

# Thy Kingdom Come - Revelation 20:3-6

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[ 0 : 00 ] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

You guys have your Bibles? You can open to Revelation chapter 20. Great time of worship. I love that line, my shepherd shall defend me.

Because I am just a sheep. I need defense. You know, one of the scriptures, the Lord has spoken to me over the years, which means so much to me.

Jeremiah chapter 1. That's where he's called, where Jeremiah is called. And Jeremiah says, Oh, Lord, behold, I cannot speak, for I am a child. But the Lord said unto me, say not, I'm a child.

For you shall go to all that I shall send you. And whatsoever I command you, you shall speak. Be not afraid of their faces, for I am with you to deliver you, saith the Lord. My shepherd shall defend me. And the Lord put forth his hand and touched my mouth.

[ 1 : 38 ] And the Lord said unto me, behold, I have put my words in thy mouth. It's just always been, whenever I feel like, ah, I'm but a child, I just go back there. And it's like, okay, okay, Lord.

It's your word. It's your word. So thankful. All right. So Revelation chapter 20. What an exciting section of scripture this is. You know, when we had all the snow and we were all stuck inside, I was able to kind of study ahead to a bunch of different, into a bunch of different texts we'd be into.

That's a double-edged sword. It's good. You can kind of study ahead. But then when it comes time to actually like, all right, jump back into it, you kind of almost have to refresh yourself. I'm like, what was I, what was this about? So this has been turning over a lot in my heart and mind and just studying the scripture and like, Lord, what do you want to bring out?

But you remember last time we got into chapter 20, into verse three of Revelation 20, just a little bit. Because we looked at eternal decisions and how eternal decisions, there's no second chance to them.

They're eternal because that's what they are by nature. And so Satan has made his decision and, and he is then at this point beginning to really suffer.

[ 2 : 48 ] I guess he's been suffering the consequences of it since he made that decision, but he is suffering the, the end results of it. He's beginning to, and we saw how that, that angel that didn't even, Satan didn't even rate a named angel.

This angel, any angel just comes down from heaven and puts him in the bottomless pit, seals him up and puts a chain on him. Um, we're contrasting that in verse 16, we saw that we have a king of kings and a Lord of lords.

King of kings would mean the highest authority to rule because he's the king over all kings. And what is a king? One was authority to rule. So the king above all kings is the one who has the highest authority to rule.

The Lord of all lords, a Lord is one who is to be served. And so the Lord above all those who should be served, he's worthy of all service. Contrasting that here to that devil of old, that drag and Satan, who's just done away with, he's not God's equal or opposite.

Um, he's just God's instrument, isn't he? We have nothing to fear from the enemy. First John four, four, you are of God, little children and have overcome them.

[ 3 : 53 ] Them who the, instead of Christ, the counterfeit Christ, those that have gone into the world to deceive the world. We don't have anything to fear because greater is he that's in us than they that are in the world.

The world doesn't have anything and neither do the religions of the world. You know, we used to live in upstate New York, which is the heart of Mormonism, because that is near Phelps, New York, where Joseph Smith supposedly had his vision.

And so we would get a lot of, a lot of people coming to the door. And usually with Mormons, you have one who's more versed in what they believe and the novice. Right. And so if you're talking to them, you try and figure out which is which, and you kind of target the novice, not target, but, but they would always, they were so persistent with these two girls that would come.

I still remember one of their girls named Sister Sylvia. And she would be like, you know, and we would talk and I'd look at scripture and they'd always come back to pray over this book, pray over this book. Like, I don't need to pray over your book because I already know what's true.

And I realized as I'm talking to them, it was like the Lord just kind of showed me they have nothing. They act like they have something and they may know their stuff. And I may not know all my stuff, but I have a reality.

[ 5 : 01 ] And I remember, I think I told my kids this when they were little. Listen, if you ever get stuck talking with them or they come to the door or someone that's trying to push something on you that's not in line with the scriptures, that's not, that's a false religion, they don't have anything.

We have something real. We have something alive. So no matter how many circles they seem to run around us, we have something that's real. And so greater is he that's in us than he that's in the world, period. It doesn't matter how much knowledge I have, how skilled I am.

Greater is he that's in me than he that's in the world. So as we continue into Revelation 20, it's a very exciting section of scripture. It's very condensed. We've just spent from Revelation 6 through Revelation 19 covering seven years.

And now he's going to say, well, there's this thousand years and then it ended like that. And I was like, well, we just spent how many chapters covering seven years? And now you're just going to talk about a thousand years and what?

Well, as we said before in Revelation, Revelation doesn't directly quote the Old Testament, but everything in Revelation was talked about in the Old Testament. So to understand this, we're going to go there.

[ 6 : 05 ] So I'm going to be reading a lot of scripture tonight. But ultimately, we will look tonight at the kingdom that is to come. Thy kingdom come.

So Paul would write in 1 Corinthians chapter 2, he says, And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.

That mean that whenever Paul taught that like there was like fireworks going off and, you know, people jumping out of the seat, you know, it meant that his speech had behind it, it is speaking of Paul, the truth demonstrated God's spirit and God's ability, God's power.

Why? That your faith should not stand in the wisdom of men, but in the power of God. What happens if our faith stands in the wisdom of men? There's always going to be someone wiser.

There's always going to be someone else who's going to come along and you'll be like, You know what?

That's good. I'm going to go. Wisdom of man is not able to understand everything. So it will always leave out something, right?

[ 7 : 10 ] So if I follow the wisdom of man, I am automatically selling myself short a little bit because it cannot understand everything. So it will leave out something and there will always be something else where the wisdom of God, the power of God demonstrated through the spirit is complete.

God's word is complete. The word of God contains all of the authority of the God of the word. God's word contains that authority. So it's not presumptuous for us to claim to understand the word of God.

In fact, it's his promise. Like I just prayed that Jesus said, Hey, I'm going to leave this Holy spirit. I'm going to give you the comforter. He will guide you into all truth and he'll bring all things that I have spoken to you to your remembrance.

Well, to bring something to your remembrance means what? You have to first have known it. So what's Jesus, what's the Holy spirit going to bring to our remembrance? What he's spoken to us. How do I know what he's spoken to me? I'm going to have to find out. I'm going to have to read it. It's one of the ways you can also tell if someone's like, well, you know, the Holy spirit's leading me. Well, is he leading you according to God's word?

