

Revelation 06-03-03b

We resume our study now in Revelation 20. We are in this section that very briefly describes the Millennial Kingdom. It basically boils down to, They lived and reigned with Christ for a thousand years.

The rest of the dead did not live again until the thousand years were finished. This is the first resurrection. And what that essentially means is that during that thousand year period, everyone who is going to be raised has been raised.

Christ the first fruits, then those who are Christ's at his coming, which of course is the church, his bride, and then this group that are raised and judged here in chapter 20. Also spoken of in Daniel chapter 12 and a couple of other places. Job himself knew that he would see his Redeemer from his flesh on the last day.

And the rest of the dead do not live again until the thousand years are finished. Blessed and holy is he who has part, has an inheritance in the first resurrection. Some people do and some don't.

We tend to think, well, you're blessed and holy if you get raised in the first resurrection. That is not the case. There are many who are not blessed and aren't particularly holy.

And they are outside, such as the Pharisees, whom Jesus specifically told, you will see many coming. And sitting down with Abraham in the kingdom, you yourselves thrust out. Pass under the rod and are rejected from entrance and will live elsewhere than the land.

So, when the thousand years have expired, Satan will be released from his prison. Well, what took place in those thousand years? That's what we've been looking at. Because it answers several questions that have come up in the course of our other studies.

And we're talking specifically about worship in the millennial kingdom. Because this is the means of evangelism for these uncounted millions upon millions upon millions of people who are going to come into existence and come to maturity during the millennium, during this thousand years. How many people have lived and died on the earth since 1000 AD? And we've got the plague and world wars and all kinds of other catastrophes decimating the population.

None of that is going to pertain in the millennium. So, there are going to be oodles and gobs of people. And they've all got to confront the issue of God.

How is that going to take place? Just as it did for the first 4000 years of human history. God is an issue and there is testimony to him in the lives of believers who honor him and worship him through animal sacrifice. This is graphic.

It is memorable. It is unforgettable. We were talking on the break and I pointed out that because we partake of flesh and blood and we have an instinctive shock at the sight of blood, especially

mammalian blood.

People don't tend to get too worried about fish when they scale them and skin them and chop their heads off and fry them up. But when you get into your larger animals, there are a lot of people who don't really like deer hunting. Don't even want to see it on film.

We were browsing through the channels the other day looking for the educational channel. I went past the hunting channel or something and they were on there. These guys were creeping through the weeds and looking through a scope.

And there was this mighty buck out there. And they said, oh look, he's got a broken point. But they said, well, he's not what we're looking for.

We're going to let him go. And I saw all the girls heaved a sigh of relief. And then we went on channel surfing.

And then as I came back across that same channel, I got there just in time for them to roll some other animal over with a 30-yard six. And there was the opposite effect. But people don't like to see the death of animals that they're not fixing to eat.

And we have this instinctive shrinking away from that whole idea. And so the concept of animal sacrifice, why do you think God instituted it? He could have said, chop an avocado up every time you sin and present that to the Lord. But he didn't.

And it would have been real easy for me. I could sacrifice avocados all day. I'm not sure they're designed for food.

But animal sacrifice is supposed to be shocking. And how do you shock somebody in a kingdom where there's no crime, where there's practically no disease, practically no hunger, practically nothing bad of any kind? How do you impress sin and its horrific consequences on people who don't see anything bad? You put animal sacrifice on TV. And you show it.

And none of your little fuzzy blot-out effects that they use now for things that you don't want to see, we'll black that out, we'll fuzz that out. There it is. And worldwide, sacrifice in Jerusalem, it's going to be just as I said, it's going to be just like when the Pope comes out to St. Paul's and waves his hands and does a Mass or blesses the people or makes a speech.

Billions of Catholics all over the world see the Pope and react and respond. I mean, there are hordes of Catholics. You know what happens during the Islamic festival where everybody makes their pilgrimage to Mecca and they all get there? We saw a documentary, I mentioned it to you before.

