

Revelation 06-03-03a

This is Friday, the 3rd of March, 2006. We continue tonight our study in the book of Revelation. We are in chapter 20.

We are at the very brief treatment of the Millennial Kingdom. It's surprising in some ways that the Millennial Kingdom is not more fully described. In Revelation, you tend to think, well, it's the end times, and yet that thousand-year period gets very short shrift.

All the events leading up to it occupy chapters 4 through 19. Then in chapter 20, we get to the Kingdom, and then we're already at the end. We're at the end of the Kingdom, and we go on forward.

We have a little bit to cover in this little gap, and that's what we'll look at tonight. As we begin, let's take a moment to exercise the privilege of our priesthood and ensure that God the Holy Spirit will have the opportunity to minister the Word to each one of us. Shall we pray? Father, we are grateful for the opportunity to spend time together in fellowship and in the study of your Word.

We are appreciative of the spiritual gifts that you have distributed amongst us and for the faithfulness and the encouragement that is reflected by each one who has come. We pray tonight that you will be with us as we look at the truth of your Word. May each one of us find in it those resources that will build us up and equip us for every good work.

We ask it in Jesus' name. Amen. The portion of chapter 20 at which we have arrived is the section verses 4 through 6 where the Old Testament saints are raised.

They are judged to determine where their initial place of occupation is going to be in the land or outside the land. We had this referenced over in Ezekiel. I think it was in the vicinity of chapter 39 of Ezekiel, if memory serves, where they are caused to pass under the rod.

And that determines the measurement that God makes. Ezekiel chapter 39, God says, I will set my glory among the nations. Now this is very important because one of the questions we are going to answer tonight, or do our best to answer, is one that has come up in a lot of our studies.

It came up in Ezekiel, it has come up in Daniel, certainly in Revelation. And that is the role of millennial worship and specifically animal sacrifices in the millennial kingdom. This is such an objectionable concept to some people that they, on the basis of the descriptions given in the last six or so chapters of Ezekiel, millennial temple, sacrifice and so on, have decided that that must be spiritualized.

They just can't conceive that there would be literal animal sacrifices, so it had to be something else. That's not really what's going to happen because Christ is the end of the law. There are some valid points that sound convincing, which would suggest that this might be taken in an other

than literal form.

Well, this has been a long debate, a very famous debate. Positions have been entrenched on it for quite some time, so we are going to take a look at this concept because it is a major part of your decision about the millennial kingdom as a whole. If the animal sacrifices are literal, that requires a literal temple and a literal thousand year reign of Christ.

In other words, it's part and parcel. It is a piece of the fabric of an actual earthly millennial kingdom. If the temple and its animal sacrifices and its priestly occupations are spiritual and are to be understood in a spiritual sense, well, this lifts your literal interpretation up off the table and it becomes possible to spiritualize the temple, to spiritualize the millennial reign, to find that perhaps it's being fulfilled in the church age and a lot of other things.

It's nice to know, sort of at an academic level, will they be slicing the necks of animals in the millennial kingdom or not, but it goes a lot further than that, if you catch my drift. This is part of a whole understanding of what the kingdom entails. How literal is it? How literal is what the Bible says? It's pretty much all the same quilt.

It's either all literal or it's all spiritual. You can't say, well, it's really going to be a thousand years, but there's not going to be a real temple, or there is going to be a real temple, but there's not going to be a thousand year kingdom. It's sort of an all or nothing proposition.

Either David is going to be raised and sit on the throne. There is going to be the temple. There are going to be the sacrifices.

There will be the sons of Zadok, specifically, ministering. You will have the Feast of Passover and the Feast of Tabernacles observed, as we saw in those chapters of Ezekiel, or not. In a way, this is sort of an extension and a culmination of that study we did at the end of our Ezekiel travels.

This is where Ezekiel and Revelation really intersect. As we answer that question, we are going to find that there is interpretation and application of these things for us right now. That's really the most important part.

