The Doctrine of the Millennium

All Scriptures are from the English Standard Version unless otherwise indicated.

Introduction

The future reign of Jesus Christ on the earth is one of the most disputed subjects in Christian theology. Many people blend biblical promises about a literal, future kingdom with present spiritual realities, rather than examining them within their proper context. As a result, many believers have inherited assumptions about the Millennium without paying careful attention to the passages that define it.

Many churches attempt to explain the kingdom without a literal thousand-year reign. One view treats the Millennium as symbolic of the present age, identifying the church itself as the kingdom in its fullest form. Another view anticipates a future era of peace but attributes its arrival to the success of the church and the gradual transformation of society.

These approaches share a common outcome. They reinterpret prophecies involving nations, laws, worship, and governance as symbolic descriptions of spiritual realities. They blur specific prophecies and absorb Israel's future into the church. The kingdom of God becomes abstract rather than a concrete reality.

Scripture presents a completely different picture. The prophets describe a future era in which the Messiah literally rules over the earth, enforces justice, governs the nations, and restores creation. The New Testament confirms that this era follows the return of Christ and involves resurrected saints ruling under His authority.

This study approaches the Millennium from a premillennial perspective. Jesus Christ returns, establishes His kingdom on the earth, reigns for one thousand years, and then judges all humanity. This position flows naturally from reading prophetic texts according to their grammatical and historical sense and allowing Scripture to interpret Scripture.

The purpose of this treatise is to present an overview of the Millennium as a literal, future reign of Jesus Christ lasting one thousand years. This study seeks to clarify what the Millennium is, why it matters, and how it fits within God's plan of salvation.

The Messianic King

The Millennial kingdom begins with the public establishment of the Messiah as the King of the earth. Scripture presents a real King exercising real authority from a real throne, in fulfillment of God's covenant promises. The identity of the King, the source of His authority, and the location of His rule are all plainly stated.

The prophets consistently identify the Messiah as the heir to David's throne. His reign fulfills promises that no human king could ever meet. Isaiah described both the character and permanence of His rule: "For to us a child is born, to us a son is given; and the government shall

be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this" (Isaiah 9:6–7).

This passage establishes several immutable facts. This ruler sits on David's throne and governs an actual kingdom. His rule is characterized by justice and righteousness. His authority does not diminish or transfer. No period in Israel's history has ever fulfilled these conditions. The Millennium provides the fulfillment of this promise.

The New Testament explicitly identifies Jesus of Nazareth as this promised ruler. Before His birth, the angel Gabriel announced His royal destiny and described His future reign. "And the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end'" (Luke 1:30–33).

This announcement does not spiritualize His throne or His kingdom. The language echoes Old Testament covenant promises and anticipates their fulfillment in history. The throne belonged to David. The kingdom has continuity. The reign extends over the house of Jacob. These details require a future, earthly reign rather than a purely spiritual interpretation.

Mount Zion, in the city of Jerusalem, will be the center of royal authority during the Millennium. The prophets repeatedly associated the Messiah's reign with this location (Psalm 2:6; Isaiah 24:23; Micah 4:7).

Zechariah summarized the scope of His kingship: "And the LORD will be king over all the earth. On that day the LORD will be one and his name one" (Zechariah 14:9). This declaration affirms the universal dominion exercised by this divine King. The Messiah will rule forever without any rival.

The Messiah will have supreme executive and judicial authority. He will rule the nations, enforce His law, and judge with equity. His reign will surpass humanity's long history of failed self-rule. Under His authority, righteousness will no longer be optional or marginalized. Justice will proceed from His throne and will be applied consistently.

This kingship will form the foundation for all other aspects of the Millennium. The Law will proceed from Zion. Peace will spread to the nations. Restoration will transform creation. The reign of the saints derives its authority from the throne of Christ. Nothing in the Millennial age will function independently of the King who rules from Zion.

The Saints Reign with Christ

Scripture teaches that the resurrected saints will also rule the world under Christ's authority. This fulfills God's original plan for humanity at Creation when He gave Adam authority over the

earth and offered him the gift of eternal life. Jesus will delegate authority and responsibilities to His servants according to their faithfulness and abilities in this present age (Matthew 25:14–30; Luke 19:11–27).