They slaughter hundreds and hundreds and hundreds of animals. It looks like a chicken processing plant in there. They hang them and run them through because everybody's doing

these animal sacrifices for being a Muslim.

And it's been more than a week, so I've forgotten almost all the details now. I don't even remember the name of the thing where they do their Hajj. They go back to Mecca and they're throwing rocks at the pillars.

They had a stampede there recently and 20-odd people got killed. But unheralded by the world is this bloodbath of animals. There are just thousands of sheep and things that get slaughtered for this festival on behalf of these pilgrims.

Well, it's not going to be sort of hidden and unknown. It's going to be well known and it is going to be the means of evangelism. So this is one of the primary reasons that the people of God are going to be shining the light of the glory of Christ and the greatness of His work on the cross is going to be communicated very memorably through this ritual system of worship.

So it's not just for the Jews to kind of keep on doing what they've always done, but it's going to certainly be familiar to them, won't it? Who better to initiate the animal sacrifices than people resuscitated from an economy where that's what they grew up doing. They had a real hard time switching away from it when the church age came along and these who are raised up will expect it and will understand it and will be able to communicate, especially those in the land who are qualified to go in and enter at the north gate and depart out the south gate and vice versa. They're going to know all about that sacrificial system and they'll be able to explain it to their children and to their neighbors and to people as they scatter abroad as ambassadors around the world for a thousand years.

These long-lived, experienced, knowledgeable believers are going to be able to share the gospel and the truth about the Lord Jesus Christ. I don't think God is going to distribute videos of Golgotha. Animal sacrifice is the video.

It is the teaching tool. And its literal fulfillment requires a literal kingdom and a literal temple. And those are going to be not only an evangelism tool, they're also going to be a memorial, a reminder for those who are believers and for these who are continuing to live because these resuscitated Israelites are not yet glorified and it's not entirely by way of memorial.

This is also by way of application, by way of laying hold of the work of Christ and representing that in a symbolic way because they will sin and they will need ritual cleansing just as they did in the age of Israel. This is how God deals with those who are under law. There is a look back at the cross, but think about this.

In the millennial kingdom, with these sacrifices, there is also a look forward. There is a look forward because what's going to happen at the end of the millennium? A huge judgment on a number of people that exceeds the sand on the seashore who are going to be condemned, who are going to be consumed by fire falling from heaven. What is the warning of that coming

judgment? Is the gentle Jesus going to be sitting in a field of daisies saying, Oh, come unto me all ye who are weary and heavy laden and please come to me, please accept my work on your behalf and my Father is love and I am love and it's all light and butterflies.

Animal sacrifice is a picture of the necessary judgment of God upon sin. It is important for all of us in any age, past, present or future to realize that the consequences of sin are severe. This animal would not be spurting its life's blood out its severed arteries if it were not for human sin.

There is a big problem in the world today and you see it in public school. I am so disgusted with public school. I'm not ready to go up there and substitute teach and then the following day I'll be in jail.

But you see it in the attitude. Patty and I were talking about this this morning. So many of these little juvenile delinquents are nothing but a walking attitude.

There's no content, there's no character, there's no thought, there's no quality, there's no integrity, there's no fabric of soul. They're just walking around with a big attitude. Looking for somewhere to fire it.

I want to fire off my attitude. I want to show somebody my attitude. And that's what they do.

That's why they dress. That's why they walk. That's why they show up anywhere.

They just want to express an attitude. And the attitude is arrogance. The attitude is selfishness.

The attitude is the world revolves around me. I never heard of Copernicus and everything depends on me. And if I don't like it then I'm going to start using foul language and I don't care who hears it.

And the problem is our quote unquote society has evolved to the point that we no longer inflict any consequence for this bad behavior. Most of you in this room, most of us in this room, if we think back to when we were in junior high school, if we had walked into a classroom and called a teacher a name, a four or five letter word to their face, the consequences would have been severe. The sky would have fallen on our heads.