[ 8 : 13 ] Well, he just tells me these things. Well, he's going to tell you things according to the word. Cause that's what he's promised. It's kind of hard for me to believe the spirit's leading you. If you're never in the word, if you remember when Paul was in Thessalonica, he taught and they believed and you read Thessalonians and he has like so many wonderful things to say about them.

It's not like the Corinthian church, you know, he's got some good things to say about them, but these Thessalonians like, wow, they were some great early church members, early believers. But he talks about the ones that were in Berea.

And he says, having gone into the synagogue of the Jews in Berea and taught, it says, then these, speaking of those in Berea, the Bereans, they were more noble than those in Thessalonica. What an interesting word, noble.

They were considered as like, remember on Sunday, we saw Philip, his name meant a lover of horses, which to us it's like, huh? But what it was, was it was a, it was a title of nobility of, of, of eminence.

It was a very good name. And so to be considered more noble, it's not like they were better. It's just, they had qualities that Paul looked at and said, that is something to emulate there.

[ 9 : 28 ] And what was it? And that they received the word with all readiness of mind and search the scriptures daily, whether those things were so. How did they receive Paul's teaching?

This new teaching. This would be new teaching to them in the synagogue. He's coming saying, hey guys, let me tell you about Jesus. Let me tell you about the Messiah. Let me tell you about this whole plan that God has. They received it with readiness of mind and they searched it to see if it was so, not if it was not so.

Right? We live in such a day and age of skeptics. We're to be searchers, not skeptics. But today it's like with the readiness with which we can glean information, it seems like the best way to get a following is to be controversial.

You know, to say I'm against this person, I'm against that. I don't agree with that. I don't. To just be someone who loves Jesus, wants to edify his body and see the church unified around the truth of God's word.

Man, that's boring. What do you got to say that's controversial? A skeptic is one who doubts the truth and reality of any principle or system of principles or doctrines.

[ 10 : 45 ] And so the ones at Berea, they were more noble. They did not receive the words of Paul as the words of a man. They said, hey, you know what? This lines up with God's word and we're going to search daily to see if these things are so, if they're true.

Now, I am very skeptical by nature. I have a very, you know, I'm a critical thinker. And so I look at something. I want to tear it apart. I want to figure the basics of it.

You know, tear it down to its bare bones. Like, what is the very root of this? You know, so I love studying God's word. And like, okay, what does this word mean? What is that? How can we bring this down to its essence? Sometimes that works against me.

Sometimes, especially when I was younger, it worked against me. But I've learned that I can approach God's word and just believe what it says. And just read what it says. And the more that I do that, the more sure I am of not myself, but God's word.

See, God's word is true. And I am not. I'm not true. But the more of God's word I get in me, then the more I have in me that is true. Paul would say in 2 Timothy chapter 3, beginning in verse 13.

[ 11 : 48 ] He says, evil men and seducers will wax worse and worse, deceiving and being deceived. Man, we live in a day and age where there is deceiving and being deceived.

Because it gets you money. It gets you likes, views, and followers if you do that. But he says this, continue. Continue in the things which you have learned and have been assured of, knowing of whom you've learned them.

You know, Sue and I talk about this a bunch that I don't want to sound like that guy that was better in my day. Like, I love being able to just, you know, hop online and find something and look, research something and find a teacher or whatever.

But to listen to someone, I had to put it on my iPod Nano. Right? I had to put that little MP3 and load it on. Had to get the discs. I had to, that's what you had to do. So it was a very curated voice.

Very curated teaching voice speaking into my life. It was these, you know, these teachers, these people. Even today, if I'm going to look something up or going to read something or I want to, like, glean more information, it's a very curated experience.

[ 12 : 59 ] Like, okay, I trust this person in the Word. I trust this person. And I listen and watch all kinds of things that may be more controversial regarding some of this stuff. Because, like, okay, let's see.

And you always just run it through the Word. But what I'm feeding myself with is, like, what Paul says here. Hey, the things you've been assured of and knowing whom you've learned them. And that from us, child, you have known the Holy Scriptures.

Meaning what? It's not going to change. The truth is the truth is the truth. It's the same. Whether I understand it or not. And I like that.

Because as I approach the Scripture and I read it for what it is, sometimes I'll agree with someone that I've agreed with my whole life. Sometimes in a part I won't. Sometimes I'm over here on it. Sometimes I'm over here.

But it's all based on what the Word of God says. And that's why I always challenge all of you guys. And it's like, I'm open to whatever God's Word says that reconciles with God's Word. That's what we want to be about.

[13:56] I don't want it to be my views, my words, and my ideas. And I say all that because this section that we're going to be in has a lot of views and ideas. Because, um, Kitty actually had told me she was listening to someone.

And it was on Revelation. And I really liked what he had said. That, um, are these things difficult to understand? Well, yeah. Because they haven't happened.

Of course they're going to be difficult to understand. It didn't happen. You know how difficult it was for the Jews at Jesus' first coming to the earth? They didn't quite grasp it. It happened.

We can look back. That makes perfect sense. How could they miss him? Of course there'd be a death, burial, and resurrection. Of course there's a cross. Didn't David say that they pierced, you know, my, my, my hands or whatever?

Well, they should have known. We have because it happened already. But we are getting information about things that have not yet happened, but we're not getting all of the information. So let's jump into verse three of chapter 20.

[14:56] As we saw there, Satan has been sealed up in this bottomless pit that he should deceive the nations no more till the thousand years should be fulfilled. And after that, he must be loosed a little season.

So Satan is sealed up. He's put in this pit. Satan essentially is cast into hell, right? Hell is the holding place of the dead. Death and hell will be cast into the lake of fire.

I think that is verse 14 of chapter 20. We won't get there. We're going to get covered like four verses tonight because we're actually going to be in a whole lot of other verses to explain what's actually happening here.

So Isaiah 14, 12, I'm sure we've all read this or heard it taught on. How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground, which did weaken the nations? It's describing, you know, Satan's fall. But if you back up a few verses before that, it says something interesting about this fall. In Isaiah 14, we back up from verse 12 and read nine through 11.

[15:56] It says this, hell from beneath is moved for you to meet you at your coming. It stirs up the dead for you. Even all the chief ones of the earth, it is raised up from them, is raised up from their thrones, all the kings of the nations.

