

# Revelation: The Final Four

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Preacher: Bill Story

- [ 0 : 00 ]     Okay, we ready? Final four today, final four. Not to be confused with the final four in college basketball. Or, I know, that's past now.
- We're down to the championship. I don't know who, because don't tell me, because I haven't watched Duke yet. Because that matters so much. All right, we are going to review today chapters 19, 20, 21, 22.
- Final four chapters of our book. I had planned to review the whole of Revelation this week.
- And as I began to review that for myself this last week, I got to Wednesday and said, It ain't happening. That is way too much.
- So, we'll review the final four chapters today, Lord willing. And then jump in next week to get a broader perspective of the whole.
- [ 1 : 05 ]     And I believe that's really important, because we've spent nearly a year in this book looking at the details, getting through each section, right?
- And what is God showing us here? What does that mean for us? But I think it would be really, really helpful, especially after all the time we've spent, to just back up and say, okay, how do I look at the whole now?
- How do I see the whole forest? What should this book do to us? And I think it should do several things to us. And so, just kind of take a look practically at that next week.
- So, we're going to do that in mini form today, just with the final four chapters. What I'd like to do, since we're looking at these, I want to read most of it from chapter 19, verse 11, through the opening verses of chapter 22.
- Okay? So, if you're able to stand, stand. If you need to sit down halfway through, that's fine. It's a little longer, but it won't take that long.
- [ 2 : 17 ]     So, depending on how long you want blood flowing to your legs, we're good. We know where your heart is. All right. Revelation 19, beginning of verse 11. Then I saw heaven opened, and behold, a white horse, the one sitting on it, is called Faithful and True.
- And in righteousness, he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems. And he has a name written that no one knows but himself.
- He is clothed in a robe dipped in blood. And the name by which he is called is the Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.
- From his mouth comes a sharp sword with which to strike down the nations. And he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.
- And on his robe and on his thigh he has a name written, King of Kings and Lord of Lords. Then I saw an angel standing in the sun.
- [ 3 : 32 ]     And with a loud voice he called to all the birds that fly directly overhead. Come, gather for the great supper of God. To eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders.

The flesh of all men, both free and slave, both small and great. And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and his army.

And the beast was captured and with it the false prophet, who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshipped its image.

These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse.

And all the birds were gorged with their flesh. And I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.

[ 4 : 46 ] And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years and threw him into the pit and shut it and sealed it over him so that he might not deceive the nations any longer until the thousand years were ended.

After that, he must be released for a little while. And I saw thrones and seated on them were those to whom authority to judge was committed.

And I saw souls of those who had been beheaded for the testimony of Jesus and for the word of God. And those who had not worshipped the beast or its image and had not received its mark on their foreheads or their hands.

They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended.

This is the first resurrection. Blessed and holy is the one who shares in the first resurrection. Over such, the second death has no power.

[ 5 : 58 ] But they will be priests of God and of Christ and they will reign with him for a thousand years. And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle.

Their number is like the sand of the sea. And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city.

But fire came down from heaven and consumed them. And the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were.

And they will be tormented day and night forever and ever. And I saw a great throne and him who was seated on it.

From his presence, earth and sky fled away and no place was found for them. And I saw the dead, great and small, standing before the throne and books were opened.

[ 7 : 05 ] Then another book was opened, which is the book of life. And the dead were judged by what was written in the books according to what they had done. And the sea gave up the dead who were in it.

Death and Hades gave up the dead who were in them. And they were judged, each one of them, according to what they had done. Then death and Hades were thrown into the lake of fire.

This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Then I saw a new heaven and a new earth. For the first heaven and the first earth had passed away. And the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a loud voice from the throne saying, Behold, the dwelling place of God is with man. And he will dwell with them.

[ 8 : 11 ] And they will be his people. And God himself will be with them as their God. He will wipe away every tear from their eyes.

And death shall be no more. Neither shall there be mourning, nor crying, nor pain anymore. For the former things have passed away. And he who was seated on the throne said, Behold, I am making all things new.

Also, he said, write this down. For these words are trustworthy and true. He said to me, It is done. I am the Alpha and the Omega, the beginning and the end.