We would have been home. We would have gotten wrath at school, wrath at home. Our friends would have disowned us and stood far off awaiting for the rest of the lightning to strike.

It is a commonplace. It happens every single day in school. Children stand up, look their teacher right in the eye and call them foul names and nothing happens.

You know why? Because it's like David talked about his enemies in the Psalms. My enemies have banded together and formed a conspiracy and all the children in a class. If the teacher says, all right, Johnny, foul mouth Johnny, you go down to the office, I'm issuing a detention for you and

you're going to get punished.

Johnny's going to go down to the office and say, I didn't say anything, the teacher just doesn't like me because I'm a minority or the teacher doesn't like me because of some imaginary ailment. And so the office says, well, I've got the word of the teacher and I've got the word of the student and I really don't know which one to accept. If I go ask other students, all of the students are going to say, Johnny was an angel, this teacher is no good, the teacher doesn't teach, look at our grades, look how bad our grades are.

It's because the teacher's not teaching. And teachers get fired and get replaced because of a conspiracy of the delinquents to lie about them. I mean, it's just insane.

You can't believe what goes on. But you see the root of evil springing up and why does it prosper? Why does it blossom and put out its little dandelion shoots that affect other kids? And they say, well, you know, Johnny sassed the teacher yesterday and Johnny cussed the teacher to the face yesterday and so I'm going to do it today because I want to have as big an attitude as Johnny's got and I want to be as admired as Johnny is. And there are no consequences.

When you read the word of God, from beginning to end, from the garden to Gog Magog, there are consequences for sin. And they're harsh. And they're supposed to be harsh because sin is like this bacterial infection that is just looking for a place to take hold.

Have you ever seen food that has been left to spoil? You know, you go away on a vacation and your refrigerator breaks or something gets left out somewhere. Somebody forgets their lunchbox with a half-eaten sandwich and it sits for a week in the back of the car and then you come in and you find it, just hypothetically speaking. Have you seen what happens left to itself? There is this violence and corruption.

If you don't take steps, organic stuff corrupts horribly. Horribly. This is what happens if you don't take steps.

When sin rears its head, that's the reason God gave us the laws of divine establishment. That's the reason there is marriage. That's the reason there is family.

That's the reason there is civil government. Obey those that have the rule over you. Pray for those who are over you.

And pray that that structure will continue. The government does not bear the sword in vain. It doesn't say the government does not bear the fine in vain.

Send in five shekels because you broke the law. The government bears a sword because the consequences for disobedience, the consequences for sin have to be severe. This is what the animal sacrifices in the millennial kingdom remind these millions upon millions of people about because they are not going to see anything severe.

Once in a great while, the rod of iron is going to come down and crack somebody's skull. But very early on, when you have absolute justice and very quickly executed criminals, everybody is going to start conforming. And they're going to say, I may not feel like wheat, but I'm going to do my best to look like wheat.

I'm a tare, but I'm going to grow up in the field and I'm going to look as much like wheat as I can because I don't want to get pulled out by the roots. So people aren't going to see the effects of sin. They're not going to see slavery.

They're not going to see abuse. They're not going to see drug addiction. They're not going to see crime motivated by drug addiction.

They're not going to see all of the excesses and the pus-filled sores that form on society now because of sin. We have a responsibility to reflect the face of God, to be a light shining in a dark place and to reflect the standards of God. And to the extent that we have responsibility, to the extent that we have authority, we have to reflect righteousness and justice.

And there are times when justice is harsh. When you have to spank a little child because you've told him four times, don't do that, don't pick that up, it can be something harmless. Is there anything criminal about picking up a toothpick holder on the table? No.