Hell is expecting Satan. The rulers, the men, the ones you say, why? Why would people who knowingly are following after Lucifer today, who are knowingly part of a system that is anti-God, why would they do that?

Because I think they expected Satan to show up as a jailbreak. They thought he's going to come and he's going to be the guy and he's going to get us out of here and we're going to do this. But he showed up in chains himself.

All the great ones are stirred to meet him and they shall speak and say unto you, are you also become weak as us? Are you become like unto us?

And then it says, your pomp is brought down to the grave and the noise of your veils or your instruments. The worm is spread under you and the worm covers you. So as Satan is being put into this pit, he's being put into hell, the shock of those that have rejected God, who have been part of a system that has hunted believers during this seven year period.

[17:14] The shock that their guy was no guy at all. You know, God's word, it's not always literal. It's not. You know, when we say this all the time, where Jesus says, you are the light of the world.

We don't like glow. You know, he says, eat my flesh. We actually eat his, no, it's not always literal, but it is always fulfilled in every way, shape and form.

God's word is fulfilled. So here there is a literal thousand year reign of Christ where he is reigning physically upon the earth. We see that Satan will be bound during this time.

Jesus will set up a kingdom during this time. He is fulfilling his promises in his word. Now about this time, there are many views, many, many views, but there's only one what?

Truth. There's only one truth. Where is that found? In his word. Does that mean we're always going to understand that? Absolutely not. But it still means there's only one truth. The events of prophecy, they are 100% accurate every time, but they're not always 100% understood.

[18:23] Read through Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets. There is so much in there that speaking of this time period, that speaking of the actual time period that the prophet is in and writing about, that trying to kind of sometimes overlay it and overlap it and piece it together.

It's like, oh, wow. Why? Why is it always hot and not always 100% understood? Because prophecy. It hasn't yet happened. It's normal. Now, it's only human nature to want to see before we believe the promises of God.

That is human nature. Remember Thomas. Thomas was a doubter. And he has a long line of doubters who followed after him, right?

Thomas would be that skeptic, the one who doubted. Now, think of Thomas. He saw Jesus and he said, what? He believed. And Jesus said, Thomas, you see and you believe. Blessed are those who do not see and believe.

Meaning what? Could Thomas have accepted the truth of Jesus being risen without understanding all of it and receive the benefit of accepting the truth?

[19:28] Yeah, he could have. When he was there and they said, Thomas, we've seen the Lord. He could have like, praise God. I don't believe it, but I believe it. I don't understand it. I don't know.

But okay, I'll believe it. He could have. And we can do the same. We do it all the time, guys. We don't understand it. We're going to see that on this Sunday with the wedding feast at Cana of Galilee.

There is so many people there and each person, well, not each person, but many of the people in the narrative will have different understandings of Jesus. And yet they all have the same opportunity to invite him to be part of their lives there.

So no, we're not always going to understand it, but we can believe it. Blessed are those who have not seen and have yet believed. So the entire counsel of God's word is 100% able to give us the entire understanding that God intended for us.

God intended for us to understand what he wrote down, which means his word with his spirit is able to give us understanding. So there are views. What we call the thousand year reign of Christ or the thousand year kingdom is the, we call what?

[20:36] The millennium, right? Not millennials, but the millennium. Because it's a thousand years. It's just a name given to it. And there are different views on that. There is what's called premillennialism, which is Jesus returning physically to earth to set up a thousand year kingdom.

There is amillennialism, which is this idea that the thousand year reign is largely symbolic, kind of a present reality rather than a future kingdom. There's postmillennialism, which is that after the fact that Jesus will return at some indetermined period of time, because we're kind of in a figurative, not quite literal millennium, and we're going to have peace, prosperity, the gospel will triumph, take over the world, set up a kingdom, and then Jesus will come back at some point and kind of rule that.

Those are three non-reconcilable views, right? All scripture reconciles, calls back with all scripture. So our views and beliefs of the millennium must therefore reconcile with scripture.

I heard this pastor once. I can't remember who. I was trying to remember why I heard this. And he was teaching in Revelation. And he taught what, you know, he believed the Bible, the word said. And someone said after, well, why don't you teach this view and this view and this view? He said, well, I don't teach views. I teach the word. And that's my heart. My desire is to teach what it says and for us to look together at what it says.

[22:01] You may have a different view on what it says, but it still says what it says. And that's okay. But we must reconcile. We must call back into union all scripture with all scripture.

I would say that's probably one of the biggest basis of my, the way I come to the scripture. I believe every single verse in this book reconciles with every single other verse.

We want to know what the Bible says. We don't want to know my view of it. What does it say? So what is this millennium? We're going to be in a bunch of scripture. If you want to turn there, I'm just going to read them to you.

But we're going to start in just a couple texts, a couple of verses. And I'll just read to you in Luke chapter one, when Gabriel comes to Mary, verses 32 and 33. And he said, he shall be great. Speaking of the Messiah, and he shall be called the son of the highest and the Lord God shall give unto him the throne of his father, David. And he shall reign over the house of Jacob forever.

[ 22 : 59 ] And of his kingdom, there shall be no end. Amen. Amen. No end to that kingdom. Now, as we see here in Revelation 20, verse four, we're going to see, and they lived and reigned with Christ a thousand years.

We just saw that as Satan is bound a thousand years until a thousand years are ended. Does that mean when this thousand year kingdom ends, Jesus' kingdom ends? His reign ends? No. His kingdom will have no end.

This will be part of a time period and a part of his kingdom. But his reign will not end after this. It began and it will never end. If you want, you're going to turn with me to Isaiah chapter two.

Read verses two through four. I'll just read it to you. If not, what are we reading about? Well, we want to know, like we said, we've just spent between verses six through 19 having descriptions of the seven year period on earth.

And now there's this thousand year period that's just kind of thrown to us. What is it? Well, the Old Testament gives us great descriptions of what this time period will be. Isaiah two verses two through four.

[ 24 : 03 ] And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it.

And many people shall go and say, come you, let us go up to the mountain of the Lord, to the house of the God of Jacob. And he will teach us his ways. And has that happened in history yet?

No, it has not. Why do we believe it will happen? Maybe this is allegorical. Maybe this is just, well, a nice way of saying that Jesus is Lord and King now.

Well, the thing is, all of the prophecies of Jesus's first coming to give himself as the Lamb of God were 100% fulfilled accurately and actually.