John described the governing role of those who experience the First Resurrection. Their authority comes from heaven, not human appointment or election.

> “Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. 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 ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years” (Revelation 20:4–6).

This passage establishes several key facts. The saints will rule with Christ after the First Resurrection. They will reign with Christ for a thousand years, and they will receive civil and religious authority.

This language leaves no room for a symbolic interpretation. Thrones, judgment, priestly service, and a repeated duration of a thousand years all point to a literal kingdom.

The prophet Daniel also predicted the coming of a divine kingdom ruled by God’s people. “But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever” (Daniel 7:18). “And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him” (Daniel 7:27).

The kingdom belongs to the Most High, and all nations ultimately serve Him. The saints rule as supervisors under the Messiah’s supreme authority. This description precisely matches the Millennial reign described in Revelation.

Jesus revealed that many others will also be in the coming kingdom. “In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out” (Luke 13:28).

Prior to the establishment of the church, God gave His Holy Spirit to select individuals, such as the patriarchs and the prophets of the Old Testament, to carry out His plan of salvation. These faithful saints from earlier generations will also participate in the First Resurrection and rulership in the Millennial kingdom.

Scripture also predicts that David will rise in the First Resurrection and rule over Israel directly under Jesus Christ. “And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken” (Ezekiel 34:23–24). “My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. They shall dwell in the land that

I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever" (Ezekiel 37:24–25).

Contrary to the erroneous teachings of many theologians, Ezekiel clearly states that King David himself will rule over Israel once again. David was one of many prophets in Old Testament Israel who had God's Holy Spirit and played a key role in God's plan of salvation. He was a man after God's own heart who was uniquely qualified to administer God's government. He will rule over Israel once again, but he will have help with this task.

Jesus revealed that His disciples will also have a key role in the government of Israel during the Millennium. "Then Peter said in reply, 'See, we have left everything and followed you. What then will we have?' Jesus said to them, 'Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel'" (Matthew 19:27–28).

The reign of the saints fulfills God's original plan at Creation for humanity to rule the earth under His divine authority. It also demonstrates the reward of the saints for faithfulness and obedience. Those who suffered, endured, and remained loyal during this present age will receive great authority in the age to come.

This shared rule will amplify Christ's kingship. Every act of judgment, administration, and service during the Millennium will proceed from Christ's throne and reflect His righteous rule.

The Law Goes Forth from Zion

The Millennial kingdom will operate according to God's Law rather than human legal codes. The prophets describe the Millennial age as a time when God's instruction will flow from Zion to the rest of the world. The Messiah will govern all nations according to the Torah.

Isaiah made this important prediction about the Millennium: "It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2–3).

During the Millennium, Zion will function as the center of global instruction. The nations will actively seek God's teaching. The Hebrew term for "law" in this passage is *torah*, which every Israelite would have immediately recognized as a reference to the Law of Moses. God's law reflects His character and defines righteous conduct.

The Torah will be the universal standard for human conduct during the Millennium, and the Messiah will enforce it with authority. Isaiah described the judicial role of the King. "He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

During the Millennium, justice will not depend on consensus or voluntary compliance with international bodies. Jesus Christ will settle disputes and enforce righteous outcomes with divine power. Violence and international conflict will come to a swift end. The result will be a world of peace, justice, and order.

The prophets consistently associated obedience to God's law with peace and stability. When the Messiah governs directly, that connection will be visible and universal.

The role of the Torah during the Millennium addresses a persistent theological error. God's law comes from His nature and reflects His definition of sin and righteousness. Under the Messiah's direct authority, the law will function as a source of instruction, justice, and blessing, not just condemnation.

This administration of the Torah demonstrates its goodness when enforced by a righteous King and obeyed by a receptive people. The Millennium will reveal what life looks like when God's instructions regulate society without corruption, compromise, or rebellion.

