

The Jewish Final Solution to the World's Problem - Revelation - The Kingdom of God Arrives

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[0 : 00] Today we are going to undertake the 20th chapter of the book of the Revelation, which has to do with the millennial reign of Christ. And it is apparent, I am sure, to at least most of you, but for the record we want to insert this item, that this millennial reign of Christ is that to which everything has been moving from the time of the curse and the fall in Genesis chapter 3.

This is going to involve the restoration of all things. It is when evil is going to be put down. It is when righteousness is going to prevail in a way that it never has on the planet.

It will be a virtual utopia having arrived because Jesus Christ himself will be ruling and reigning from Jerusalem, and his reign will extend throughout the entire world.

Now, you really do not find much of this in the millennial chapter, Revelation 20, but we do find a great deal that describes the millennial reign of Christ in the Old Testament.

And as we read these portions, of which Gary will begin in just a moment, reading from the Psalms, it must have been very, very puzzling to the prophets who actually penned those things.

[1 : 28] Because these individuals lived six and seven hundred years before Jesus Christ ever came the first time. And the Bible, the Old Testament, says far more about the second coming of Christ than it does the first coming.

In his first coming, he is described as coming as a lamb, a sacrificial lamb. He is coming to die. But in his second coming, he is coming as a warrior.

He is coming to rule and to reign. Someone has put it this way. Jesus Christ is coming again, and this time he will not be in a good mood. So, what we are going to ask you to concentrate on right now is Psalm 2.

And if you will open your Bibles to Psalm 2, we will be reading that, as well as Psalm 110. And these are customarily, and I think rightly referred to as Messianic Psalms.

That means they are Psalms that speak about the Messiah, Jesus, when he comes. In most cases, in these two Psalms, it is the Psalmist who is writing under inspiration, but he is writing and penning this from the position of God's Father talking.

[2 : 58] And he will use such terms as, my Son, or my Anointed. And that is the Father talking about his Son.

And I think it will become abundantly clearer, as Gary reads these, that they are indeed Messianic. And by the way, as you read these Psalms, and as you read what we will be sharing with you from Isaiah and Jeremiah and some of the other prophets, there isn't anything at all in history that has ever occurred that is even remotely fulfilled as is described in these passages.

And this has led many to say, well, they aren't to be taken literally, they're just spiritual. And they have no actual literal fulfillment.

Frankly, I find that to be so much stuff and nonsense. And I think we will see not only that they are literal, but that they are going to be literally fulfilled. So, Gary will come and share with us the first Psalm, Psalm number two.

Why are the nations in an uproar?

[4 : 21] And the peoples devising a vain thing? The kings of the earth take their stand, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us tear their fetters apart, and cast away their cords from us.

He who sits in the heavens laughs. The Lord scoffs at them. Then he will speak to them in his anger, and terrify them in his fury, saying, But as for me, I have installed my king upon Zion, my holy mountain.

I will surely tell of the decree of the Lord. He said to me, You are my son.

Today I have begotten you. Ask of me, and I will surely give the nations as your inheritance, and the very ends of the earth as your possession.

You shall break them with a rod of iron. You shall shatter them like earthenware. Now therefore, O kings, show discernment.

[5 : 51] Take warning, O judges of the earth. Worship the Lord with reverence, and rejoice with trembling. Do homage to the Son, that he not become angry, and you perish in the way.

For his wrath may soon be kindled. How blessed are all who take refuge in him. Then please turn to Psalm 110.

Psalm 110. The Lord says to my Lord, Sit at my right hand, until I make your enemies a footstool for your feet.

The Lord will stretch forth your strong scepter from Zion, saying, Rule in the midst of your enemies.

Your people will volunteer freely in the day of your power. In holy array from the womb of the dawn, your youth are to you as the dew.

[7 : 19] The Lord is sworn, and he will not change his mind. You are a priest forever, according to the order of Melchizedek.

The Lord is at your right hand. He will shatter kings in the day of his wrath. He will judge among the nations. He will fill them with corpses.

He will shatter the chief men over a broad country. He will drink from the brook by the wayside.

Therefore, he will lift up his head. I'm sure it does not come as anything surprising to anybody who just looks around and observes the world as we see it.

There's a lot wrong with this old planet. There's a lot of evil going on. There's a lot of injustice. There's a lot of crime.

[8 : 29] There's a lot of violence. A lot of heartache. What's the matter with the world? It's a world. It's a broken world. It's a world that is in desperate need of fixing.

It is not a world that God created originally. For that world, he was able to identify, having accomplished creation in six days, looking upon the earth and saying, Very good.

And yet, we all know that as you continue reading the story, when you reach Genesis 3, the very good came crashing down. It is what is commonly referred to as the fall.

And it has to do with the moral and spiritual failure of our first parents. They took unto themselves something that God did not put in them.