But if you've got a toddler out there crawling onto the table, reaching for the choo-choo train with the toothpicks in it, and you say, don't pick that up, and they look at you, and then they look back at the train, and they start reaching it for again, and you say, don't pick that up, and they look at you, they look at the train, and then they reach and pick it up. You grab them by the stack and swivel and paddle their little bottom right through the diaper, and they cry, and they're offended, and they're wounded, and they... It's necessary because you inculcate in a child that disobedience has a consequence. That's what animal sacrifice does for Israel in the Old Testament.

That's what animal sacrifice is going to do for human society in the Millennial Kingdom. How can you brutally slaughter these animals? Innocent lambs, little bow-peep sheep down there, slit the throat, blood gushing forth in widescreen, high-definition, three-dimensional color TV, whatever they have in the Millennium, spurts right out into your living room, and people are horrified, and they say, that is just disgusting. If I was in charge, I would put a stop to that right now.

Why? Why does that take place? People say, you know why they do that? That's a sacrifice for sin. God says, when people disobey, there is a penalty, and that animal just paid it. You say, well, the animal didn't do anything wrong.

Well, you want to take the people down there and slit their throat? There is substitutionary atonement, and the Lord Jesus Christ has paid the penalty, and we have to recognize that there

is a God of righteousness and a God of justice, so you can see how effective this is going to be, especially in a utopian environment where people can't say, you know, sin is really disgusting because look at the ghetto, look at the starving people in Afghanistan, look at war, look at prisons, look at child abuse, look at all these horrible things, look at drug addiction, look at methamphetamines. Not going to be able to do that. The Lord Jesus Christ, working through His Prince Regent, is going to keep all that under control.

So where is the horror of sin? Where is the shock of sin? It's in these sacrifices. This is the memorial. This is the reminder that there is a holy God in heaven, and not only does it look back to the fact that Christ paid the penalty, but for those people in the millennium, it is a look forward.

There is a judgment coming. It's in the book. There will still be Bibles in the millennium.

People can read Revelation anytime they want. Chapter 20. Maybe they'll have it emblazoned in the courtrooms.

Revelation chapter 20. Satan is going to be released. Everybody is going to know when the time is near.

It's not a secret. Why would people fall for this? Why would people think, well, the fire is not really going to fall. It's a spiritual thing.

It's a metaphor. I mean, we've been living a thousand years, and we haven't seen fire fall from heaven, type of thing. Self-delusion.

Self-deception, which is intrinsic to people who live in sin. The heart is deceitful above all things and desperately wicked. Who can understand it? Self-deception is hand in hand with the sinful heart.

Only the cleansing of God's grace, the cleansing of the work of Christ in our soul, enables us to see. And you're wasting your time reasoning with somebody who has purposed in their heart to live in sin. They're not going to reason.

They're not going to understand because they have deceived themselves, and they're going to work on deceiving everybody else, trying to get everyone else to see things the way they do. That's going to happen in the millennial kingdom. And these deceived people are going to see the deceiver rise up out of the bottomless pit and say, that's the guy, that's my man, that's my leader, that's what I've been looking for for a thousand cotton-picking years.

And there it is. And they're going to swarm to him like sand on the seashore. And he's going to say, let's surround the camp of the saints and set up our own deal.

And they're going to say the equivalent of amen. They won't say amen, will they? They'll say, you know, right on or whatever's going to be popular a thousand years into the millennium. And

they're going to follow him and they're going to think they can win because they are deceived.

And they are led by the father of lies who himself is deceived. He deceives himself. And he's going to deceive everybody else.

And the only thing that's going to remedy that is fire from heaven. And that is going to be some kind of supernatural, multidimensional, beyond comprehension thing where God is going to instantaneously wipe all of that out. Fire falls from heaven.

This is going to be the equivalent of a meteor striking the earth. And you've got Tunguska or whatever that was up there in Russia where all the trees were flattened for hundreds of miles. Well, all of these creatures are going to be incinerated for hundreds of miles around the camp of the saints in every dimensional direction as a result of this.