To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage. And I will be his God. And he will be my son.

But as for the cowardly, the faithless, the detestable, as for the murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

[ 9 : 24 ] Then came one of the seven angels who had the seven bulls full of the seven last plagues and spoke with me saying, Come, I will show you the bride, the wife of the Lamb.

And he carried me away in the spirit to a great high mountain and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like jasper, clear as crystal.

And at a great high wall with twelve gates. And at the gates, twelve angels. And on the gates, the names of the twelve tribes of the sons of Israel were inscribed.

On the east, three gates. On the north, three gates. On the south, three gates. And on the west, three gates. And the wall of the city had twelve foundations. And on them were the twelve names of the twelve apostles of the Lamb.

And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. The city lies four square, its length the same as its width.

[ 10 : 39 ] And he measured the city with his rod. Twelve thousand stadia. Its length and width and height are equal. He also measured its wall, 144 cubits, by human measurement, which is also angels' measurement.

And the wall was built of jasper. And the city was pure gold, clear as glass. The foundations of the wall of the city were adorned with every kind of jewel.

First was jasper, the second sapphire, the third agate, the fourth emerald, fifth onyx, sixth carnelian, seventh chrysolite, the eighth burl, the ninth topaz, tenth chrysopraise, something like that, eleventh jacin, the twelfth amethyst.

And the twelve gates were twelve pearls. Each of the gates made of a single pearl. And the street of the city was pure gold, transparent as glass.

And I saw no temple in the city, for its temple is the Lord God, the Almighty, and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives its light, and its lamp is the Lamb.

[ 12 : 03 ] By its light will the nations walk, and the kings of the earth will bring their glory into it. And its gates will never be shut by day, and there will be no night there.

They will bring into it the glory of the honor of the nations, but nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city.

Also, on either side of the river, the tree of life, with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.

No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and His servants will worship Him.

[ 13 : 11 ] They will see His face, and His name will be on their foreheads, and night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

So reads Holy Scripture. Let's pray. Father, grant us eyes to see and ears to hear today as we look at the broadscape. Help us to see what You are showing us in big picture as You end things and as You create new.

So grant us, Lord, to walk away encouraged, seeing what You intend us to see. We pray in Christ's name. Amen. Please be seated.

Unless you want to stand, the rest of the time is fine too. All right. We are coming to just these final four chapters.

Let's jump right in and get to it. Let me set the scene a little bit on your outline. It talks about revealing the realities in our world.

[ 14 : 23 ] Revelation shows us the realities behind the scenes. Right? Not everything is as it seems. It calls things as they are.

Right? So He calls beasts. Right? What we see as government, evil government, He calls beasts. Right?

So He calls what we call the world system, He calls the harlot. Okay? So He calls things as they are, not as they seem. So Revelation is showing us how to see the world.

How to view the world. How to view what's going on around us. How do we view all the events in history? How do we view the good and bad things going on today?

How do we view what government does or doesn't do? What good things it does? What bad things it does? How do we view those things? How do we deal with those things? So it's showing us how to view our world, how to view ourselves, and how to view our trials.

[ 15 : 26 ] Okay? So just in terms of structure of the book, we're kind of closing in here. The early chapters are reflected in the later chapters.

So the book begins early in chapters two and three giving us those seven letters to the seven churches, which shows us a church that is what? Imperfect.

It shows us a church that has a lot of issues, a lot of problems. So it's showing us the imperfect church in the world. That's where we are. Five of the seven churches are told to repent.

Okay? That's first century. How are we doing now? You know? Right? So they're closer to Christ. They have still the apostles, or at least John among them, you know, correcting them, helping them, and they're struggling.

Okay? So we see the church in the world not perfect. Flaws, frictions, suffering, all those things. And then it ends now, we see in chapter 21, 22, with the perfect church seen in glory.

[ 16 : 27 ] So now she was imperfect. Now she's perfect. Now she's holy and righteous and beautiful. She's adorned. You know, he's robbing all human language trying to describe how beautiful she is.

And he can't come up with enough words. She's just glorious, colorful, beautiful. And metaphor after metaphor. She's a city. No, she's a bride.