And it is that fallenness. It is that spirit of rebellion and spirit of self-centeredness that has affected and infected every single one of us, without exception.

[9 : 39] This is why we are in need of redemption. Someone said, we were all born wrong. That's why we need to be born again.

And that's the provision that Jesus Christ made when he died as our substitute in our place. So, even though we as believers in Christ are in the world, we are not of the world.

We are to be marching to a different drummer. Yet, we have a responsibility to fulfill here. And that is to relate this gospel of redemption and salvation to as many people as we can in as short a time as we can, with the hope and the confidence that they will come to see the issues as we once did when we were lost and then came to faith in Jesus Christ through that gospel.

Meanwhile, we continue on in a world that is out of kilter. The time is coming that is referred to as the millennium.

And the word is simply a word from the Latin that refers to a thousand. And it is given the name, the millennium, because it is going to last for one thousand years.

[11 : 03] We will see that when we arrive at Revelation 20. However, as I mentioned, Revelation 20 doesn't give us much information at all about the millennial reign of Christ, other than to say that it's going to be a thousand years.

And for information as to what it's going to be like, we need to look to other references. But before we go to the Old Testament, I would ask you to stop for just a moment, if you would, please, in the book of Acts, chapter 3.

Acts of the Apostles, chapter 3. And I just want to give you a little hint of what Peter is talking about, how it refers to the times of refreshing, which I think is identical to what we are calling the millennial reign of Christ.

The reason that the world is going to be made right again is because the only one who is able to do it is going to make it right.

And he is going to come at the conclusion, the wrap-up of the tribulation period. And shortly thereafter, he will establish, having put down all of the enemies of God, he will establish this glorious heaven on earth, if you will.

[12 : 20] And by the way, as we read through the Gospels, we see a phrase that is constantly utilized by John the Baptist and by Jesus.

The kingdom of heaven. It isn't talking about heaven where God dwells now, or going there when you die. That's not the point, and that's not the burden in the Gospels at all.

It is talking about heaven's kingdom coming to earth. That's the essence of the prayer. Thy kingdom come.

Thy will be done. And the reason the prayer is for the kingdom to come is because that is when the will of God will be done on earth as it is in heaven.

Now, I think we can all agree that isn't the case now. Man's will is being done now. And sometimes it's very destructive and very hurtful and very chaotic.

[13 : 23] And this is what we're dealing with. But when Christ comes, he's going to set all that is wrong with this world right. And it's going to really be something.

It will literally be heaven on earth. We've never experienced that before. And it will last 1,000 years. And then there will be one great cataclysmic rebellion that will surface after having lived in a climate and environment of virtual perfection for 1,000 years.

Man will still rebel. What's that all about? Well, we'll see that later. But I want you to look at Acts chapter 3. Peter is delivering a sermon that follows hard on the heels of his Pentecostal address in chapter 2.

That is so monumental, with which everyone is familiar. And now, Peter and John have been involved in healing this man who has been lame.

He's never stood on two good feet from the time he was born. He was born lame from his mother's womb. A man had never walked a day in his life, and he's over 40 years of age.

[14 : 43] So he's sitting there, probably in a cross-legged position, where friends or relatives dropped him off near the temple site, so that he would have a good spot for begging as people came by.

And Peter and John, when this man looked to them for alms, made that classic statement. Silver and gold have I none, but such as we have give we unto thee. And he took him by the hand and raised him up, and came up, and stood on two good legs, which he had never done in his life.

And he began stomping and walking and walking around, and he was just overcome with emotion. And all the people knew this guy.

He was a regular. He was there all the time. For years and years he'd been there. They all knew him. What is he doing walking? This guy's carried here and carried away from here every day.

And now, so a huge crowd begins to gather. And Peter, being the typical preacher that he is, doesn't want to let a good crowd go to waste.

[15 : 53] So he's got a message to deliver. And I'm going to skip the earlier part of his message that actually began in verse 11. And if you will come down to verse...

Oh my... Well, we'll just have to jump in with verse 14. All right. Peter is talking to this crowd, exclusively Jewish.

And he says to them, But you... He's talking about this crowd of people that has gathered as a result of this man being healed. But you disowned the holy and righteous one and asked for a murderer.

To be granted to you. That was Barabbas. Remember the crowd? Give us Barabbas, crucified Jesus. But put to death... You put to death the Prince of Life, the one whom God raised from the dead.

A fact to which we are witnesses. And he's talking, of course, about himself, Peter, and John, who is with him. They had seen the risen Lord. And on the basis of faith in his name, it is the name of Jesus which has strengthened this man, whom you see and know.

[17 : 03] And the faith which comes through him has given him this perfect health in the presence of you all. And now, brethren, I know that you acted in ignorance, just as your rulers did also.