But why does it have to happen? It shouldn't happen. And these people have been warned. They've not just been told.

It's not just a storybook thing. It's not the gentle Jesus speaking from the prow of the boat. There's been a thousand years of blood sacrifice in Jerusalem saying there is a righteous and holy God and penalties must be paid.

And if you don't claim the work of Jesus Christ, judgment is going to fall on you. If we would judge ourselves, we would not be judged. And these people are going to say, there's nothing wrong with me.

There's something wrong with the system. And you hear this all the time. The system needs changing.

Fix the government. Fix border patrols. Fix the ports.

Fix the war in Iraq. Fix the Middle East. Fix this, fix that.

People are looking outboard, carping and throwing rocks at the government and the judiciary and the executive branch in particular, throwing rocks at everything and everybody and not looking at themselves and saying, what's the matter with me? Where is my contribution? Where is my righteousness? What is my opportunity to do something of lasting, permanent, eternal value? Oh no, I'm sticking the wallpaper back down in the burning building. I'm straightening the pictures in the house that is crumbling in the earthquake. This is what people do because they do not see outside their own self-deception.

And we, even as believers, can fall into that very same trap. If we do not claim the cleansing grace of God, confess our sins so that He can faithfully and justly forgive us and cleanse us of our unrighteousness, we will be self-deceived. We will be blind.

We will be unable to see the path in front of us. We will make false steps. We will turn our ankles.

We will stumble. We will fall. And we will waste our time and waste our life and waste our opportunities.

Fail the grace of God. In some cases, if it becomes a pattern, be cut off from Christ. Read Galatians.

You can see this looking forward at God's program for the millennial kingdom. That's why these sacrifices are in place. They are extreme reminders, not only of the past, but of what is coming in the future.

Well, the rod of iron that is in place in the millennium, you would think this ought to educate people. Psalm 2.9 How much dashing does it take before people say, you know, this doesn't pay? Well, people who reject God, you can beat them to a bloody pulp with the rod of iron. You can pummel them with 66 pound hailstones and they will still raise their fist from the pulp and curse heaven.

There's no talking to someone who has rejected God. You're just wasting your breath. You have to pray that God will find a way to hit them hard enough and impress upon them severely enough what is at stake so that they will turn.

That's what he's had to do with his own people time and time again. We saw this in Revelation 2.27 where Psalm 2.9 was quoted. We saw this in Revelation 12.5 where the woman bears a male child who was to rule all nations with a rod of iron.

Remember the woman up in heaven representing Israel? And the one thing that is said about that child, the only thing that is said about the child that comes from that woman is that he is to rule with a rod of iron. We've got an election coming up in 2008. They're always speculating on who the candidates are going to be.

Who do you think is going to come out with the rod of iron platform? How popular is that going to be? Revelation 19.15 Out of his mouth goes a sharp sword that with it he should strike the nations and he himself will rule them with a rod of iron. How many times does the Bible have to tell us that righteous government, perfect government, is harsh? Justice is swift and harsh. It has to be to be a deterrent.

It has to be to create that millennial kingdom that will prevail for ten centuries. That's the only way to do it. You can't ask people to just all be nice.

We won't. The heart is deceitful. We are wicked, conceived in iniquity, born in sin.

And we are like mold on a sandwich. And if you don't refrigerate that thing, if you don't take steps, it is just going to mushroom into some kind of ungodly, unholy, unmanageable, inedible mess.

Now, we know that the return of Christ in power and great glory at the end of the tribulation period ushers in this kingdom.

How does the kingdom begin? Armageddon. How does it end? Gog Magog. If you want to talk about a great chiasm, look at the millennial chiasm.

You've got blood as high as the horse's bridles at the beginning. And you've got fire from heaven consuming people as numerous as the sand of the sea at the end. It starts with the worst catastrophe that has ever hit the earth.

And it ends with the lake of fire. That's the bracket for the millennium. If those days weren't shortened in the tribulation period, no flesh would be saved.