No, she's a city. No, she's a paradise. What is she? She's magnificent. She dwells with God himself. And so he's just trying to describe this.

So we go, so see how it's reflecting back on earlier chapters. We saw after the seven letters, we saw the throne room and the seven seals begin to be open, right?

They take Daniel's scroll and they begin to break the seven seals. And we see what had been, what had been undisclosed before is now disclosed because now we're at the end.

[ 17 : 26 ] Daniel's scroll had been sealed up because it's future. now it's near. Now it's any time. All right, so the seals are opened up and that shows us, the seals showed us the beginning judgments of the world.

And it's the lamb who's directing history. The lamb who's directing when the horses are released. And by the way, didn't the horse just get released again?

Isn't somebody trying to capture somebody else? Isn't somebody else trying to conquer again? I don't know if that's an official white horse coming, but it's like one.

He's trying to be one, isn't he? He's trying to conquer. So there we go. So we see these seals are marks of all through history. This is going to keep happening. These are the beginning signs, what Jesus called the beginning of birth pangs.

They're not the end. They're just the beginning. That's going to happen all the time, right? So then in chapter 19, 20, which we're looking at today, the final judgments kind of reflect back the other way.

[ 18 : 33 ] So those were the beginning. These are the end. These are final. This is it. These are the final battles, final judgment, final, final, final. Everything's final. This is the end.

Okay, so we haven't got there yet. But we lived during the seals, at least the first five seals. We lived during the first six trumpets, because the seventh trumpet is the last trumpet, and that is the end.

We lived possibly during the first five bowls. I'm not totally decided on whether they're all at the end or going through, but they share similarities with the earlier ones.

Anyway. Sorry, we need to get to this. Okay, so that's the structure. So it's revealing reality. So we are imperfect now, but who are we really?

In God's eyes, we're this perfect, beautiful bride. Okay. The beginning judgments are just the beginning, but the end will come at any time.

[ 19 : 37 ] Don't get the impression that it's far, far distant. Lots of things have to happen before Christ comes back. No, no. He says, as we heard in the final words of the book, I am coming soon. He didn't just say it once, did he?

I am coming soon. I'm coming soon, which means sudden. Sudden. It will be at any time.

As Jesus described in Matthew 24, people will be working in the field, one will be taken, one will be left. It's going to be like the days of no, it's going to be so sudden. So don't let anybody tell you, oh, we're waiting for this event, we're waiting for this event, and we've got to at least sit three and a half years.

Really? That's not what Jesus says. That's not what Revelation says. That's not what the apostles of the first century believed. They believed they were in the end times.

Every generation has believed they're in the end times because the signs are there. All that's left is the return, the seventh trumpet, the return, final battle, final, final, final, final four.

[ 20 : 44 ] Okay, so you've heard from me. Now it's your turn. So the rest of our time, so we can be done, you know, whenever you're done.

So I'd like to bring discussion. We can clarify anything that's confusing, if there's something you want to bring up that still confuses you.

And I can't imagine anything confuses you in this book. So, but mainly, what I'd like to do is hear from you.

What have you learned about God, about judgment, about perspective in this world? Particularly, I want us to talk about what should this book do to us?

So these final chapters about the end of the world. Why do we need to know that? Why is that important for us? What difference should that make in us?

[ 21 : 41 ] It should do something to us. Okay? As well as the last two chapters that are about paradise! Paradise! paradise! And new creation! And a new city! And where we will be!

And we will dwell with Him! And wipe every tear! What should that do to us? Now! Because the book ends with, right?

Are you ready? I'm coming! Are you ready? I just gotta sit back and wait! This book doesn't talk about it! Sit back and wait! Stay awake! Keep your clothes on!

Right? Keep your clothes clean! Right? Keep the words! So, okay. So, enough of me. What do you think? Let's try to go chapter by chapter. So let's look at chapter 19 first, which gives us the final celebration and the final battle, part one.

Okay? Christ's return, as we typically call it. Chapter 19, 11 to 21. I didn't read the first ten verses. Talks about the celebration in heaven following God's judgment in the previous two chapters of the harlot, of the prostitute.