It's not just angels on a pin, or who cares what the Israelites are going to be doing. I'm going to be in a different dimension. Understanding this, as with any other scripture, understanding the Old Testament, understanding Leviticus or Deuteronomy, gives us truth about God and about our life before God that ought to make a difference in the way we think, and the way we choose, and the way we act and live in this age and in the time that remains to us.

Without further ado, if you keep your finger in Revelation 20 and look back at Ezekiel 39, verse 21, I will set my glory among the nations. Now, this is one of the major keys. I have been wrestling, I have been thinking, I have been trying to figure this out for months, maybe years.

I've been thinking about it off and on, but particularly since we got into the last part of Ezekiel, and

we've had some good questions brought up on this. Why would there be these bloody sacrifices? Well, this is one of the keys. God says, I will set my glory among the nations.

All the nations shall see my judgment, which I have executed, and my hand, which I have laid on them. So the house of Israel shall know that I am the Lord their God from that day forward. The Gentiles shall know that the house of Israel went into captivity for their iniquity because they were unfaithful to me.

Therefore I hid my face from them, I gave them into the hand of their enemies, and they all fell by the sword. According to their uncleanness and according to their transgressions, I have dealt with them and hidden my face from them. This is the way God treats his own people.

How much more so the others. John the Baptist made this point. The axe is laid at the root of the trees.

Judgment begins at the house of God. And if this is the fearful wrath of God on his own people, how much more so the world at large, the nations, those that have rejected him. But now we go forward in Ezekiel 39, in verse 25.

Therefore thus says the Lord God, Now I will bring back the captives of Jacob and have mercy on the whole house of Israel. I will be jealous for my holy name. After they have borne their shame and all their unfaithfulness, which they were unfaithful to me when they dwelt safely in their own land, no one made them afraid when I brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations.

If you're not afraid to mark your Bible, you should underline that phrase right there. I am hallowed in them in the sight of many nations. Then they shall know that I am the Lord their God, who sent them into captivity among the nations, but also brought them back to their land and left none of them captive any longer.

None of them captive any longer. This is looking forward to this resurrection of the Old Testament saints that we saw in chapter 20. Thrones are set up, judgment is given to them.

I will not hide my face from them any more. I shall have poured out my Spirit on the house of Israel, says the Lord God. When is He going to pour out His Spirit on the house of Israel? This is the fulfillment of the new covenant.

Pour out my Spirit on all flesh. Old men will see visions, young men will dream dreams. Take out their heart of stone, give them a heart of flesh, etc.

All of the provisions of that new covenant to Israel. That's what this is talking about right here. Well, this is after the sacrificial meal that we saw where He calls the carrying birds.

The angel stands in the sun and calls the carrying birds to the sacrificial meal. If you look just

earlier in Ezekiel 39, He says, assemble yourselves and come. Gather from all sides to my sacrificial meal.

We looked at this last time. He drank the blood of the princes of the earth and all that. And it is in this same time frame that He is going to gather His people back and He's going to have them all pass under the rod and go into the land.

That passing under the rod, that is a measure of where they stand and where they're going to be in the millennial kingdom. And we'll come back to that passage presently. So they're in the land now.

All of this great bloodshed has been wiped out. We've seen the proportions where a third of the population of the earth and a quarter of the population of the earth and all that are destroyed. And by the end of the tribulation period, there is virtually no humanity left.

In fact, Jesus said if the days were not shortened, there would be no flesh left on the earth. That's how horrible those judgments are. But God shortens the days and there is going to be a kingdom set up and there are going to be people who start out life in it.

And they are mortal. There are mortal people living in mortal bodies and they're going to start out. But it's going to be very sparse.

All you've got are the Old Testament Israelites and that's a relatively small number when you think about it. We're talking about a few million people and most of them are going to be outside the land. And then you're going to have whatever unbelievers.

I think the babies and so on that have died before the age of accountability. It says God's going to come back with the lambs in his arms and so on. So you've got a population spread around the earth but it's going to be fairly thin.

We've got how many billion people have we got on the planet now? Back in the close to six billion people. You realize it was about two and a half or three billion people back in the 1960s and it has doubled in the last 40 years. The population explosion is extreme and the planet is pretty comfortably supporting all things considered, the population that we have now.