They didn't realize what they were doing. That's exactly what Jesus meant when he said, Father, forgive them. They know not what they do. That's what he's referring to. But the things which God announced beforehand by the mouth of all the prophets, Isaiah, Jeremiah, Ezekiel, Daniel, and all the minor prophets, that his Christ, his Messiah, should suffer.

Remember, the death, burial, and resurrection of Christ was all prophesied hundreds of years before Jesus was ever born in Bethlehem.

And he has thus fulfilled. What that means is simply this. Look, there are two parts to this thing called salvation.

Once, part number one is the provision of it. And for it. That's what Jesus did when he came.

[18 : 18] He provided the basis for your salvation. And the second part is your partaking of what he provided.

And the message that Peter is giving here is very clear. And he is saying that his Christ should suffer, he has thus fulfilled.

In other words, Peter is saying, of the two-part thing, God has done his part. It's over and done with.

God has already fulfilled his part of the transaction in that he provided Jesus as the Savior. Now, Israel, the ball is in your court.

What are you going to do about it? That's their response to the gospel. And when we hear the gospel, Christ died for our sins, the issue then becomes, so what?

[19 : 23] What are you going to do about that? What should you do about that? That's the message that Peter is delivering. So, since the ball is in your court, you need to change your mind.

You know, you did it ignorantly, but you thought you were really doing the right thing when you cried out, crucify him, crucify him. You thought you were on the right track. You did it ignorantly.

And that's what you need to change your mind about. That's what the word repent means. You need to reverse yourself. You need to say, you know what? Peter is right. We were completely wrong.

We dropped the ball. Big time. We need to reverse ourself and our position and embrace this one whom we earlier rejected.

Repent, therefore, and return, that your sins may be wiped away. And look at the balance of verse 19. In order that times of refreshing may come from the presence of the Lord.

[20 : 31] Have they ever come? No. No. They still haven't come. Peter delivered this proposition 2,000 years ago and it still hasn't been fulfilled.

The earth has never enjoyed times of refreshing. Read on. And that he may send Jesus the Christ appointed for you. When Peter said this, it had only been six weeks since Jesus left in the ascension in Acts chapter 1.

And now he is saying, if you Jews, if Israel will repent, God will send him back. And he will finish what he began.

But it is contingent upon your embracing him nationally as your Messiah. Something that Israel has never done.

They still haven't. There are two things that must be accomplished before the kingdom of heaven can come to earth. Item number one, Christ had to die for the sins of man.

[21 : 41] That's finished. That's complete. Item number two, Israel as a nation must embrace Yeshua HaMashiach as their Messiah. And then the kingdom of heaven will come to earth.

This is what we'll be looking at in Revelation chapter 20, that he may send Jesus the Christ appointed for you. And verse 21, whom heaven must receive, and heaven has already received him.

The apostles stood there and watched Jesus ascend bodily into heaven. Heaven has received him until the period of restoration of all things.

That, along with the refreshing earlier mention, has never happened. We are still waiting for refreshing for this planet and restoration, because it is still chaotic.

The period of restoration of all things about which God spoke by the mouth of his holy prophets from ancient time. So, there is a ironclad kind of reference, indicating that until that time comes, Jesus is in heaven, waiting the time for his return.

[22 : 58] And when he returns, he will bring that kingdom and kingdom conditions with him, establish it upon the earth, then the earth will undergo this time of refreshing and restoration.

And we need to consider some passages in the Old Testament. I'm just going to read them. I'm not going to comment on them, because, despite how tempting it is, because I just want you to get the picture.

Isaiah chapter 2, and we'll be there for a little while, thumbing through Isaiah, and then Jeremiah. So, if you have your Bible, and if you don't have your Bible, please try to look on with somebody who does.

This is very important material. Isaiah chapter 2, The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem, now it will come about that in the last days, the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills, and all the nations will stream into it.

And many peoples will 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 concerning his ways, and that we may walk in his paths.

[24 : 18] For the law will go forth from Zion, and the word of the Lord from Jerusalem. And he will judge between the nations, and will render decisions for many people.

And they will hammer their swords into plowshares, and their spears into pruning hooks. These are items and implements of warfare that are going to be converted into items of peace.

Nation will not lift up sword against nation. Have we ever in all our history come close to seeing that fulfilled?

Never. What have we got now? Even as we speak, there is saber rattling going on with North Korea, and with Iran, and who knows what might be on the scene next week.

Anything but peaceableness. Nation will not lift up sword against nation, and never again will they learn war. Well, we're not there, are we?

[25 : 30] A familiar passage is in Isaiah chapter 9. Many have no idea how this might possibly be fulfilled, but the millennium will take care of that. Isaiah chapter 9 and verse 6.