[ 22 : 51 ] All right, so... So, what'd you learn? Chapter 19. What stands out to you? What jumps out at you? What... What do you see? What are your... What did God show you?

Not Pastor Bill, but what did God show you? Who cares what Pastor Bill showed you? Yeah, Paul. He will judge, and he will judge rightly, and the people that have been waiting for justice don't need to weigh in more, because he will do it.

Okay? He judges rightly and justly. His judgment is just, not harsh. Not... What do we call it? Not inhumane.

We don't want to judge anyone inhumanely today, which is... doesn't mean... It's not the same thing as justice, is it?

Okay? What else? Salvation and power and glory belong to the Lord. Yes. All the focus goes to God, doesn't it?

[ 23 : 55 ] We have seen all through this book, worship scenes keep breaking out. Right? We'll see that next week. I've already started lining it up. It's like, ooh, every scene has...

It kind of ends or has in the middle a worship scene. There's seven, at least seven worship scenes. Imagine that, seven. In this book. At least seven worship scenes through this book.

Just... Stop everything! We've got to praise God first! You know? Kind of thing. So that's a major focus of the book. But no, until you kind of watch it, worship's big.

It's big. Because he deserves... Because we're... It's showing us the focus, right? The worship scenes are actually interpreting for us what's going on a little bit. This is what God's doing.

He's doing what's just, what's right, what avenges, what brings things together. What else? What do you see in the return of Christ?

[ 24 : 54 ] What... How is Jesus there, the rider of the white horse with many names? How's he portrayed to us? What impression does that give you of him?

Yeah, Emily. I think like, we've seen Christ displayed on the cross and we've read about that, but now we see him in like, this is our savior, this is the man who's coming to rescue us that we've been waiting for and he's like majestic and awesome and powerful and like, I feel like just the excitement of his people would be stirred because we've seen his sacrifice, we've seen him loving us, but now he's coming to rescue us.

Yeah. And I think that's just like beautiful. Like it's like all exciting. Yeah. It's like, wow, this is our king. He's coming and he's great. Because when he came the first time, he came in humility. Yeah. He laid down his life.

I mean, how does he save by giving himself up, right? So it's totally against our thinking of what a conqueror does. But the next picture, Oh yeah, yeah, no, no.

No movies compare with this kind of conquering. His enemies are no match. I mean, he didn't even have to fight. Right? I mean, what kind of, you expect a battle.

[ 26 : 06 ] It says, okay, they line up, they get ready for battle, Christ comes and what? Wait a minute. Did I miss it? It's over. Fire or sword or no match.

Not a battle. Really. Thank you, Emily. And what else? What else do you see? What are his names?

How come he has so many names? He's faithful and true. What's that mean? Well, faithful and true. Yeah, okay. Faithful with what?

Faithful about what? Faithful, true about what? His promise. His promise. Faithful to his promise. Keeping his word. Here he comes. I said I'm coming. Here I come. I said I'd make it right.

I'm making it right. My kingdom's not of this world. Here we go. This is the last kingdom. It's true. True. You can count on what he has said.

[ 27 : 07 ] He is the amen. Amen. Yeah. What else? He's faithful and true. about that. Even, you know, when he does come, you still have the evil that's going to want to fight him.

Yes. That they just don't give up. You're going to see this till the end, this conflict. Yes. But we know who wins.

Yeah, yeah. He's telling us ahead. It's going to be no match. But yet they gather. to specifically attack the camp of the saints.

To specifically attack the church, which is made up of every nation, every people, every language. Doesn't necessarily mean in one place.

I don't know. Will we all be gathered in one place? Will we all fit in Jerusalem at that point? You know, and they come across the plain of Armageddon and then they get us? I don't know. I think it's a picture.

[ 28 : 13 ] But it will be a battle to the end. And by the way, church is still there, isn't it? Wait a minute, I thought we were raptured. Well, I'm all for it, but I don't, I'm not counting on it.

I think we're raptured after the battle. Or in the middle of the battle or something. Hmm? So, what else? Because who's gathered against him, right?