And if God did not weed out these that have grown up by the hundreds of millions in the millennium, if He did not draw them out and make them manifest by releasing Satan, flesh would be destroyed by these people. That rebellion is inevitable. And Satan is going to be the catalyst.

The Battle of Armageddon and the Gog Magog episode are similar, and yet there is a magnification at the end of the millennium because you have much greater numbers. You have much greater judgment. And where you have Armageddon clearing the decks for the millennial kingdom, you have Gog Magog clearing the decks for the kingdom of the Father.

It is necessary to purge out the old leaven before you can start fresh. If we hang on, if we cling, it's never going to take place. Why do you think Lot's wife got turned to a pillar of salt? Why did God say, don't look back? What's the harm in looking back? Look at the glorious judgment of God on these reprobate homosexual sinners, perverts, ne'er-do-wells.

God could have just as easily said, look back and view the fire and brimstone destruction of these people. Why did God say to Lot and his family, don't look back? That was the first of several great purges of evil, wasn't it? That was sort of the Armageddon of its day. Don't look back.

She looked back and was judged immediately. We're going to see at the end of Revelation where you're going to have words in red. Behold, I make all things new.

We make a fresh start in our spiritual life every time we confess our sins. We look at our sins, we acknowledge them and they are put away. They are separated as far as the east is from the west.

And we start with a clean slate. We don't have to drag them up like an old bone. We don't have to chew on them.

We don't have to do penance, lash ourselves with those little whips and all that. We acknowledge them and we move on and start fresh. Don't look back.

God purges out that which leavens, that which corrupts and starts fresh. In the Millennial Kingdom, you're going to have these unbelievers who inevitably are going to crop up. And pretty soon that leaven is going to leaven the whole lump.

And it's got to be purged out before you can have that eternal kingdom where there is no night and there is no sea. It tells us in Numbers 14, 40 through 45 that after finding out that they couldn't go into the land, remember the spies went in, the spies came back, it's a good land, says Joshua and Caleb and the other ten say, oh no, we're like grasshoppers in their sight. I know these grapes are big but you'll get squashed like a grape if you try to go in there and eat them.

And all the people wailed and mourned and then God said, alright, you have no faith, you're not willing to go in, you're not going in, you're going to wander for 40 years. And then the people rose early in the morning and went up to the top of the mountain saying, here we are and we will go up to the place where the Lord has promised for we have sinned. Moses said, why do you transgress the command of the Lord? Now, what did he say? At first he said, go into the land.

They said, we don't want to go. He said, alright, you can't go in the land. And they said, now we want to go.

This is a perverse people. I tell you to go and you won't go. I tell you don't go and now you want to go.

That's perverse. That's, I'll dictate the plan of God on my own terms. I'll dictate my life on my own terms.

Moses says, don't go. Why do you transgress the command of the Lord? This will not succeed. Do not go up lest you be defeated by your enemies.

The Lord is not among you. For the Amalekites and the Canaanites are there before you and you shall fall by the sword. God is no longer blessing this course of action that he initially commanded you.

You disobeyed that command. Well, now God's not with you if you try to go in. They presumed to go up to the mountaintop.

Nevertheless, neither the ark of the covenant of the Lord nor Moses departed from the camp. Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them and drove them back as far as Horma and there was great bloodshed. Why? It isn't an intrinsic goodness or badness in going into the land, is it? There's nothing intrinsically good or bad about going into the land.

It's good if the Lord says go and you go with God. It's bad if God says don't go and you go anyway. What makes it good or bad is the command of God.

This is the single concept that human beings have to absorb. We either accept God and obey or we don't accept God and we rebel. It's just that simple.

The time of Jacob's trouble that is spoken of in Jeremiah chapter 30 and verse 7 brings this to the fore right before the millennial kingdom and it is going to be in history. People are going to look back especially in the early part of the millennium and say, look at these people, look at what God did. You're going to start with a majority of believers at the beginning and they're going to become a tiny minority by the end as all these other people grow up and reject God.