Bearing in mind, Isaiah penned these words 700 years before Christ was born in Bethlehem. And here's what he said. For a child will be born to us, a son will be given to us, and the government will rest on his shoulders.

That's speaking of personal authority. The government will rest on his shoulders. What government? World government.

The whole government. Not just Israel. The governments of the planet will rest on his shoulders. This is delicious.

And his name will be called Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of his government or of peace.

[26 : 48] On the throne of David and over his kingdom, to establish it and uphold it with justice and righteousness. From then on and forevermore, the zeal of the Lord of hosts will accomplish this.

This is a favorite Christmas passage that speaks of the coming of Christ. But it actually is speaking of the second coming of Christ. None of these items have ever been fulfilled.

And it is ludicrous to me to say, well, Jesus is ruling and reigning the earth from heaven. Well, frankly, he's not doing a very good job.

He isn't ruling and reigning the earth from heaven. The Bible doesn't say that he is. I know there's an old cliché. I don't know who said it. One of the great poets.

God is in his heaven and all is right with the world. Baloney! God is in his heaven, but things are far from being right with the world.

[27 : 57] This world is under the dominion of the God of this world, 2 Corinthians 4. He is the God of this age. He is none other than Satan, and we'll see he gets his comeuppance in chapter 20 of Revelation when we get there.

But he is the God of this age, and he is the one who is walking about as a roaring lion, and seeking whom he may devour. And he devours a lot of people. That passage is 2 Corinthians 4 and verse 4.

So, this is all future, and yet you may be sure that when the Jewish people read this, as Isaiah had penned it, hundreds of years before Christ was ever born the first time, all they could do is scratch their head and say, what is this?

We have never seen anything like this. This has never been fulfilled. Is this just wishful thinking? Or is this just poetry?

This isn't actually going to happen, is it? Oh, yes, indeed, it is actually going to happen. And if you will, just over a page or so, Isaiah chapter 11.

[29 : 08] Isaiah 11 and verse 1. Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. And the Spirit of the Lord will rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and of the fear of the Lord.

And he will delight in the fear of the Lord. And he will not judge by what his eyes see, nor make a decision by what his ears hear, but with righteousness. He will judge the poor, and decide with fairness for the afflicted of the earth.

And he will strike the earth with the rod of his mouth. This is discipline. This is law. And with the breath of his lips, he will slay the wicked.

Also, righteousness will be the belt about his loins, and faithfulness the belt about his waist. Know what else is going to characterize this old world, but it is restored and refreshed.

Look at verse 6. And the wolf will dwell with the lamb. The only way you can get a wolf and a lamb to dwell together now is if you keep replacing the lamb.

[30 : 26] And the leopard will lie down with the kid, and the calf, and the young lion, and the fatling together. And a little boy will lead them.

There isn't a mother on the planet now who would even allow her little boy to get near these animals. They're ferocious. They're man-eating. Boy-eating. But they're going to be tamed.

Read on. And the cow, and the bear, will graze. They're young, will lie down together, and this is the one that really throws me.

And the lion will eat straw like the ox. Any person in their right mind would look at that and say, that's not possible.

That's completely contrary to animal nature. And I would agree. That's why this is going to be a time of restoration and refreshment. This is going to be a reversion back to what it was before the fall.

[31 : 39] Animals did not prey upon one another. Today, animals are in the food chain. And how many times have you seen footage of the savanna in Africa where there is a mother lion out on the prowl looking for food for her cubs.

And lo and behold, she comes upon a herd of gazelles. And she starts circling them. And she starts looking for the one she's going to go after. Eventually, she makes her move and pounces on that animal.

She grabs it by the neck, strangles it, dies, and she begins dissecting it with her teeth. This is vicious, vicious stuff.

Nature is red in tooth and claw. But it wasn't that way before the fall. This is going to be a reversion to the way it was then.

The nursing child will play by the hole of the cobra. Can you imagine that? A little, what, 10, 12, 16 month old baby playing on the den of a deadly serpent without any fear.

[33 : 00] And the weaned child will be put, will put his hand on the viper's den. They will not hurt or destroy in all my holy mountain. For the earth will be full of the knowledge of the Lord as the waters cover the sea.

Then it will come about in that day that the nations will resort to the root of Jesse who will stand as a signal for the peoples and his resting place will be glorious.

This is coming. Now, the tendency is to look at this and say, well, this is just so much hogwash. This is just, this is not, this is not realistic at all. And I would agree, it is not realistic in accordance with our frame of reference.

This is completely different. Let me put it this way. This is the way it ought to be. This isn't the way it is. This is the way it ought to be.

Folks, that's the whole gist of the millennial reign of Christ. Things are going to be as they ought to be, not as they are now. That is the effect that an omnipotent, omniscient Jesus Christ is going to affect.