Kings of the earth. All the kings of the earth. Sometimes they're called Mag and Magog. I got different names. Sometimes they're called Babylon. Sometimes they're called the beast. Sometimes they're called Gog and Magog, which in the Old Testament in Ezekiel was just symbolic names, not particular nations.

doesn't mean Gog and Magog is Russia. Although we're thinking, ooh, here they come. Here they come. Here it goes. Maybe. But that's not the, that's not the intention of scripture to make that, those names one people.

Just like the beast and the antichrist is not one person, all, or just at the end. As John writes in his letter, many antichrists are in the world.

[ 29 : 33 ] You know, we're still waiting for the final one. There will be a final one. But, yeah, they had a name for him in the first century.

Nero. Had a name for him in the 15th century in the Reformation. Called him Pope.

Somebody. Somebody. Serious. They were, that was, that was their historical application of that.

They were right. At that time in history, that was the beast. Okay. So, in Jesus' time, who was the beast and the false prophet?

Who, who was the dragon beast seeking to kill Jesus at his birth? Herod. Government official, right?

[ 30 : 37 ] Through his life, who was, who was against him? Caiaphas. The Sanhedrin. So, when, after, after Jesus established his church and his church spread everywhere, who, who was the beast number one and the beast number two?

The beast number one came from the sea, right? Came from the sea. And beast number two came from the earth. And it was a lesser beast, but it, it did all the religious, tricking the world, deceiving the world to, to commit idolatry, to worship the first beast, right?

So, during the first century, who was the first beast? Rome. Clearly, Rome. And who was the false prophet in the first century? Who was, who was forcing people in those churches to worship Caesar or the emperor or Nero or whoever it was at that point?

The imperial cult. The people that ran the marketplace. Right? The local government officials who were saying, if you want to be in the marketplace, this is what you will do.

You will join in our festival and you will participate in our party and you, not just give us in, but you will join in. And if you don't, you don't get a place in the marketplace. And if you don't get a place in the marketplace, you begin to suffer.

[ 32 : 02 ] And if you take a hard enough stand in just the right city, they will kill you for that. Which we knew happened in the first century. So today, so what is that today? So who's our beast?

Not one person. Okay? I mean, Rome was more than one person. It's worldly government.

And who's the false prophet? Those working for him. The smaller, the other governments, the media, certainly, is part of that. Right?

So, it's all here. It doesn't have to be, it has to be one person, as if, you know, and maybe at the very end it will be that, but, through history, it's been just kind of this thing.

So, how does that help us view what's going on? Understanding that, not having to name somebody, but understanding it's worldly government that is working with, right, those who set the local rules and through the worldly system, because the government does control the worldly system, prices and trades and all that kind of stuff.

[ 33 : 22 ] Right? That affect the local workers and affect our taxes and et cetera, et cetera, et cetera. So, how does that help us view what's going on? When things happen in our world, what do we see?

It connects us to all the saints. Connects us. Which also connects us to their solutions. Yeah, so how do we, see, so as we see this, we need to take seriously, right, chapter 18 said, talking about this harlot, this, who, by the way, scripture calls her a harlot.

The world calls her beautiful. She's adorned and beautiful and she does all these wonderful things. She's the world. Right? It's what we sell. Scripture says harlot.

She's dressed very similarly to the church, though. It's not, not how she dresses that make, it's not the pearls and the, you know, and the jewelry and all that because the church will look like that.

It's just, that's the covering of what's really underneath. What's really underneath is someone who's going to kill you by getting you dependent on them. And so, chapter 18 says, come out of her.



[ 34 : 35 ] So what does that look like for us? We talked about that last time. We have, what it has revealed makes, it makes significant, okay, I didn't work on this sentence before.

Make, it's important. How we deal with that. How do we deal with the world? We have to buy and sell, but where do we draw lines?

That's what we have to work. So, 19 shows us God will at the end conquer it all, vanquish it all. Christ comes and returns and conquers the first part of the battle, right, they gather and what is disclosed is the kings and the beasts are taken care of in the first battle.

Right, so the beast which is the kings, worldly kings, not all kings but worldly kings and they're ones that work with them to get them to follow them.