They were not allegorized. So I have no reason to believe that prophecies regarding a future kingdom and a future comings of Jesus Christ would not be as well.

[ 25 : 01 ] To have a consistent hermeneutic, that's just the way we look at scripture. Later, we then would take these scriptures just as literal as we did his first coming. But I love that.

It says, and he will teach us his ways. He will. Jesus, who is ruling and reigning, who is on the earth, who is at the capital of the whole world, Jerusalem will be of all nations.

And Jesus will be teaching. And we will walk in his paths. For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people.

And they shall beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up sword against nation. Neither shall they learn war anymore. There will be nations.

There will be peoples. There will be travel. But they will not be allowed to do war anymore. What will life be like? Turn to Isaiah 11, if you would.

[ 25 : 57 ] Verses 6 through 8. Or I'll just read it to you. Either way. It says, The wolf also shall dwell with the lamb and lick his chops. No.

He'll dwell with the lamb and the leopard shall lie down with the kid, meaning the young goat or young lamb, and the calf and young lion and the fatling together. And a little child shall lead them.

And the cow and the bear shall feed. Their young ones shall lie down together. And the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp.

And the weaned child shall put his hand on the cockertice den. Meaning what? That we're rolled back to before the flood, which was when you did not have the animosity between animals and man.

And we're renewed, essentially, almost back to Eden. As God will renew the world. And we'll see that in a little bit. It's not like, oh, we're back to the state of Eden. It's that and better. Because you have Jesus there reigning.

[ 27 : 00 ] Jeremiah 23. I'm going to jump through. Verses 5 and 6. Jeremiah 23, 5 and 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch.

And a king shall reign and prosper. And shall execute judgment and justice in the earth. In his days, Judah shall be saved. And Israel shall dwell safely.

And that lines up with what we've just seen. Where Jesus comes back and rescues Israel. He rescues them from where they are hidden away in Petra. And they will dwell safely.

And this is his name, whereby he shall be called the Lord, our righteousness. So, the millennial reign of Christ. It's literal. It's a time period that will be a glorious time period for those that are living on the earth.

But it's also the fulfillment of the new covenant that God made with Israel. You can turn to Jeremiah 31, if you would. We'll be there for a little bit.

[ 27 : 58 ] Jeremiah 31, verses 31 through 37 is the description of the new covenant. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.

Not according to the covenant I made with their fathers and the day that I took them by hand to bring them out of the land of Egypt. Pause. Remember, we just went through Exodus.

And then Exodus 19, verses 5 and 6, the Lord says, That is the covenant.

A conditional covenant of Israel's national blessing. It is not the covenant of Israel as a people, which was part of the Abrahamic covenant. Genesis 12, Genesis 15, Genesis 17. Where God says, this is an everlasting covenant.

And it has with it that this land is an everlasting land belonging, God says, to his people. But Exodus was what? It was the blessing and cursing covenant. It was God's desire that Israel would be a people that would be a light to the world.

[ 29 : 21 ] To the Gentiles. They weren't. And what do we see all through judges and kings? They're up. They're down. They're up. They're down. As they respond to this conditional covenant.

Yet the whole time, they're God's chosen people in this world. So he says, I will make a covenant with you. Back to Jeremiah 31. Not like the one when I took you by the hand and brought you out of Egypt, which my covenant you break.

Although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I'll put my law in their inward parts and right in their hearts and will be their God.

And they shall be my people. Verse 34. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me. From the least of them unto the greatest of them, saith the Lord.

For I will forgive their iniquity. And I will remember their sin no more. Thus saith the Lord, which gives the sun for a light by day, and the ordinances of the moon or the stars for a light by night, which divides the sea when the waves thereof roar.

[ 30 : 31 ] The Lord of hosts is his name. Verse 36. If those ordinances of the moon and the stars and the light and the waves, which I like that.

Do you know there's never a time there's no waves? Like, there's never a time where all the waters of the world are perfectly calm. And then I think where it says, John says, I saw a sea like glass of glass and the waves will be stilled.

I mean, if you like surfing, I guess there'll be better things to do in heaven. If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever.

Thus saith the Lord, if heaven above can be measured and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord.

Meaning what? He's not cast them off for all that they have done. God's desire was for them to be a kingdom of priests and a holy nation. But what did the old covenant show us?

[ 31 : 32 ] We can't do it. We can't do it. No matter how chosen we were out from among the nations or how much Israel was, they were given the oracles of God. They were given the tabernacle, given all of this.

And they still had the same selfish, self-centered heart that we all have. And so God says, I will do something new. A new covenant. Yes. A new covenant that's written on their hearts, but the new covenant that also has to do with what?

With the land and with the promise of them dwelling safely. All of God's promises and covenants are as sure as the one who made them. So if God makes a promise and if God makes a covenant, then it will be fulfilled.

The church. The church. So, well, the church is part of the new covenant. Yes, the church is part of the new covenant. The church partakes in the part of the new covenant. That is the new heart and God putting his word within our hearts.

But it does not mean God will not fulfill the rest of the covenant that he made to Israel. So, one of the reasons here that we have this thousand year reign, you say, what's the purpose of it?

[ 32 : 38 ] Well, it's to fulfill the promises God made to Israel to fulfill that covenant. But it also shows us something else, unfortunately, because it tells us that he must be loosed a little season. Like, man, Satan just got in there for a thousand years.

And then it says, oh, but he will be loosed at the end of verse three. He will be loosed a little season. Why? Because we're going to find out next time we get together that he shall go out in verse eight of chapter 20 in Revelation.

He will gather all nations and deceive them. Excuse me. He'll bring them against the holy city, Jerusalem. Man's environment will be perfect, but the heart of man will still be bent towards sin. A thousand years of a perfect environment. And yet, man's heart will still be bent towards sin. Of the many purposes that will be accomplished during this time, one of those will be to show man's wickedness is not of the devil.

He's going to be bound for a thousand years. He will be loosed. And at the end of that thousand years, he will find the world ripe. Because guess what they're going to find out? Well, Jesus doesn't run a democracy.

[ 33 : 43 ] And Jesus doesn't run socialism. Jesus is king. Jesus is lord. And he will rule as a king and a lord. A perfectly just, honorable, righteous, and worthy king.

And the heart of man will rebel against that and go, no, I am king. I am my own king. I am my own lord. You can't tell me what to do. I've got rights. And so one of the purposes for this season is to show that man's environment, though perfect, his heart will still be bent towards sin.