[34 : 16] That's the difference. And he's going to be the one that will take to do it. We must hurry on. I have too many other references. In Isaiah chapter 35, I tell you, we'll just take a couple more.

I'm just going to have to give you some references. You can jot them down or you can get the CD and pick them off of that, but we won't have time. And actually, it pains me to skip the ones we're skipping, but we do have to mind the clock.

In Isaiah chapter 35, the wilderness and the desert will be glad. Now, that's a beautiful kind of expression.

Gladness is an emotion. How can the wilderness have an emotion? And he is simply assigning human emotions to inanimate type objects.

And he is saying something to the effect that, you know what, if the wilderness and the desert were capable of being glad and joyful, they would be. Like the trees clapping for joy.

[35 : 20] Well, trees don't clap, but yeah, I know, but my point is, if trees were able to clap for joy, that's what they would be doing. And that's a beautiful poetic expression.

And the araba will rejoice and blossom like the crocus. It will blossom profusely and rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, the majesty of Carmel and Sharon.

They will see the glory of the Lord, the majesty of our God. Encourage the exhausted and strengthen the feeble. Say to those with anxious heart, take courage, fear not.

Behold, your God will come with vengeance. The recompense of God will come. He will save you and then the eyes of the blind will be opened. There won't be any blind people in the millennium.

When Jesus was here, he gave sight to every blind person he ran into. And you don't want to invite Jesus to a funeral because he always breaks it up.

[36 : 21] the corpse gets up and walks away. Well, it ruins the funeral. We had a perfectly good funeral going and this guy ruined it. He was great at that, you know. And that's exactly the way it's going to be.

What I'm saying is things are going to be as they ought. And if you think that they're that way now, someone said, have you heard the definition of a pessimist and an optimist?

an optimist believes that this is the best of all possible worlds. A pessimist believes that this is so.

Well, the text goes on. the ears of the deaf will be unstopped. Then the lame will leap like a deer.

You know, bye-bye, sciatica. Bye-bye, arthritis. Those things will no longer be a problem.

[37 : 28] The lame will leap like a deer and the tongue of the dumb will shout for joy. For waters will break forth in the wilderness and streams in the Araba.

This is the title from which that book title was taken. Streams in the Desert was taken from this verse. And the scorched land will become a pool and the thirsty ground springs of water.

In the haunt of jackals its resting place grass becomes reeds and rushes. The highway will be there, a roadway, and it will be called the highway of holiness. The unclean will not travel on it, but it will be for him who walks that way.

Fools will not wander on it, no lion will be there, nor will any vicious beast go upon it. These will not be found there, but the redeemed will walk there, and the ransomed of the Lord will return and come with joyful shouting to Zion.

With everlasting joy upon their heads they will find gladness and joy and sorrow and sighing will flee away. That's reminiscent of no more tears, God will wipe away all the tears.

[38 : 36] My, oh my, this is marvelous, marvelous stuff. Now, just for the record, let me insert some other references, and then we must hasten back to Revelation 20 and others that I would ask you to consult at your leisure.

Isaiah 65 verses 17 through 25, Micah chapter 4 verses 1 through 5, Jeremiah 33 verses 14 through 17, these are all millennial descriptions thereof.

Zechariah chapter 14 and verse 9, Luke, oh, we must go to Luke, we just have to stop there. Luke chapter 1, verse 30, would you look at that, please, in the New Testament, giving you a few Old Testament references.

This is just beautiful, just beautiful. Luke's gospel, chapter 1, in verse 30, this is the Magnificat, where the angel Gabriel is delivering the message announcing the birth of Christ to the woman who's going to bear that baby, Mary.

And the angel said to her in verse 30, 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 name him Jesus.

[39 : 50] He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and his kingdom will have no end.

What? His kingdom will have no end? Well, where is it now? It's never started.

this kingdom over which Christ himself is going to rule and reign has never been started. When it starts, it will have no end.

But, that's a beautiful concept. It has never begun, but once it does, it will have no end.

other references, Luke 22, well, we're already in Luke, we might as well turn to it, since we're already there, Luke 22, Luke's gospel 22, and verse 28.

[41 : 00] Jesus is speaking to the apostles, this is shortly before his death, he's going to be betrayed by Judas, and Jesus says to them, in verse 28, and you, you 12, are those who have stood by me in my trials, and just as my father has granted me a kingdom, I grant you that you may eat and drink at my table in my kingdom.

When did they ever do that? They never have. They never have. Jesus promised this 2,000 years ago, and it still hasn't been fulfilled.

But I would remind you that in Genesis chapter 3, God promised a Messiah, a deliverer, a redeemer, that didn't occur until 4,000 years after he was promised.

Genesis 3. I grant you a kingdom that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Could anything be clear? And if there are other considerations, there's always Psalm 72, Ezekiel 34, verses 23 and 24, Hosea chapter 3 and verse 5, and Matthew chapter 19 and verse 28.