Right, they're thrown away. The second battle in chapter 20 is then Satan now becomes the focus. The dragon's been restrained for a thousand years and then he's released and then we have a battle again.

[ 35 : 50 ] Is it a second final battle or is it just another view of the same battle with a different focus? First one dealing with earthly leaders, second one dealing with the dragon behind the scene of the whole thing.

So you ready for chapter 20 yet? Yeah, we got it, we got to keep going. You guys got the thousand years, you understand what that is? Pretty simple, thousand years, right? Different ways to look at that.

In this book full of symbols and numbers especially being symbolic, I don't believe it's a literal thousand year period. it doesn't seem that it's logical that chapter 20 follows chapter 19 chronologically because we've just had a final battle in chapter 19 and then we have another final battle after another thousand years.

It's more likely that it's describing the same battle, so not chronologically following. Okay, that's why I didn't read when I read chapter 20 then I saw.

What I read was the Greek which says and I saw. I saw this and I saw this and I saw this not then this happened. The translators are misleading us when they put the then there.

[ 37 : 10 ] Okay, they're giving us that it's a sequence, time sequence. These are visions. We've seen throughout the book of Revelation that okay, what time are we dealing with now?

All right, we get to chapter 12 and all of a sudden we're all the way back to the first century again. Okay, so it's not chronological. It is progressive but not chronological because it keeps going back.

Okay, so what's chapter 20 tell us? First part, the thousand years and the final battle two and then the final judgment. What are we learning there?

It's quick. It's quick? A thousand years is quick? No. Oh. What's quick? The final? When they happen? Yeah. Battle's quick.

Judgment's quick. So what's a thousand years? Is that important? Of course it's important. It's in there. What is it?

[ 38 : 12 ] So during that thousand years you have the dragon is bound. Right? locked and sealed and sealed away. Right? And during the same thousand years apparently the saints are reigning with Christ.

Right? Because you've got these thrones and you've got the souls and the souls reigning. Not resurrected bodies. Souls. Just like chapter six we have the souls under the altar crying out how long?

Right? So what is that? How is he bound? Is he bound for a thousand years from doing anything? Does it mean absolute restraint?

No. It sounds a bit like it because it's you know shut and sealed. Restricted. But verse three tells us exactly what he's bound from.

He's bound from deceiving the nations any longer. Just that. Not bound from doing anything else. But deceived from from that's the way I interpret it.

[ 39 : 21 ] It's legitimate to interpret that he's totally bound and it's a literal thousand years. That's fine. I don't think that's what it means. It's a big change. I think he's restrained.

And the way in which he's restrained is from deceiving the Gentiles any longer. And if you look historically when Jesus came what dramatically changed related to the Gentiles?

Big time. Big time. Right? Gentile in the Old Testament Gentiles come to cry or come to faith but it's pretty rare.

Isn't it? Not impossible by any means. You got Ruth and you got you know you got these ones coming in but they're and then Jesus shows up all of a sudden Gentiles start coming. You got Samaritans and you got Centurions and you got the Syrophoenician woman and then when Jesus gives us great commission he says what?

Go to the nations. Chapter 8 of Acts would you get I told you to leave Jerusalem. So he sends a persecution to get them to go because they're all hanging out because we got good times and everybody's feeding us and it's you know I like the big church because it's convenient and nice and Jesus says I think it's time for you to go and then it explodes right as they go it explodes when Jesus comes Matthew 4 it says a light appeared where?

[ 40 : 56 ] in a dark place now the light has dawned this is what was told the Messiah will come and the light will dawn and yes he's going to the Jews first Paul will go to the Jews first but immediately he will go to the Gentiles right?

from the beginning it was Gentiles promised Abraham in you I will bless all the Jews of the earth right? and you will bless every family of the earth always was Gentile just he got a channel need a Messiah need promises need a law leads to that sorry did I get us distracted?

so purpose of the thousand years what does it mean the saints are reigning where are they reigning and what does that mean? reigning with Christ for a thousand years so whenever this is I think the thousand years began when Christ came until he returns I think it's a symbolic number I think it just means a long time right?

before the end because after the thousand years Satan's released final battle final judgment boom so saints that are reigning for a thousand years who are these saints?

is that everybody? the two witnesses okay those two guys just the two who are those two witnesses?