So when man stands before God at that great and final judgment, those of the rest of the dead that are left and remaining to be judged, there will be nobody to say, well, if you just had given me a better chance. Maybe if the environment was perfect.

Verse four. And I saw thrones, John says. So he's seeing this set up on earth because Jesus has returned with the armies from heaven. He says, I saw thrones and they that sat upon them and judgment was given unto them.

And then I also saw and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands.

[ 34 : 59 ] And they lived and reigned with Christ a thousand years. Remember, we were reading about that, the mark of the beast. It was attached to worship, was attached to commerce, was attached to worship. You take it or you die.

And these are those that would not accept it because they accepted another seal, didn't they? They accepted that they were Christ's. So this verse says, I saw thrones and they sat upon them and judgment was given unto them.

So upon these thrones, we have people with bodies. They're not ghosts. They are resurrected people. They are seated in judgment and they are seated before any of the tribulation saints are raised, which is happening here in verse four.

Thrones indicate authority and they indicate a right to rule. Paul tells us in first Corinthians chapter six, he says, dare any of you having a matter against another go to law before the unjust and not before saints.

In other words, like it's not, it's not a good look guys. When you're looking to the world to judge the church matters within the body. Do you not know that saints shall judge the world?

[ 36 : 02 ] And if the world should be judged by you, are you unworthy to judge the smallest matters? And he also says this in first Corinthians six, verse three. Know you not that we shall judge angels? How much more things that pertain to this?

So the church will have a seat of authority that we part of judgment. So who would be sitting upon this? Well, we have the armies of heaven that have returned with Christ to the earth before the

tribulation saints are raised.

So it would be those who make up the armies of heaven, which would be the bride of the lamb. And we see that the church then will rule more than just men. They will also rule over angels.

And I saw the souls of them that were beheaded for the witness of Jesus. What a silly thing to lose one's head over, isn't it?

I love Jesus. I can't take that. I can't. I was talking to a coworker today and he was telling me about back, I think it was in the eighties. He was pretty much run out of where he worked because he shared Jesus so much.

[ 37 : 05 ] They made up everything they could to get rid of him, but God protected him. He was able to continue and retire there, but it's very difficult. And he said, I did my job. I did my job really, really well.

I was one of the best they had there and they knew it, but I shared Jesus. And I talked about Jesus with everybody. And if you know him, he's a fiery guy who talks about Jesus with everybody.

The world loses its head over people who testify to who Jesus really is. Man, the world loses its head over people. They testify who Jesus really is.

We're okay with Jesus being a guru. We're okay with Jesus being just a teacher. We're okay with Jesus maybe having some type of astral plane divinity, but don't teach who he really is.

Don't testify who Jesus really is. We see here that these people, they lost their heads when the world lost its head for the witness of Jesus, for the word of God.

[ 38 : 00 ] The world loses its head over people who believe God's word above all other words. And the world loses its head over people who do not value worldly identity. They would not take the mark.

And so these people were put to death. The resurrection here. This is a resurrection described in Revelation 20 because it says what?

At the end of verse four, and they lived and reigned with Christ a thousand years. So they were resurrected. Where have these people been or these souls been till now? They are under the altar in heaven, crying, how long, oh Lord, how long, oh righteous and true, until you judge.

The resurrection described here in Revelation 20 is for who? Well, it says it's for those who were martyred specifically. And I saw the souls of them that were beheaded for the witness of Jesus and for his word.

And they lived and reigned with Christ a thousand years. So the people who have been previously resurrected, the ones that are sitting on thrones at the beginning of verse four, they have already returned with Christ because they're seated on thrones.

[ 39 : 05 ] Who would that be? It's the bride. It's the bride. Because in chapter 19, we have what? The marriage feast of the lamb. The bride has made herself ready for this.

So that means she's there. She returns with Christ. I like this picture here because it says to me that, man, the lamb's bride is never far from the lamb. You know, Jesus is there ruling and reigning. He's kind of like, here, honey, you sit there on some thrones too. The living tribulation saints. What happens to them? So we have these groups of people now at the end of this.

We've had seven years. We've had a third of the world's population killed. And then we've had a third of that third also killed. We have those who are alive at this time. And then we've had those who've been put to death.

And where John is telling us here, where Jesus is being revealed to him, what is happening to them at this time? So we have living tribulation saints. Those that believe and they will go into the millennium.

[ 40 : 02 ] And that is, if you want to turn there, you can read it with me. It's a long section. I'm going to try and read it quickly. Matthew 25. That is described in Matthew 25. What is happening at this moment? So you have those that have died.

And the ones that have believed in Christ are raised. Then you have those that are alive. You'll have some that are living that are against Christ. You'll have some living that are for Christ. So what do we do with these people?

Matthew 25. We usually call this the sheep and goats judgment. I'm going to turn there because I can read it better in here. Verses 31 through 45.

So I'm going to try and read it pretty quickly for you. And when the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations. And he shall separate them one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

[ 41 : 03 ] Then shall the king say unto them on his right hand, come, you blessed of my father, inherit the kingdom prepared for you from the foundation of the world. And then he describes here their qualifications.

I was hungry. You gave me meat. I was thirsty. You gave me drink. I was a stranger. You took me in naked. You clothed me sick. You visited me in prison and you came unto me. And then they will say, the righteous will answer saying, Lord, when, when did we do any of these things?

And verse 40, the king will answer and say to them, truly, I say unto you in as much as you did it unto one of the least of these, my brethren, you've done it unto me. Now, what is that referring to? Is it referring to they've done it unto the least of the brethren of his believers, his brethren? Yeah, it could mean that. But it could also mean their response to Israel during this seven years time.

Who are Jesus's brethren? Jesus's brethren, biologically, would be Israel. It could be either or. It's just interesting food for thought. As much as you've done it unto the least of these, my brethren, you've done it unto me.

[ 42 : 10 ] Then shall he say unto those on the left hand, depart from me. You cursed into everlasting fire prepared for you. No. Prepared for the devil and his angels.

It's not prepared for them. That's not what he had prepared for them. That's what they chose to be a part of. And he says all the same things. I was hungry. You didn't give me food. I was a stranger. You didn't take me in.

And they said to him, well, Lord, when did we ever see you being like in these conditions? He said, truly, I say unto you, in as much as you did it not to one of the least of these, you did it not to me.