[42 : 40] But, let's go to Revelation chapter 20 now and see where this is actually going to come to fruition. And I saw, this is the phrase that is repeated all throughout the Revelation, and John is instructed to write what he sees.

sometimes he says, I heard, sometimes he's saying I saw, and both of these kind of really fit together, the eye gate, the ear gate, and he is recording what he sees.

I saw an angel coming down from heaven, having 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.

Now, this is one reference that absolutely leaves no doubt as to the identity of this person. In fact, he is identified with about three or four different titles, so that there isn't any possibility of not understanding who he is.

And this abyss, and the chain that he has in his hand, is something that John is simply witnessing because he is a chain. Let me explain just a little bit. Here's what we're dealing with. This chain is symbolic.

[44 : 04] Satan is a spirit being. You cannot bind a spirit being with material chains, because a spirit being has no physicality.

This is what Jesus meant when he appeared to his disciples shortly after his resurrection, resurrection, and they thought he was a spirit. They thought he was some kind of a ghost or apparition, but he wasn't.

Jesus said, handle me and see, for a spirit has not flesh and bones, as you see me have. But a spirit you can't handle and see, because he doesn't have flesh and bones, and you cannot bind him with a chain with handcuffs or rope or anything else, then why this symbol?

Because how else could he communicate to John that Satan is going to be incarcerated? He's going to be taken out of the picture. So he just uses something that is symbolic, that communicates to John the idea that Satan is going to be bound.

And the chain is just a symbol of what the actual binding is, I don't know. May I suggest this? All it takes, I mean, all it takes for Satan to be cast into this bottomless pit by our Lord is nothing more than the same thing that he used to slay the enemy that opposed him in Revelation 19, which was just the word of his mouth.

[45 : 51] All he is going to say, Satan, in the pit, you stay there. There will be no possibility of his escape, just because of who put him there.

So we read in verse 3, threw him into the abyss and shut it, sealed it over him that he should deceive the nations any longer, that he should not deceive the nations any longer.

And that is, of course, a complete confirmation of this is what he's been doing. This is his game plan. This is what he does. This is how he operates. He is the master deceiver.

When you deceive people, you cause them to think that things are other than they are. That's deception. And let me tell you, this world is saturated with it.

that he should not deceive the nations any longer until the thousand years were completed. After these things, he must be released for a short time.

[46 : 57] And the reason for that will be given later. And I saw thrones, and they that sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus, and because of the word of God.

These are martyrs, and those who had not worshipped the beast or his image, and had not received the mark upon their forehead and upon 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. They were completed. This is the first resurrection, and believers will have a part in that first resurrection.

The second resurrection is unto condemnation. The first resurrection is unto deliverance and salvation. 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. And when the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war.

[48 : 23] The number of them is like the sand of the seashore. This is going to be a lot of people. Who are these people? believers, these are people who would have been believers and would have survived the great tribulation period.

Now, please keep in mind the individuals involved here because this is very important. There are going to be two classes of people that are going to enter this millennial reign of Christ.

Christ. One will be all those believers who have been recipients of a glorified body. Their body will be fashioned like unto the body of Christ.

It will be a completely different body than the one we've got now. It will be a body that knows no corruption, that is not capable of death, of pain, or anything else.

It will be a supernatural body, not like this one. And there will be multitudes of people who will be believers because the rapture will have already occurred and those with glorified bodies will have returned to be there with Christ at this time of great tribulation in Revelation 19.

[49 : 38] And they will continue on into the millennial period of Christ. They will not marry, they will not be married, they will not procreate, they will be supernatural type, you will be a supernatural type individual during that time.

But there will be a lot of people who will survive the tribulation because they were on the right side. They will be believers, not with a glorified body, not regenerated in that way, it will be a body just like you and I have now.

These people are going to marry and multiply. multiply. And we do not know how many people there are going to be to start with, but it's going to be, it will probably number in the hundreds of thousands.

And when you have hundreds of thousands of people marrying and multiplying, what do you get? After a thousand years of doing that, what do you get?

You get a whole bunch of people. people. In fact, the children of Israel went down to Egypt numbering only 70, and they were there for only 400 years.

[51 : 00] And they came forth with 2 million people. No, that is not an outlandish number at all. Do the math, and you will discover that that's a very logical number for them to have multiplied that much in 400 years.

Especially when you don't have abortion, or abortion pills, or anything like that. And these people multiply.

So they're going to multiply during the millennial reign of Christ. They are going to multiply in a normal fashion, marrying and giving and marriage with bodies just like you and I.

And yet, they are going to be subject to the need for a new birth. Christ will be ruling and reigning in Jerusalem.