The Restoration of Creation

When Adam sinned, God cursed the ground, and nature experienced decay and disorder; during the Millennium, the planet will experience the restoration of the natural world. Decay and barrenness will give way to life, fertility, and abundance. Creation will once again become an Edenic paradise.

Isaiah vividly described this healing of the environment: "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing" (Isaiah 35:1–2a).

He also described healing among the people: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy" (Isaiah 35:5–6a).

God's power will dramatically change the created order. The land will produce abundantly. Physical afflictions will no longer ruin lives. The Messiah will bring healing that touches the environment and the body.

Isaiah later described what life will be like during this period; the Millennium will bring stability and longevity that are generally unknown in the present age. "No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands" (Isaiah 65:20–22).

People will enjoy a long and happy life if they choose to obey God. Death is not eliminated, but its power will be greatly reduced as a sign of things to come. This passage also emphasizes security and permanence. People will enjoy the fruit of their labor. Injustice and exploitation will

no longer dominate economic life. The fear of loss will recede because the Messiah will govern with equality and generosity.

The restoration described during the Millennium does not represent the final state of creation, but it does represent a vast improvement under Christ's righteous rule. These conditions demonstrate the goodness of God's design when enforced by a perfect King.

The Millennium answers a persistent question raised throughout Scripture. It shows what the world will look like when God directly governs the nations. Peace emerges from justice. Restoration follows obedience. Creation prospers and flourishes.

The Restoration of Israel

The Millennial kingdom includes the full restoration of the nation of Israel. The prophets repeatedly warned Israel that they would be scattered because of their disobedience and then restored because of God's faithfulness. During the Great Tribulation, Israel will be invaded and scattered once again (Zechariah 14:2; Luke 21:24; Revelation 11:2). During the Millennium, God will regather the people of Israel, and they will dwell securely in the Promised Land under the Messiah's rule (Isaiah 11:11–16).

Ezekiel presents this gathering as a divine miracle. "Thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land" (Ezekiel 37:21).

This gathering will reverse centuries of dispersion. The passage emphasizes God's direct action and their return to a specific land promised to the patriarchs, and this restoration involves the whole nation, not just a remnant.

Ezekiel continues by describing the reunification of Israel and Judah under one King. "And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms" (Ezekiel 37:22).

Following the death of Solomon, the northern ten tribes formed the Kingdom of Israel, and the remaining tribes formed the Kingdom of Judah. During the Millennium, all division and rivalry will cease. Unity will flow from a centralized authority under the Messiah.

During the Millennium, Israel will dwell securely in their own land. God will never again send them into exile. "'I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them on their land, and they shall never again be uprooted out of the land that I have given them,' says the LORD your God" (Amos 9:14–15).

This promise has never reached complete fulfillment. Israel's history includes repeated displacement. This prophecy requires a future condition where removal is no longer possible. The Millennium provides that setting.

Ezekiel also predicted that God will permanently settle Israel in their own land. "I will make a

covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore" (Ezekiel 37:26).

God will secure Israel, remove fear, and establish peace under His rule. During the Millennium, God will dwell with His people and never forsake them.

The restoration of Israel during the Millennium confirms God's faithfulness to His Word. The promises given to the patriarchs, affirmed through the prophets, and preserved through history find their fulfillment during the Messiah's reign. This restoration will complete God's covenant with Israel within a unified kingdom.

Israel's permanent security during the Millennium shows that God's promises are reliable despite human failure. The nation's future rests on divine faithfulness rather than national strength or merit.

The Nations Submit

During the Millennium, the kingdom of God will be a global commonwealth of nations ruled by Jesus Christ. The nations will recognize the authority of the divine King in Jerusalem, and they will respond with obedience, worship, and tribute.

Jeremiah described the conditions of this global government: "At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart" (Jeremiah 3:17).

Jerusalem will become the capital of the whole world, and the nations will gather there and submit to the authority of the LORD. They will abandon their selfish and self-centered ways and submit to divine governance, which implies a radical transformation in human nature.

Zechariah also provided a vivid description of this international response: "Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you'" (Zechariah 8:22–23).