Well, when the Millennial Kingdom starts, I suspect there's not going to be near that many people on the planet at the beginning. You'll have the resurrected Old Testament saints and you'll have some others in terms of children, I think, who will grow up and make their decision. And then they're going to marry and there will be offspring and there's going to be marrying and giving in marriage throughout the Millennial Kingdom.

And the population is going to grow. When you think about over the course of a thousand years how much population can grow, the population of the earth was measured in millions back in

1000 AD and is measured in billions now. Well, you think about what it will do in perfect environment with great longevity where you have virtually no death and you have virtually no disease and you have virtually no crime.

The population is going to radically multiply in that time of peace and prosperity. So, you're going to have huge numbers of people who are here for the first time. This is the point.

You start out with these Israelite people and you imagine they're going to live for hundreds of years. Some of them may in fact make it all the way through the Millennial Kingdom. Methuselah lived 969 years.

He's got the record so far. He would have almost made it all the way through the Millennial Kingdom if he'd been born at the beginning of it. But people are going to live a really long time.

You're going to start out and you're going to have almost a sizable proportion are going to be the resurrected Old Testament saints. I almost should say resuscitated Old Testament saints. They're going to occupy the land.

The overcomers and those that pass under the rod and are qualified are going to be in the land sitting down with Abraham, Isaac, and Jacob, friends of the groom, attending the wedding feast and so on. It's a great place of privilege in that tribal allotment area designated for them as overcomers in the Old Testament sense. All the rest of the disobedient are going to be outside.

The transgressors and so on, they will be resuscitated but they're going to be outside populating the rest of the world. Now there is a reason for this. They're going to be having children.

We know there are going to be children at the beginning of the Millennial Kingdom because a little child is going to lead about the line and put their hand in the snake den without fear of harm. So we know the Bible tells us in several places there will be children. The picture of Jesus and Isaiah is coming back with the lambs in His arms.

He's got His sheep and He's got the lambs with Him. So these are children. Those children are going to grow up.

They have not got the level of experience that Old Testament saints have. They didn't wander in the wilderness. They haven't seen anything like the Old Testament saints have seen.

So this is their first go around. And if you think about it, and I don't know why this is such a fresh thought to me, but if you think about it, the vast majority of people who live in the Millennial Kingdom will dwarf that initial complement of Old Testament saints that started out. They're going to be a relatively small group, numbered I would say in the millions, which on a planet this size is microscopically small.

And by the end of the Millennial Kingdom, we're going to be back to measuring the population in

billions. Land is going to be more arable. Environment is going to be near perfect.

Virtually no disease. Virtually no crime. Virtually no death.

And the population will explode. And the vast majority of these people are what you might call first timers. So they grow up and stop sticking their hand in the snake den and stop leading the lions around by the leash.

They grow up into their maturity. And the issue of evangelism, the issue of what think ye of Christ, what think ye of God, is going to be presented. And there's going to be no real issue of faith because it's all there to be seen.

All these objections we have now, the science-oriented people who say, well, you can't prove it. The Bible is an old myth. Blah, blah.

If there's a God, may he strike me dead. Well, nobody's going to be saying that in the Millennial Kingdom because all they have to do is look over there. There's God.

I'm not going to say anything about being struck dead because I just saw the guy who committed a crime and got struck dead. I don't think I'm going to do that. It's not going to be a matter of faith.

It will be a matter of acceptance. David will be on the throne of the Lord. Jesus Christ is going to be manifest.

The glory of Christ is going to be unquestioned. Every eye will see him. Every knee will bow.

Every tongue will confess. There's no doubt that God exists, that Jesus Christ is his son, that David is his prince, regent, ruling in Jerusalem. And so when these people grow up and they have their children and those children grow up who have children who grow up and you have these vast, multiplying generations of people who are millennial people, it's the only time they have ever seen the issue of God and sin, righteousness, and judgment still has to be presented to them.