And these shall go away into everlasting punishment, but the righteous into life eternal.

So here we have at this time, the sheep and goats judgment. Those that at the end of this period of trial that God has brought upon the world, judgment upon the world, those that are alive, you have the righteous will go into the kingdom and you have the unrighteous who will go into everlasting fire and torment.

Those that go into the thousand year reign, they get this awesome experience of being renewed. In Ezekiel 47, and I will just read this one to you.

[ 43 : 18 ] As I'm going to start in verse one, I'm going to jump to verses eight and nine. So few scriptures in the Old Testament that to allude that allude to the state of people living during this thousand years where Jesus rules upon the earth physically.

Ezekiel 47, it says afterward, he brought me again unto the door of the house. Meaning so he's, he was having a vision of a future temple and he's being brought to the door of the temple and behold, waters issued out from under the threshold of the house eastward.

For the forefront of the house stood toward the east and the waters came down from under from the right side of the house at the south side of the altar. So it comes out from under the altar and out from under the east side.

And then he said unto me, these waters issue out toward the east country and they go down into the desert and they go into the sea. What sea is there? It's the dead sea. Which being brought forth into the sea, the waters shall be healed.

And it shall come to pass that everything that lives, which moves, wheresoever the rivers shall come, shall live. Well, they already live. And then it says they'll live.

[ 44 : 23 ] So I wonder, does this mean that the dead, the things that have died, that when the water touches them, it brings them life? Or does it mean the things that are alive, whoo-hoo, they get more life, you know, an abundant life.

They're renewed. Which moves, whatsoever the rivers shall come, shall live. And there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed.

And everything shall live wherever the river comes. Time of renewal for the whole world. I can't wait. I can't wait to see it. Isaiah 65, verse 20, speaks, I believe, of, and you can read the verses around it as well.

But Isaiah 65, verse 20, speaking of the condition of people at this time. There shall be no more, thence, an infant of days, nor an old man that's not filled his days.

What does that mean? I think, kind of like before the flood, and even before Eden, I think death is rolled back. Death is withheld, in a sense, for those thousand years.

[ 45 : 26 ] A righteous man will not die during that thousand years of old age. For the child shall die at a hundred years old. If someone died at a hundred, they would seem to be a kid.

But the sinner, being a hundred years old, shall be accursed. That almost sounds like, and you can have your own opinion on this, I think it sounds like that you have a hundred years to choose Christ. And if not, you die. It seems that way. Interesting food for thought. But I like in Matthew 25, where he says, in that you've not done it, or you have done it, unto who?

The least. Man, God's heart is always for the least, isn't it? It's always for the least. The bar is so low to be part of his heavenly kingdom.

The bar will be so low to be part of his earthly kingdom. The bar is set so low. He's so interested in the least. And he calls the least. And he doesn't put something, boy, I don't know, Jesus.

[ 46 : 27 ] A cup of cold water to the least. I don't know about that. What's it going to cost me? Well, it might cost my reputation. It might cost how people think of me. It may cost that. And during the seven-year period of tribulation, it could cost me my life.

Or the people there at that time. Verse 5. Where are we at? Oh, boy. Okay. But the rest of the dead who died during, the rest of the dead live not again until the thousand years were finished.

This is the first resurrection. All right. What is this talking about? Well, personally, I read the Bible in context, and I read what it says. And it seems to me like we could read and say, but the rest of the dead who died during the tribulation live not again until the thousand years were finished.

This is the first resurrection of those that died during the tribulation. Because what is he talking about? He's talking about those that died in Christ. Those who died with faith in Christ are raised. What about the rest of the dead? Well, he says right here. Well, the rest of the dead live not again until a thousand years were finished. I don't believe it. It says anything more than that. I don't think it's talking about all of the dead that have ever died or Old Testament saints.

[ 47 : 33 ] I think it's just saying in the same context as the verse before the rest of the dead. This would be the first resurrection of those that died during the tribulation. They are those that are able to be raised to rule and reign with Christ a thousand years.

The second resurrection will be after this, when at the great white throne judgment, when all of the remaining dead are raised. Understanding of God's word.

It just begins with reading God's word. It begins with knowing what it says and then just simply believing what it says. The first resurrection. Well, I don't think this is the first one ever to happen because we've already had a resurrection of dead believers.

Because he says that the trump will sound and the dead in Christ will rise first. Then we which alive and remain should be caught up. So we've had a resurrection of dead believers, of living believers. And now this would be the third resurrection of tribulation martyrs who believe in Christ.

So this is simply the first resurrection of the dead from the tribulation of those seven years. I don't think it's anything more than that. The doctrine of a first resurrection as a category or class is never taught by Jesus.

[ 48 : 42 ] Never taught by anyone else in the New Testament. So to try and make more of this than it is seems like we're trying to make more of it than it is. Verse six.

Blessed and holy is he that has part in the first resurrection. Or I would add parenthetically. Blessed and holy is he that has part in the first resurrection of those that died during the tribulation.

And it is blessed and holy. Those who take part in this resurrection, they are blessed and they are holy as it will mean they are those who've put their faith in Christ. They've escaped eternal punishment and have been raised to reign with Christ on earth.

That is a blessed and holy thing. On such the second death has no power. What is the second death? Well, that's over at the end of Revelation chapter 20. It says that death and hell were cast into the lake of fire.

This is the second death. They will experience. They have experienced the first death. They died because they had their heads cut off. But they won't experience a second death. I think at this time, those living during the seven years will read this and be so encouraged.

[ 49 : 48 ] Just like we read in first Thessalonians when Paul writes and the believers at that time were like, wait a minute. If Jesus is coming to resurrect his church. He's coming for his church. What about those who've died?

Well, they won't be here when Jesus comes to get us. And Paul says, no, no, no, no. Whether they sleep or wake, it's fine. They're all going to be there. And I think that's the same impact this would have on the people at this time.

Imagine you're at this time period where the choice is being given. You follow the system or you lose your head. And it's not like we're going to hide out kind of thing for people. They're going to know.

They're going to be able to find you and track you and see on their database. You know, we came to your house and you didn't give your pinch of incense to Caesar. Just take the mark or you die. And think at that time thinking, well, wait a minute.

The resurrection of the church has happened. Jesus has redeemed, has resurrected his bride, has returned for his bride. I've missed that. If I die now, what's going to happen to me? Will I get a resurrection?