The nations will actively seek the God of Israel and honor God's chosen people. They will recognize that God's presence rests in Jerusalem under the Messiah's rule. Their actions imply submission and respect for divine authority operating from Mount Zion.

The prophets also predict that the nations will send vast amounts of wealth to Jerusalem as an expression of honor and submission.

Isaiah describes this in vivid detail: "Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall bring good news, the praises of the LORD" (Isaiah 60:5–6).

Isaiah goes on to describe nations and kings bringing their wealth to Zion and serving the people of Israel (Isaiah 60:9–14). This flow of tribute is not an economic exchange. It is a recognition of the Messiah's authority and a contribution to the kingdom of God.

The submission of the nations fulfills long-standing prophecies. God's purpose has never been limited to Israel alone. The nations enter the kingdom without replacing Israel. Each nation retains its identity while submitting to the same King and the same law.

The Millennium reveals a world unified under divine authority without dissolving national distinctions. The nations do not establish the kingdom. They respond to it. Their obedience reflects the success of the Messiah's rule rather than the progress of human civilization.

The Millennial Sanctuary

The Millennial kingdom includes an organized system of worship centered on a sanctuary in the land of Israel. Scripture presents this sanctuary as a real, magnificent, and functional temple. The Bible does not describe it as something symbolic. It provides defined roles, detailed measurements, and regulated procedures, all of which point to an actual place operating during the Millennium.

In an extensive vision, Ezekiel was transported from Babylon to the land of Israel and shown a city and sanctuary unlike anything that has ever existed (Ezekiel 40:1–5). The repeated emphasis on the exact dimensions implies the intentional design of a physical structure. This sanctuary serves as the central place of worship during the Millennium.

Ezekiel carefully measured the temple complex, including its courtyards, chambers, gates, altar, and surrounding land (Ezekiel 40–42). The level of detail in this vision exceeds anything associated with a mere allegory. The measurements are precise. The boundaries are fixed. The functions of the priests are carefully assigned.

One of the defining moments in Ezekiel's vision was the return of the glory of the LORD to the sanctuary. "As the glory of the LORD entered the temple by the gate facing east, the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple" (Ezekiel 43:4–5).

This event will reverse the departure of God's glory before Jerusalem's destruction by the Babylonians. The return of God's divine glory denotes the restoration of His presence like the pillar of fire and cloud that traveled with Israel during the Exodus. God will openly dwell among His people during the Millennium.

Ezekiel also described the priests who serve in the sanctuary. The sons of Zadok have special responsibilities because of their faithfulness when others went astray (Ezekiel 44:15–16). Their service includes teaching, maintaining holiness, and offering sacrifices according to divine instruction.

This priestly service does not conflict with the priesthood of Jesus Christ. It serves as an educational system supporting His ministry to the nations. The temple sacrifices function as memorials and graphic illustrations of the New Covenant, reinforcing the message of holiness,

obedience, and access to God under the Messiah's rule.

The reign of Christ will not eliminate the biblical pattern of worship laid down in the Torah; it will restore it. Worship during the Millennium will be an extension of God's original design given through Moses, David, and Solomon.

The Millennium will be a unique period of human history that is distinct from the new heavens and the new earth. The sanctuary will serve as the focal point for instruction, worship, and God's divine presence. Sin will be restrained but not completely removed. Instruction, regulations, and reminders are still necessary.

God's Appointed Feasts

During the Millennium, the world will observe the weekly Sabbath and the biblical holy days listed in the Torah. Scripture presents these appointed times as graphic illustrations of God's plan of salvation, and the Messiah will require the world to observe them at His sanctuary in Jerusalem. The observance of God's Sabbaths proves that the Millennium is not part of the new heavens and the new earth (Matthew 5:17–20).

Isaiah described the universal nature of worship during the Millennium. "'From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me,' declares the LORD" (Isaiah 66:23). Likewise, Ezekiel 46:3 also says, "The people of the land shall bow down at the entrance of that gate before the LORD on the Sabbaths and on the new moons."