They must be confronted with those truths. Right? Without faith it is impossible to please him. He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

It has ever been thus. So, what is the mechanism for evangelism in the millennial kingdom? What was the mechanism for the first 6,000 years? God the Holy Spirit comes and convicts the world. In the church age, Jesus said when the Comforter comes he will, the Spirit of Truth, when he comes he will convict the world.

And you get the idea that there was a different kind of conviction before that because Jesus doesn't say he's going to continue to convict. Jesus is speaking in the age of Israel. He says, I'm

here, when I leave the Comforter will come, the Holy Spirit of Truth will come, the Spirit of God will come, and this is what he is going to do.

So there was a different kind of conviction. What kind of conviction was it? Well, I have submitted for your approval, like Rod Serling in the past, the idea that God conveniently organized believers in the nation of Israel without modifying their volition or tinkering with their decision-making in any way. God, knowing ahead of time who was going to be responsive, had their little souls sprout up in a body in the nation of Israel so that they would be confronted with the truth of God, the necessity of recompense for sin, the need for salvation, and so on, and those who respond positively.

Here's the information. Why Israel? What do they see if they're born in Israel and grow up in Israel? They see what? Billy Graham? No. Prophets out there come to God or go to hell? No.

What was the agent of evangelism in the Old Testament age? Blood sacrifice. Blood sacrifice is the wordless book of the Old Testament. Dad, why are we taking this wonderful new bull who looks so healthy and strong? Dad, why are we taking this goat? Why are we taking this lamb? Well, son, this is being sacrificed because God demands satisfaction for sin.

This is our expiation. This is a symbolic representation of the fact that without the shedding of blood, there is no remission of sin. And we look forward to the day when a Redeemer will come and will satisfy the righteousness and justice of God and pay the penalty that we cannot pay.

In the meantime, this animal symbolizes the need for that payment to be made. And we are not slashing our wrists, and we're not bleeding and dying. We're not slashing our necks and dying and paying the penalty for our sin.

This is a substitutionary system. God needs a better sacrifice than I can give. And that's what this animal represents.

And this was the means of salvation in the Old Testament. Well, guess what? That's going to be the means in the Millennial Kingdom. That's what is going to be the reminder.

This is Israel's function. What did God tell Abraham way back in Genesis? I will make of thee a great nation, and through you all nations of the earth shall be blessed. You will be a light to the Gentiles.

And there will be no more significant time when that takes place than when those Old Testament saints go to the temple of Ezekiel's vision and offer those sacrifices. And all of these children who are growing up and these new unbelievers who are coming up in the world or as yet unsaved people look and say, what is going on? The ruler of the world sits in Jerusalem and right next to him is this temple and these sacrifices. And we are sending tribute in.

And here is this. And you've got all of these Israelites scattered all around. And they have the

same obligation.

And it is manifest. It's on the media. You know how they do when the Pope makes an appearance and he has a thing for Easter or he has a thing for Christmas.

He has some kind of a mass. And Catholics the world over all see it on television. Well, you can imagine in the Millennial Kingdom when the Passover sacrifice day comes and David the king goes and traverses in and sits in that eastern gate and those sacrifices are offered, it's going to be broadcast around the world.

We're not going back to the lack of technology that prevailed 3,000 years ago. It will be seen worldwide. Everyone will know.

And everyone will be confronted. And this is going to be the means. And it's graphic and it's memorable just as it was in the Old Testament age.

Every generation of people on the planet have been under law with the exception of the church. There was one law in the garden. Don't eat of the tree of the knowledge of good and evil.

But it was a law. And breaking that law resulted in a penalty that required blood sacrifice. And it has ever been thus.

When Adam and Eve walked out of the garden and had their sons, Cain and Abel, blood sacrifice was required and there were regulations. Don't go back into the garden. Cain kills his brother and God puts out a regulation.

Don't kill Cain. I've got a mark on him. And regulation and law is dispensed.

The law of the offerings, although it's not printed in Genesis, was known. And this is why Cain was disapproved and Abel was approved because there were already regulations and instructions for how to do a sacrifice. And a salad wasn't good enough.