There will be those who will be in favor of him. There will be those who are opposed to him. Because these people with bodies just like yours and mine are going to have a fallen nature.

[52 : 10] The essence of it is their self-centeredness. And it's going to do for them the same thing it does for you.

It gets the best of you. That's what's going to happen. And these people are going to multiply and congregate and constitute a huge number.

And Satan is going to be released. And by the way, all the while he's been incarcerated, nobody can blame him for anything. He's out of the picture. But you know, we do not need satanic involvement to be mean and nasty.

We can do that on our own. Now, he exacerbates the situation and encourages it and energizes it, but we don't need any help from the devil to be downright mean and sinful.

We can do that on our own. And that's what these people are going to do, at least many of them, who are not regenerate. And then when Satan is loosed, guess what?

[53 : 20] He is not reformed. He's the same old guy. And he sees one more opportunity to dethrone the true God.

And he begins a recruiting process. And the next thing you know, he has a number of people lining up behind him. And the name of the game is always the same. Satan tells those who fall for it, who are unsuspecting, Satan communicates to them, hey, follow me, I can get you a better deal.

His game plan hasn't changed, his goal hasn't changed, that's exactly what he's going to do. And we read in verse 8, And he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war.

What? We've got a thousand years of peace and prosperity and the world being the way it's supposed to be. Who in their right mind wants war?

same kind of people that want it today. Nothing's changed with these people. They come up on the broad plain of the earth and surround the camp of the saints.

[54 : 50] This will be Jerusalem and the beloved city and fire came down from heaven and devoured them. That's it. No conflict. Short and sweet.

Over and done with. Incineration immediate. That's the final. That will be last straw of the last straw.

This will be how the millennial reign will end. And it will be a testimony proof positive to the effect that man without the regenerating power of the spirit of God is evil in his heart and self centered and self seeking and self serving and nothing about that has changed.

Only regeneration can ever change that. And the devil who deceived them this is the same one as in verse one and two of chapter 20.

The devil who deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet are also. I want you to notice the text here.

[56 : 01] It doesn't say where the beast and the false prophet were. But they're still there. They haven't been burned up. What kind of fire is this? I don't know.

I don't know. Scholars debate. Is this a literal fire? Is this an actual literal fire? And if it is, how could anything survive it without being completely incinerated?

You know, we incinerate people today. It's called cremation. Where a human body is reduced to just sand-like ashes. Why wouldn't that be the case with these?

I have no idea. I don't know. I do know this. If this is not a literal fire, it still isn't going to be good.

It's going to be terrible. If it is figurative, what does it figure? And it's going to be as bad as what literal would be. And let me comfort your hearts with this.

[57 : 00] Because to me, this is tremendously comforting. Tremendously comforting. We look at a passage like this and we say, hey, how could a good and loving God possibly consign anybody to a situation like this forever?

how could that happen? And what we are doing is we are applying our frame of reference. We are applying our understanding of righteousness and good and we are insisting that God comply with it.

But we need to be reminded he's the one that sets the standards. We don't. And let me comfort your heart with this. however bad this will be, it will be exactly, precisely, totally, what it ought to be.

God has a sense of oughtness. And it is in compliance with the standard that he himself has set.

God is his own gauge for righteousness and justice. And if you do not like God's, would you suggest replacing it with yours?

[58 : 32] Perish the thought. He is the only one who is in and of himself the standard.

As I've told you in the past, God does not do what is right. What God does is right. He is the standard for right.

and I'm saying, whatever this is, whether it is literal, whether it is figurative, whether it is this, whether it is that, it will be what it ought to be in accordance with God's sense of oughtness.

To me, that makes it a-okay. I have no question of that. I saw the dead, the great and the small, standing before the throne, books were opened and another book was opened, which is the book of life, and the dead were judged, which were written in the books according to their deeds.

And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them, and they were judged, every one of them according to their deeds.

[59 : 46] And may I emphasize again, this judgment is going to be absolutely perfect. perfect. No one is going to be held to account for one more smidgen of anything than what they deserve.

Whatever the sentence will be, on whomever it is, it will be absolutely perfect. And the individual on the receiving end will know within their heart of hearts, I've got no complaints.

I am receiving exactly what I deserve. So, as we've often said, God cannot do less.

God cannot do less than give everyone absolute perfect justice. Everybody is absolutely guaranteed of receiving at a minimum perfect justice.

God cannot do less. But God can do more. God can do more. God can give grace. Boy.

[61 : 09] God can dispense grace upon those who are undeserving and are willing to admit it.

I've often said, anybody who thinks they deserve to go to heaven isn't going. The only ones going to heaven are those who know they have no claim on it.

That's why we need a Savior. that's why Jesus came. That's what the manger is all about. That's what the cross is all about.

That's what the empty tomb is all about. The Savior. Is he your Savior? Are you looking forward to the justice of God?