[ 50 : 47 ] And I think reading this and knowing, hey, I don't need to fear the first death. Because I put my faith in Christ. And they may kill me the first time, but they can't get me the second time. And we can say the same thing.

They can take us the first time, but they can't get us the second time. I think this will be very encouraging at that time for those to read this. So the promise here given at the end of our last verse for tonight, verse 6.

It says, on such the second death has no power. But they, speaking of who, who's they? Well, those from verse 4. They that have been raised. They shall be priests of God and of Christ. Shall reign with him a thousand years. Remember in Revelation 1, verse 6. It says this as John is writing to the churches. He says, he has made us kings and priests unto God and his father. To him be glory and dominion forever and ever. So that's the same promise, right? It's not the same promise. In Revelation 20, verse 6. They are made kings and priests.

[ 51 : 51 ] They shall be priests of God and of Christ. We are not priests of Christ. The church is not priests of Christ. We are priests unto God and his father. 1 Peter 2, 5.

It says, you also as living stones are built up a spiritual house. A holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. So there's a difference here.

There is a slight difference in the promise given to these saints that have survived, that have died during the tribulation and are never receiving a resurrection. And then those given to the church. Tribulation martyrs. They are resurrected after Jesus has returned to earth. Church age believers resurrected before Jesus has returned to church. Jesus has returned to church.

When you've been talking so much, the words run together. I'm trying to get it all out. Resurrected before Jesus has returned to earth.

[ 52 : 49 ] Tribulation martyrs are priests of God and Christ. Church age believers, priests of God, the father. Tribulation martyrs, they reign for a thousand years upon earth.

The church age believers reigns over the seen and the unseen. Angels as well as men. It would not be appropriate for the church, for the bride, for the body of Christ to be priests to Christ.

He is our high priest. We are priests after the order of Melchizedek, which he says are priests of God and his father. These at this time, they will reign with him a thousand years on the earth and they will be priests to Christ, who is also reigning at this time on the earth.

So it is slightly different. In John chapter 20, as we wrap up here, one of my favorite sections of scripture, where Jesus has risen from the grave and he's seeing all these different people.

And when you piece together the order, it's pretty cool. So Mary Magdalene runs and tells John and Peter, well, all the rest of the women are at the tomb. And John and Peter run back, leave her in the dust.

[ 53 : 56 ] The meantime, the women at the tomb have seen the angels and they leave. Peter and John get there and they go and they look in and they see he's not there. And they're like, whoa, they leave. Mary catches up and it says, stooping down, she looks in and she sees one sitting at the feet and one at the head.

I'm like, where is he? And he said, he's not here. He's risen. And what is she looking at? The mercy seat, right? There's the mercy seat of the two cherubim. And she's so overwrought, she turns and she leaves.

And then she comes upon Jesus and he speaks to her and she doesn't even know it's him because she's just crying so much. And, you know, guys, if you're married, you know how your wives get

some time they just cry and cry.

And you're like, that's interesting. I'll try that someday. But we can get so overwrought emotionally that in that moment, it's not about what's happening around us.

It's what's happening inside of us. And then he reveals himself to her and he says, Mary. And she's like, go. And she clung to him and held him so tight.

[ 55 : 01 ] And Jesus said, touch me not. It wasn't like, don't lay a finger on me. It's like, you got to let go of me. You can't stop squeezing so hard. For I'm not yet ascended to my father.

But go to my brethren. Go to the disciples. And say unto them, remind them of this. I told them of this already, but they're going to forget. And they're going to be in the upper room. And they're going to be scared.

I ascend unto my father. Remind them I ascend to their father. And to my God. Remind them I ascend to their God. I love that. I go to my father and your father.

My God and your God. That is our relationship with him. That is a wonderful relationship to have.

James 1.17 says, every good and every perfect gift is from above.

And comes down from the father of lights. And I just think of that with Jesus in this text. Coming down. It is a good and perfect thing. Jesus coming. It is a good and perfect thing.

[ 56 : 01 ] And Jesus bringing judgment and righteousness. And setting up a kingdom. It is a good and perfect thing. That is coming from the father of lights. 1 Peter 1.3-5.

Kind of encompasses this whole idea we've been talking about tonight. Of resurrection. And of something promised. Blessed be the God and father of our Lord Jesus Christ. Which according to his abundant mercy.

Has begotten us again unto a living hope. By the resurrection of Jesus Christ from the dead. To an inheritance. Incorruptible. And undefiled.

That fades not away. Reserved where? In heaven. It's not reserved here guys. It's not reserved on earth for us. This world will never be our home. It's kind of eventually just going to be our nine to five.

You know. It's the office. We'll come back. We'll ruin. We'll rule and reign with Christ. But it still won't be our home. Our inheritance is reserved in heaven. And we are kept by the power of God through faith unto salvation.

[ 56 : 59 ] Ready to be revealed in the last day. When Jesus is revealed for the church. It will be for salvation. Not be for judgment. But salvation. Our hope is not renewal.

Of this earth. And a kingdom. Our hope is resurrection. Our inheritance does not reside in an earthly kingdom. Now or future. But our inheritance resides in a heavenly kingdom.

In which he will be the king. Yes he will rule on this earth. And he will be king. But that is not what I'm looking forward to. And that is not my home. He says I go and prepare a place for you.

And if I go I'll receive you again. And bring you to where I am. I'm looking forward to going to be where he is. He did not say I will come and be with you where you are. But we will go and be with him.

Where he is. So we didn't get very far. But we didn't have a lot of description over what those thousand years were. And so I thought it was very appropriate just to go and look at those Old Testament texts.

[ 58 : 00 ] You know this is a topic people want to know a lot about. I don't claim to have all the answers. I just claim that the Bible has all the answers. And I do my best to read what it says. But of you know we don't get that many views on our YouTube channel.

But the ones in Revelation 19 are like three or four times as many as any others. It just says to me people want to know. They want to know what the Bible says.

They want to know. Like Paul says our blessed hope. And that's it.

Unless there's any questions or clarifications I could try to make. Could you go over again what happens to those who didn't die in Christ?

Are they resurrected? Are they those three or two? That would be so those who when Jesus returns at the end of the seven years. He goes down into the valley of Armageddon.