It had to be a blood offering to represent the work of Christ. The work of Christ on the cross is not a tossed green salad. It's not a bunch of wheat.

Without the shedding of blood, there is no remission. The life of the flesh is in the blood. Wheat renews itself.

Plant life is self-renewing. Not so a slain animal. And there's a difference and that symbolic difference is reflected in the sacrifices.

So, this is the reason that in the Millennial Kingdom, you have this temple and it has strict guidelines. Where do you find strict and detailed instructions for a church sanctuary in the New Testament? How many pews? How high should the platform be? How many rows in the choir

loft? There are none. Should there be a cross on the steeple or should it just be a point? Should Jesus be on the cross or not on the cross? Should we have crucifixes like the Catholics or just a cross without the body on? Crown of thorns on a heart with a dagger through it? Does the New Testament say anything like that? We are not under law but under grace.

How many pastors should there be in a church? How many deacons? How many elders? The New Testament does not even say how many pastors there ought to be in a church. It doesn't say how many deacons. It doesn't say how many elders.

It doesn't say how many people. It doesn't say where you should meet. It doesn't say how often you should meet.

It doesn't say for how long you should meet. It doesn't say what you should do when you meet. Except that things should be done decently and in good order.

We have only the most general and vague guidance for the church. But in every other age, including the Millennium, there is strict detail because it is an age of law. Think about the Sheep and Ghost Judgment at the end of the Millennium.

What is the basis? What did you do? What were your actions? Did you visit the sick and imprisoned? Did you clothe the naked? Did you give a drink to the thirsty or not? Just like in the Old Testament age, did you observe the law of Moses or not? And in the Kingdom, do you observe the law of David or not? And by the way, it is not the law of Moses in the Millennial Kingdom. And even as there are similarities in the Kingdom age and the Old Testament age, there are also tremendous differences. No place is that more evident than when you compare the temples.

The temples are not the same. Ezekiel's temple won't fit on the current temple mount. It requires a rearrangement.

We saw this when we went through that section in Ezekiel. And that coming down on the Mount of Olives and splitting and rearranging the city and the rivers and all of that, that makes the new temple possible. But it's got different dimensions.

It has a different priesthood. Who were the priests in the Old Testament age? All the Levites, right? The sons of Aaron. And the Levites were all officiating in there.

Who will be the priests in the Millennial Kingdom? It's like a little pop quiz over the end of Ezekiel. And I mentioned it at the beginning to give you a little memory refresher. Who are the priests in the Millennial Kingdom? Are they all the Levites? No.

Who are the priests officiating over the sacrifices in the Millennial Kingdom? Only the sons of Kohath. Who was Kohath? Kohath was that faithful priest in the days of David who was loyal to David in the days of Adonijah when he sought to be the next king. And David said, No, Solomon

is going to be the next king.

And Kohath is the guy that anointed Solomon. And Kohath is honored. And the rest of the Levites, in a sense, are repudiated because they do not get to serve.

So, the great temple that is built in Jerusalem, according to those specifications in Ezekiel, is going to be cared for and officiated the sacrifices specifically by the sons of Kohath. It is going to be more than just a place of worship for Israel. You think about the population explosion during the Millennial Kingdom.

This is going to be the, as I like to call it, the wordless book for the millennium. It is going to be the primary place to look for salvation information. What did Jesus say when he drove the money changers out of the temple? It is written, My house shall be a house of prayer for all nations.

But you have made it a den of thieves. It will be a house of prayer for all nations. The nations in the Millennial Kingdom.

Isaiah, in Isaiah 66, verses 6-8 says, The sons of the stranger that join themselves to the Lord to be his servants, everyone that keeps the Sabbath from polluting it, and takes hold of my covenant, even them, the Gentiles, will I bring to my holy mountain and make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar. For mine house shall be called a house of prayer for all people.

The Lord God who gathers the outcasts of Israel says, Yet will I gather others to him beside those that are gathered unto him. There's already sojourners and people who live with Israel. He says, I'm going to gather others.