Gee, I hope not. I hope not. Because I tell you what, I don't want anything to do with that. I don't want what I deserve. No way.

[62 : 12] I don't want what I deserve. I want what Jesus died to provide for me. That's what I want. That's God's grace. Would you pray with me, please? Father, we are so grateful for the truth that we know and have, despite the fact that many of our questions and many of our curiosities are not answered in the scriptures.

And yet, the things that matter most are clearly set forth. And we've talked about some of them this morning. And our prayer for each of these dear folks here, perhaps each and every one in this audience today knows the peace, the joy, the satisfaction that comes from knowing that sins are forgiven and that Jesus Christ has taken them upon himself to be their savior.

here. And if that's true, we rejoice, but we also know that there is every likelihood that there may be some here who've never made that decision.

Maybe they never understood it well enough to make it. But we trust that this morning has been somewhat enlightening to them and our prayer is for anyone here who may be honest enough within themselves to be able to say, Lord, I know I don't meet your standards.

There are times when I don't even meet my standards. And I know that's why you came to this earth to do for us what we couldn't do for ourselves. You came to die for our sin.

[63 : 57] And as best as I know how, I want your salvation applied to my life because I need it. And I'm willing to acknowledge, admit, that I'm far from what I ought to be and far from being acceptable to you.

But that's why Jesus came, to make those of us who aren't acceptable, acceptable to you. And right here and now, I just want to put my faith and my trust in this Savior who loved me and gave himself for me.

Thank you, Jesus. You're dying and paying for my sin. I trust you. I believe on you. I want you to come into my life and make it what you want to be.

I want that regeneration, that newness of life. I want sins forgiven and everything that goes with it. And you're the only one that can do that. And I acknowledge it.

Dear friend, if that is your sentiment, if that's your prayer, I pray that you'll tell somebody about it so that they can encourage you and rejoice with you.

[65 : 09] And if there's any way I can help you or talk with you or provide any literature, I'm certainly available and would love to pray with you and for you. So let me know, please.

Thank you, Lord, for the morning we share together in Christ's name. Amen. I do don't have time for Q&A;, but I want to just submit something very, very quickly, if I may.

If you would just indulge me for a moment. I told you that if you had questions, I would do my best to answer them, and then I completely forgot about it.

So I want to do that now, and if I can find the question. And here it is, the person was looking for the identity of the false prophet, the beast, the antichrist, is Satan one of these two?

And let me just run these by you, if I may. Satan, the antichrist, and the beast, or the false prophet, they constitute a counterfeit trinity, where Satan is the counterfeit and the counterpart of God the Father.

[66 : 18] The antichrist is the counterfeit and counterpart of Jesus Christ, and the false prophet is the counterpart of the Holy Spirit.

So there is an unholy trinity, and each of these is distinct. Satan is referred to as the head of this union in the same way that God the Father is, and that is found in Revelation 12, verses 3 through 9, and then in Revelation 11, 7, the beast surfaces, he is identified as the antichrist.

He is the principal, he is the principal apparent player in the tribulation period, and he surfaces in 11, 7.

And then the false prophet, whose ministry it is to draw attention to the antichrist in the same way that the Holy Spirit's ministry is to draw attention to Christ.

Christ. And he is mentioned in chapter 13 of Revelation, verses 11 through 18. Otherwise, he is identified, and I'm talking about the antichrist now, he will be the principal player during the tribulation period.

[67 : 31] He is the little horn of Daniel 7 and verse 8. He is the king of fierce countenance in chapter 8 and verse 23. He is the prince that shall come in chapter 9 and verse 26.

He is the desolator in 927. These are all in the book of Daniel. He is the willful king in 1136. He is identified with such. In 2 Thessalonians 2.3, he is the man of sin.

In 2 Thessalonians 2.8, he is referred to as the lawless one. In 1 John 2 and verse 22, he is called the antichrist. And in 117 of Revelation, he is described as the beast.

So, all of those put together provides the counterpart. And my regret is that we don't have time for Q&A; this morning. And I guess we're fortunate we got in as much as we did.

So, thank you for your kind attention. Next week, we will undertake the last two chapters, 21 and 22, not to be confused with the millennial reign, because the millennial reign of Christ for a thousand years is going to be right here on this globe.

[68 : 40] Radically purged, cleansed, and refurbished. But it will be here on planet Earth. The eternal state, upcoming in chapters 21 and 22, John says, I beheld a new heaven and a new earth.

First heaven and first earth are passed away. This globe is going to go. It's going to be replaced with a new earth wherein dwells everything that is described in those last two chapters.

So we'll try to undertake that next week. God bless you and thank you for your kind attention. Please remember your handouts and the CDs back there if you care to distribute them. your handouts will apply you to find what is