During the Millennium, the nations will worship the Lord according to the regulations in the Torah. The law that will proceed from Zion will guide both civil and religious life.

In addition to the weekly Sabbath, people will observe the annual festivals as well: "'In the first month, on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten'" (Ezekiel 45:21 NKJV).

Many people believe that God abolished the Sabbath and the biblical feasts, but Paul urged Jewish and Gentile Christians to keep the Passover and the Feast of Unleavened Bread by connecting them to their fulfillment in Christ (1 Corinthians 5:7–8). Ezekiel shows that these holy days will continue to be observed during the Millennium as well.

Zechariah also predicted that the nations will keep God's appointed festivals. "And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain" (Zechariah 14:16–17 NKJV).

This passage reveals several key facts. The nations will be required to worship the King in Jerusalem on a regular basis, and they will be required to keep the Feast of Tabernacles. If they refuse to obey, they will receive supernatural discipline. Obedience is not optional.

The observance of the Sabbath and biblical festivals during the Millennium proves that God's

appointed times are still significant. They serve as reminders of God's redemptive acts throughout history and reveal God's plan of salvation for all humanity.

The biblical feasts also reinforce the global nature of worship in the kingdom. Israel and the nations will worship God through a common, Torah-based framework, though their roles and responsibilities will remain distinct. This common worship calendar will unite the world through one, universal religion.

Satan's Final Rebellion

The Millennium begins with the imprisonment of Satan; it will end when he is released and allowed to resume his evil activities. "And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea" (Revelation 20:7–8).

God has a reason for everything He does. During the Millennium, humanity will enjoy a thousand years of peace and prosperity under Christ's firm rule without any interference from Satan, but humanity is still susceptible to selfishness and the desires of the flesh. Satan's release serves as a final test to reveal what is truly inside people's hearts. Everyone will have to take a firm stand for or against Christ and His way of life.

The outcome of this rebellion is swift and decisive. "And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them" (Revelation 20:9).

Ezekiel 38 and 39 provide a detailed description of this final rebellion. An unidentified power, called Gog, assembles a multinational coalition from the far reaches of the earth and leads a coordinated invasion of Israel. The LORD responds with overwhelming, fiery judgment. The dead bodies are so numerous and widespread that it will take months to find and bury them.

God will also permanently banish Satan, ending his influence over creation forever. "and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever" (Revelation 20:10). This highlights the absolute sovereignty of God and the futility of rebellion against His rule.

The release of Satan and the final rebellion serve several purposes. It shows that righteous governance alone does not change the human heart. It confirms God's righteous judgment by exposing rebellion even under ideal conditions. It also provides a clear transition from the Millennium to the Second Resurrection and final judgment.

Conclusion

The Millennium stands as one of the clearest demonstrations of God's faithfulness and authority in human history. Scripture presents it as a real, future kingdom where Jesus Christ rules over

the earth, fulfilling promises made long ago and establishing peace, justice, and prosperity.

Prophecy reveals many important facts about the Millennium. Christ will reign from Zion as the promised Davidic King. The saints will reign with Him as faithful servants entrusted with real authority. The nations will live according to God's Law, enjoying peace, justice, and prosperity. Israel will permanently inherit the Promised Land and dwell there securely. The nations will submit to the Messiah's rule and bring honor and tribute to His throne. The entire world will observe the Sabbath and biblical feasts. Creation will be healed, and the land will be lush and beautiful.

The Millennium also reveals something sobering. Perfect governance exposes the limits of external reform. Even under ideal conditions, rebellion still arises where hearts remain unchanged. The final rebellion at the close of the Millennium confirms that lasting peace requires more than just righteous rule. It requires a complete transformation by the power of the Holy Spirit to change the human heart.

But this does not diminish the glory of the Millennial age. The Millennium proves that God's ways work when applied to the world as it is. Justice prevails, peace endures, and God's promises stand.

The promise of the Millennium should inspire hope in God's people. The kingdom will come. The King will reign. Those who remain faithful now will share in His rule. The reign of Christ is not a myth or a metaphor. It is appointed, promised, and sure.

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