In the Millennial Kingdom, the nations scattered over the face of the earth are going to be evangelized and there will be a relative few who, when they are confronted with the truth of God, are going to accept it and are going to be saved. And they will become sheep in the Millennial Kingdom. And they will be the sheep that are at the Father's right hand at the sheep and goat's judgment.

Actually, at the Lord Jesus' right hand. This is a prophecy of the Kingdom Age. Isaiah 66, verses 6-8, that is a prophecy of the Kingdom Age.

And that's what's going on. The Millennial Temple is going to be a great center of earthly worship for that thousand year period. The sacrifices are going to be brought Jeremiah speaks of it just as much as Ezekiel does.

Jeremiah, in 33, 15 and following, says, In those days shall Judah be saved and Jerusalem shall dwell safely. And this is the name wherewith she shall be called, the Lord our righteousness. For thus says the Lord, David shall never want a man to sit upon the throne of the house of Israel,

neither shall the priests, the Levites, want a man before me to offer burnt offerings and to kindle meal offerings and do sacrifice continually.

Now, of course, the sons of Kohath are Levites. And so you have a general statement made there about them. So, these animal sacrifices in that Millennial Temple are going to be a, they're going to serve the same purpose that animal sacrifices did in Israel.

To teach and to be a graphic reminder of the fact that there is still sin and there is still a need for salvation. Those who are saved are bringing these sacrifices and offering them. Those who observe it, just as happened in Israel, are going to recognize that there is a God who must be propitiated.

There is sin that must be paid for. And there is a need for reconciliation to God. Because they are still going to be born with a sinful nature and require faith for salvation.

And this is going to be the means. Just as God has those 144,000 servants in the tribulation, just as He has those two witnesses who proclaim, this will be Israel's function in the Millennial Kingdom to the rest of the nations. Encourage them to come and worship at the house of prayer.

We in the church traditionally use the bread and the cup as a memorial to look back to the cross. And so we understand. And now you think about the radical shift in thinking for that first generation of Jews who became Christians.

And Paul and others begin to teach them you don't have to do the animal sacrifices anymore. And you think about the difficulty of the transition that they had. And read the book of Galatians and these people who were just, you know, you can't stop the sacrifices.

It's in the Bible. Well, we have sort of the reverse problem. How can you start the sacrifices back up? And with that difficulty, we can sort of sympathize with that first generation of Jews who are being told you don't have to go down to the temple and slit the goats and bulls' throats anymore because this is the age of grace.

Well, leaving the age of grace and going back to an age of law which is what the kingdom is. It is an age of law, not of grace. I mean, there is always grace accompanying law.

But law is the face that God puts forward. That's why you have the rule with the rod of iron. Is there anything in the church age about Jesus ruling us with a rod of iron? He is the bridegroom.

We are the bride. It is a much different dynamic for us. And we portend and foreshadow future things.

And we, as the younger son, wind up getting the first fruits. But Israel is going to come in after, but not until after the kingdom age is complete. So, this is going to be a memorial that looks back at the work of Christ on the cross.

And if you think they were meaningful for Israel, looking forward to, in vague terms, to a Redeemer and a Mashiach who would come, think how meaningful these sacrifices are going to be and what a potent teaching tool they will be with the history of the cross available. And we see so much Christology and so much soteriology, study of sin and study of Christ in the Old Testament sacrifices when we study them in Leviticus and realize that they foreshadow and look forward. Think about the meaning and the fullness that will be available to be taught by the sons of Kohath looking back and saying, this is what this means.

And yet, impressing on people at the same time, this is not a myth and it's not a legend. Look at the reality of these sacrifices. And as the work of Christ recedes into history, it will be 2,000 years old at the beginning and 3,000 years old at the end.

These sacrifices are going to be a graphic reminder looking back just as they were a graphic portrayal looking forward for Israel. So, as the age moves forward and as you have people multiplying, we're going to find that the believers are going to be a relative minority. And we know this because of what it tells us in chapter 20 of Revelation.

