prophecy.

John is warning people against deliberately distorting and perverting the message of this book. 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 as it is, apart from any alteration. So, it's to be read, and it's to be 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. You always have to read the Bible in its context and ultimately the context of any one verse is the entire Bible. We keep broadening the context, and you must bring all of Scripture to bear on the various texts of Scripture. That's theology. That's doing theology. And so, we do that here, and we know from many other texts of Scripture that it is impossible for a believer to lose his or her salvation. He who began a good work in you will perfect it until the day of Christ Jesus. No man can snatch them out of My hand.

This is simply a way of emphasizing the importance of this book. And genuine believers will recognize its authority, and let it control their lives, let it control their 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." And to that, John answers: "Amen. Come, Lord Jesus." Then, he concludes: "The grace of the Lord Jesus be with all. Amen."

Many students of the Book of Revelation have seen a link between John's prayer, "Come, Lord Jesus," and Paul's statement at the end of 1 Corinthians, "*Maranatha*." 1 Corinthians 16:22. That *maranatha* is an Aramaic expression which means, "O Lord, come." That was the hope of the early church, a church that suffered persecution and longed to see the Savior. But, it also expresses the only hope for the world that can answer the problems of this world and the problems of life. The answer to the world's problems is not in man and man's programs. People don't have the solution. We don't have the ability to create a better world. Only God does. And a better world will not come until Christ comes. And He will come. He is the sovereign Lord of history. The date for His return is set, and it may be very soon. When He comes, His reward will be with Him.

So, are you longing for that? Are you ready for Him? Christianity is about a lot of things. It is about life. It is about salvation by grace. It is about eternal blessing 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. 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 yours? Do you say in your heart, "Amen. Come, Lord Jesus," or is your prayer, "Come, Lord Jesus, but not yet?" Well, may God deliver us from a love of this world and a fascination with our own plans, and give us a love for the lost, and give us a longing for the Lord. May He give us hearts that are completely absorbed with Christ, and a prayer for His soon return. For you who have that, that's God's work of grace in your life. Those of you who don't, those of you who may be here and have not yet believed in Him, you need a work of grace in your life, and so we invite you to come to Christ. Come to Him to 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 the free forgiveness of sin and everlasting life. You do that by simply believing. It's all of grace.

So, I think a good way to conclude our studies in this lesson, in Revelation, is to sing of that grace. Let's turn to hymn 227 in the red book: "Amazing Grace." Stand to sing it, and then remain standing for the benediction. Hymn 227.

[Prayer] Father, we give You the praise now for what You have done in our lives. We give You praise for sending Your Son to die for us, the one who loves us, and has loosed us or released us from our sins, to whom we are justified in being sanctified, and someday we will be glorified. That day will come where He returns. We look forward to that. May it be soon. We pray these things in Christ's name. Amen.