[ 59 : 07 ] The valley of Jehoshaphat. Gathers all nations. He takes care of them. And that's when it says who is this who comes from the wine press? You know who's trampled the wine press alone. He goes to Bozrah. Gathers Israel.

There will be at that time where we see he saw thrones. And they just sat upon them. And judgment was given unto them. That's Matthew 25. The sheep and goats judgment. Which is for the living at that time. So it would be all of the living, all of living Israel that would believe.

All of living Gentiles that believed. And all unbelievers at that time who are alive. And Jesus then determines who goes into the kingdom on earth. And those would be all believers at that time. So the kingdom starts out with all believers. The unbelievers it says those are the ones that he says are the goats. And they will go into eternal fire. They will be sent to death at that point. So the start of the kingdom.

Everyone populating it will be believers. And then they will have kids. And those children will have to make the decision to put their faith in Christ or not. But I'm thinking about the wicked dead before, even before that time.

[ 60 : 08 ] So the wicked dead, that's what we get to in where he said, I saw in verse 12 of Revelation 20. I saw the dead small and great stand before God. And so that's all the rest in the books are open of all the wicked dead at that time will be judged.

And so the question for the stream was, what happens to those who are alive at the beginning of the kingdom? So you have all the wicked dead. You have the wicked living at this time who will become part of the wicked dead, who will then at the end of a thousand years, they will be judged at that time.

So, um, they will have a resurrection in that they will stand before Christ. Yes, but they won't be resurrected unto life, but they will, in a sense, have a resurrection, whatever form they will take to stand before him in judgment.

Um, but not in the same way we think of resurrection. So, um, anything else? Yes, sir. Um, the priests of God, the Father, and priests of God, and Christ.

Mm-hmm. Um, I don't really know about the question I have. Yeah, so I just think he's made, there's a distinction in, you have those that at this time in Revelation 20 who are being given a resurrection, they have their own promise to them.

[ 61 : 36 ] Now, they're, if you remember, during the seven years, when we see them dead, it says that there's, where are their souls? It says they're under the altar. So it is, it's different than what we see of the idea to be absent from the bodies to be present with the Lord.

It's like they're their own entity, um, even in death as they are waiting. And they're saying, how long, O Lord, righteous and true until you judge? Specifically those that are waiting judgment from what has happened to them during the seven years.

That's why I wouldn't include them in, um, you know, the dead from all the ages that are part of the church. I also think the church was resurrected at that point. So then when they're resurrected, we're told what is their, what is their, um, reward in a sense.

And he says they lived and reigned with Christ a thousand years. Where the church, it says we will reign, uh, we will judge the world and angels. This just says they reigned a thousand years.

Could be they judge angels too. Doesn't necessarily say. Um, and then where it says what they are as far as priests, it says priests of God and of Christ. So what I think that means is you will have Christ ruling physically, a physical presence of Christ on the earth.

[ 62 : 42 ] And they will be part of the worship and the bringing of the nations and of people to Christ in some form as priests. Where we are not priests to Christ.

So what is a priest? It's an intermediary between two parties, right? We are not priests to Christ. We are not an intermediary. Um, we are not spoken of in that way.

We are his, his bride, his body and his church. Um, we don't mediate to Christ, I guess, in a sense where it seems like these people will have some type of role where they're priests to Christ.

I don't know exactly all what it means. I just know the wording is different. So, um, that's why I just think it's too different. And that's why I would just, you know, and we could, you could say, well, I think it's kind of the same thing.

Could be, could be the same thing. I just go in by the wording is different. And it makes sense to me that I don't think of myself in relationship to Jesus as a priest to Jesus.

[ 63 : 39 ] You know, he's my priest and that we are priests along with him in his work. But, um, and he is an intermedate between us. So he's a priest. I guess this is it. He's a priest between us and the father, right?

Um, and so we, in that capacity as well, are to the father. In this instance, it seems specifically their role is to be those between the people and Christ. And we know there'll be those nations that will all be coming up to worship at Jerusalem at that time.

I think it's kind of, it's crazy to think about. Are there going to be cars, planes? How are these people going to travel? There's a text we didn't read that said, um, that everyone, every man will have his vine and his fig tree.

And, um, and none will, it says none will take it away from them. Like we will all, you will all have your own possessions. However, the people will all have their own possessions and they don't have to worry about losing them. And it's like, that's crazy. That's awesome.

But then they're also going to go up every year to Jerusalem to worship. It's so, it's so wild because it's like, it's like, it's almost like the best parts of the old covenant come into the new covenant to be part of the worship of Jesus.

[ 64 : 41 ] It's just crazy. So I don't know all what it is, but we'll find out. So, um, yeah. Well, father, thank you so much.

Thank you, Lord. Oh, Jesus. Thank you for being our great high priest. Thank you for mediating, Lord, between us and the father. Lord, there is now nothing that prevents us from going to the father.

And Lord, then you turn around and Lord, you give us that wonderful privilege as your body, as your church, as the representative of Christ on the earth, in a sense to go and say, be reconciled to God. Be reconciled. As a priest in the same order of the priest after Melchizedek joined with you, we have the same calling and the same privilege to say that to people. And Lord, someday we're going to find out what all this stuff that's not yet happened actually means.

And until then, we get to know what you actually said about it. And we get to ponder it and we get to study it and we get to believe it. I believe it, Lord. I believe every part of it. I don't necessarily claim to believe every part of what I say.

[ 65 : 46 ] I'm saying what I believe. I do believe what I say. But what I mean is I believe your word and I believe I could be wrong and need to change and correct my view. But I believe every single part of your word.

And Lord, I believe that in teaching your word, we have to have authority in the fact that it's true and the things we say are true, Lord. And Lord, we don't have to fear like those Bereans.

We don't have to fear it's not true. Lord, instead, we can search if those things are true. And the beauty of it is you will guide us then into all truth. Lord, what a wonder.

What a glory. Lord, we pray. Lord, we pray even now, Lord. That you would come quickly. We pray for those who will be alive during a time of such trial, Lord. Those, Lord, who will be putting their faith in you, that you would strengthen them.

That they would not fear the first death. Or that they would overcome the second death. And Lord, whatever it means for them to be priests to God and to Christ. Lord, it will be glorious.

[ 66 : 46 ] It will be wonderful. And we'll all be there for it. Thank you. We love you. Just thank you for your word, Lord. May it encourage us to dig deep, to study, to believe, and to trust. In your name I pray.

Amen. Amen.