When the thousand years have expired, verse 7, Satan is released from his prison, goes out to deceive the nations, look at this, nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle whose number is as the sand of the sea. Those who are gathered by the end of the millennium, this is after a thousand years have gone by, are as the sand of the sea. Where have we seen this metaphor before? It's actually since it says as, it's a simile.

But, when did God talk about the number of people being as the sand of the sea? The progeny of Abraham, right? Well, if every single son of Abraham is resuscitated and put into the kingdom, guess what? It's one-on-one. Because the people who surround the camp of the saints are as the sand of the sea here. And we know that the camp of the saints is only for the faithful and the overcomers and the rest of them are scattered out in the world.

And so you've got this huge sand of the sea. We're talking billions of people potentially. You think about Asia Minor and all the way around through Africa and all the way around India and all the way in Europe and everybody. Plus, don't discount the fact that the Bible doesn't say anything about God putting a halt on technology.

What kind of weapons do we have now? We have nuclear weapons and this is the year 2006. What kind of weapons did we have in the year 1006? The Chinese might have been firing off fireworks or something over there but basically you got sticks and stones and swords and spears. Right? 1006? Look at the distance that technology has traveled in this 1000 years.

What kind of technology? We ask ourselves, why are these nutcase people assembling themselves against the camp of the saints? With the people of God, God is visible and manifest.

Satan comes out. What makes them think they've got the ghost of a chance? Well, what makes people think they've got a ghost of a chance now? Technology.

Advances. We've got a weapon. We've got dimension tearing weapons.

We've got, you know, we've got some of these Satan came out and he gave us the key to unlock the fourth dimension and we've got time warp wormhole blow you into the bottomless pit weapons with no telling what they think they may have. But they obviously think that they can contend with and see, Satan is going to have learned his lesson because after the Armageddon deal and this is why it doesn't show people riding out on horses and waving swords like at Armageddon saying, okay, let's all prevail. Fire from heaven is going to have to come and consume these people because this is going to be a battle and the reason it gets such short shrift here is we can't even comprehend what this is going to be like.

This surrounding the camp of the saints you can't think in terrestrial terms. Oh, there's going to be a bunch of people camped out in pup tents all around Jerusalem. This is going to be multi-dimensional.

This is going to be multi-faceted in spiritual terms. This is the culmination of all of the warfare in heaven and on earth since angelic time began. The angels dwell in the current heaven, don't they? And after this battle, there's going to be a new heaven.

Even the angels are leaving their angelic abode after this is over. We cannot even begin to comprehend what this Gog Magog thing is going to be like. And the reason Gog Magog is mentioned here is because of Ezekiel 39.

That was the first biggest thing you can think of. Cataclysmic, catastrophic battle scene. And John is reaching for superlatives and hyperbole here.

And he says it's Gog Magog all over again. It's the super Armageddon. It's Armageddon on steroids.

It's Armageddon squared. Because it's not just global. It's pan-universal.

I mean, it's beyond this universe. All of these people and Satan at their head, and they actually think they've got a shot. God, His angels, the church, Jesus Christ, David on the throne, or one of David's sons on the throne.

Not a problem. There's enough of us, and we've got the technology. It's the last confrontation of science and the Bible.

And guess who wins? There is a way that seemeth right unto a man, but the ends thereof are the ways of death. The wisdom of men is as foolishness with God, and it is the ultimate act of hubris. It's the ultimate act of arrogance, and it is going to result in the destruction of uncountable

numbers of sentient creation who pit themselves against their Creator.

The Creator who loves them. The Creator who has made salvation available for them. And the Creator whom they have rejected outright.

Not a matter of faith. It's a matter of acceptance or rejection. And that is what's going on here.

And these people who join Satan have no excuse because they have seen blood sacrifices for a thousand years. There's no excuse after that witness. What more graphic testimony to the work of Christ and the need for salvation do you want than these untold countless millions of animals that have been sacrificed over a millennium? And these people are going to throw all of that over and join Satan.

Let's pause here and take a break. When we come back, we'll resume our study in Revelation chapter 20.