But people are going to look back for the first few decades, first hundred years. We think back to 1776. How long ago was that? 230 years ago now? That's the distance back to the American war for independence.

Think about 200 years, 225 years into the millennial kingdom and people looking back at Armageddon and the lesson is going to begin to fade. You already have people rewriting history. Oh, Jefferson was a slave owner and George Washington wasn't that great.

Not the father of our country anymore. We don't recognize his birthday anymore. Now we've got Martin Luther King Day.

We don't have George Washington Day, do we? What's the matter with us? Well, he's dropping off out of history. You know, those who forget it are doomed to repeat it. The time of Jacob's trouble ought to be a reminder.

Look at what happens to people who reject God. I mean, it's unlike anything that happened in the history of the world. And yet, you start getting into the millennium and people are going to forget.

The only reminder is going to be that constant, regular blood sacrifice carried on by the faithful priests in Jerusalem. I said the sons of Kohath, Matthew reminded me on the break, that the sons of Kohath were the priests in the Levitical system. It is the faithful priests in David's day were Zadok and his descendants.

And Zadok was the faithful priest and it is the sons of Zadok who are going to preside in the millennium. So, if you think about what I said in the first lesson, every place where I said Kohath, substitute Zadok. I'm talking about the Zadokite priesthood because they are the subset of the Levites that are going to minister the sacrifices in the millennial kingdom.

So, sorry about that. Isaiah chapter 34 and verse 2, the indignation of the Lord is against all nations and His fury against all their armies. He has utterly destroyed them.

He has given them over to slaughter. The God of grace and the God of compassion, the God of love, John 3.16, loved the whole world, gave His Son, meets us more than halfway, is also the God who is going to utterly slaughter and destroy the nations. Why? He has no choice.

I've given you this illustration before but it's the best one I can think of. If you get a skin cancer growing on your forearm and you look at it and say, well, but they're living cells. I mean, they're a part of me.

How can I cut them out? How can I excise them? And if I do, I might have to take a few good cells with them. They have to go around, talk to somebody that's had a cancer removed. They don't just get the cancer and stop right at the very edge.

Well, this cell is cancerous and that one's not. They cut a big swath around it to make sure they get it all right. Well, these poor innocent cells, perfectly good cells.

It's not their fault they happen to be near the cancer. And look at that. There you're chopping them out, condemning them to death.

It's your own body. How can you... You know, you've got one little touch of gangrene and you're going to chop your whole arm off. I mean, what sense does this make? And you make this big argument.

Look, it's a cancer. Get over it. Chop the thing out.

This is what God has to do. What is He demonstrating in human history? What is He demonstrating in angelic history? If you have people who reject God, they are a cancer that will spread, will infect, and will destroy. It is corrupting and it has to be judged.

So, His fury against their armies and His indignation against all nations is justified. And we have to adjust our understanding to the truth of God. And the truth of God is that if you have got a God-hating, God-rejecting heart, you're done for.

There is no hope. There is no rehabilitation. There is no wheedling.

There is no program. There is no medicine you can take. There is no blow you can get on the head.

If the God of the universe has sent His Holy Spirit to your heart and you say, no thanks, you're done. What else is there? God is not going to override your volition and make a puppet out of you. He's going to let you.

He's going to give you the desire of your heart. You say, I don't want to be with God. Fine.

You're going to disappear. Because you can't stick around and exist. This is the argument of the angels.

And in every different dispensation, look at the millennium. Why doesn't God just snuff out every little tear as soon as it pops up out of the ground? In the parable, that's what the field workers

come to the Master and say. They say, look, we've got somebody who sowed tears amongst our wheat.

What do you want us to do? Shall we pull them out? And He says, no, you'll injure the good wheat if you do that. Let them grow up together until the time of the harvest. God knows what He's doing.

It is better for the wheat to see the tears grow up side by side. One of the benefits of leaving my daughters in public school with these depraved, juvenile, delinquent, insane, lunatic kids, and their dingbat, impotent administration of the school. Why do I do that? Why don't I pull them out and put them in a little germ-free Christian school somewhere? I'll tell you why.

It is for their benefit. This is the generation that they have to live with. This is the sea in which they're going to have to swim for the rest of their lives.

Might as well find out now what people are like. Might as well learn now to cope. I was talking to one of my daughters about playing the guitar.

And when you first start, it's really hard. You first push your fingers down on the strings, and it hurts. Any guitar.

You push your fingers down, and it hurts. And you say, ooh, I don't want to do that anymore. That hurts.

But if you want to play the guitar, you'll do that a little bit each day. And within just a few days, you start building up callus. And by the end of a week or week and a half, you can mash your fingers down all over the place, and they don't hurt at all.

You learn to cope, and you adjust, and you build up a callus. And now you can do something that you couldn't do before because you have endured this discomfort and this distasteful thing, and have built up a resistance that is useful. And in a crude kind of way, we have to learn, why does God leave us in a fallen world? Why doesn't we say, Jesus, you're my Savior, and bingo, we're in heaven looking at angels.

He leaves us down here. Why? For our good. We're in a bunch of tears, and we see the difference.

And for all eternity future, we will know the difference. For the rest of their lives, my daughters are going to know the difference between people who cheat, people who lie, people who are coarse and profane, who have nothing but an attitude. And when they know and have a friendship with someone who has character and quality, there will be a clear and distinct difference.

I won't have to tell them who to date. I won't have to tell them who to marry because they are going to know the difference. This was Paul's prayer.

He said, I pray that you will come to discern the difference, that you will know the difference between the good, the better and the best. Well, the only way you can turn cursing to blessing in a situation where we have the knowledge of good and evil is to see evil for what it is. That's what's going to happen in the millennium.

And it's going to be brought out in this one last great demonstration that even in perfect environment, who can these people blame at Gog Magog? Can they say, well, I was dropped on my head as a child. No, they've been living in perfect environment. Justice was unfair to me.

Can't say that's perfect justice. Bad government? It's got perfect government. Well, something's the matter with me.

I'm diseased. There is no disease. There are no birth defects.

There are no causes. There are no factors that you can blame. Everything is going to be great.

And yet, these people by the millions are going to reject God for no other reason than they don't like God. They chafe under His authority. They don't accept His rule.

And that's what that Gog Magog is all about. And those sacrifices every week, every month, every year, decade in, decade out for a thousand years, condemn them because they have been warned. They have been told.

They have been given the gospel over and over and over again for ten solid centuries. And when Satan rises up, there's not an excuse they can offer. They're just going to be looking there.

They'll be silent. You know, there's that great quote, you have not converted a man because you have silenced him. They won't have an objection they can raise.

And they're just going to be staring like a cornered, wounded bobcat, still rebellious, still preferring darkness rather than light. And God's just going to snuff them out. That's all He can do.

They have made their choice. God's enemies will be slain to the very last man. Luke 19.27, the end of that parable, where the king says, Bring here those enemies of mine who did not want me to reign over them.

Remember that? And slay them before me. Slaughter is a part of the program. And that's what these animal sacrifices are a reminder of.

Isaiah 11.4, With righteousness He will judge the poor and decide with equity for the meek of the earth. He shall strike the earth with the rod of His mouth and with the breath of His lips, He shall slay the wicked. People who soften the Gospel and soften the righteousness and judgment part of it, do people a great disservice.

There needs to be hellfire and brimstone in the Gospel. It's not just, Well, God will help you with your problems. It's kind of a self-help to a better life kind of a thing.

No, it is avoiding the wrath of God and eternal condemnation because we are sinful and we are hellbound and deservedly so.