[ 42 : 38 ] another picture of the church you got all these different pictures of the church you got 144,000 from every tribe of Israel right? in chapter seven of course you look at the tribes list and you go wait a minute that's quite right one's gone and one's doubled and all the concubine ones are up front how come of that?

so just signaling you he hears 144,000 and he sees what? innumerable multitudes from every nation and tribe I hear lion of Judah what I see is a lamb I hear 144,000 I see a multitude same just different pictures heaven has gates with the tribes on it foundations with the apostles on it oh which is it?

is it a Jewish city as it is? it's all of them so saints reigning I think that's us when we die when we die we go immediately into paradise like Jesus told the thief today you'll be with me in paradise what do we do for all that time?

are we sleeping? no what do we do? are we waiting for a body? yeah because the body doesn't come until the seventh trumpet we're reigning with him we're with him in heaven reigning with him so he's gonna he's gonna say okay Putin you can go now we're gonna go no I wouldn't say no is that what we we get to reign we get to overrule it no I think we get to we see what decision makes yeah I think we're reigning with him we get to watch what he's doing and see and talk to each other and I don't know somehow we're responsible somehow we're involved we're not just sitting we're reigning interesting worshiping serving we have to be in his presence bill would you go get the candle lighter yes sir I'll go get the candle lighter be really honored to do that okay anything else in 20 final judgment final battle any thoughts what are we seeing the books are open yeah it's more than one book and every person is brought from the dead and judged according to what is written in the two in this well we don't know how many books there are several books at least two there's books that have deeds written in them according to what they had done says it at least two or three times they're judged according to what they had done so there's books of deeds and then there's at least one other book called the book of what life book of life of the lamb the lamb's book of life which has what not deeds in it but names written from the foundation of the world and that's the book that gets you in because the book of deeds

I'm kind of scared about that book because it's all the deed not just okay you did three good ones bill but man we got all these to deal with over here that's a scary book if that was the only book nobody's going in even Davey even brother David right oh look at all the great things he did yeah yeah yeah yeah but you remember yeah yeah he couldn't offer any sacrifices for that right even Joseph right nobody except our Jesus the book of life so how do we know if our name's in the book of life how do you know

[ 47 : 06 ] I know what's in the deed book okay I'm not worried I got big hunches about that what's how do you get your name in the book of life practice practice okay how do you know if your name's you don't you don't get to write your name in there so you how do you know if it's written in there how do you know if you're the one that has a name written what what is it distinct about you you're found in Christ what does that mean yes they're described throughout this book right as the people who endure by faith right they keep the words they wash their robes right they're these these folks they conquer they conquer by the blood of the lamb and by their testimony they conquer they're not mighty they're just conquering by nope he died for me

I'm covered and here's my testimony this is what he's done for me that's how we conquer it's faith and the church you know so we get these little visions we get this vision of this wonderful new creation and there's a couple times it says oh by the way these people aren't in outside are the dogs and the sorcerers and the immoral and the you know the idolaters and all the liars they're outside does that mean we're in this beautiful city of God and there's walls and outside the walls there's these other people out there is that what that means no because this is after the judgment so he's just clarifying who who are the people that are in this in this city who are the ones that have their name written well they're not dogs sorry they're not people that don't care about holy things that's what a dog is they're indiscriminate right they'll eat anything they don't care they're not liars they're not pretenders they're not hypocrites they're not saying one thing and being another thing right they're not cowards which means not maybe every time but but they will start to stand for

Christ they will pay the price of commitment to Jesus they're not cowards they're not necessarily you know got it does that make sense those lists in chapter 21 and 22 I think are warning believer people who are in the church who think they're okay it's warning them hey if you have these characteristics you're not in you don't earn your way in but your character changes when you've been chosen your character changes when you've been redeemed you're not going to be perfect because we see the church as all its imperfections but you will be believing you will take stands you will right keep enduring when you fall you will wash your robe again you will keep persevering you will care about when you sin you will fight it and it will really bother you when you don't if you weren't a believer you probably wouldn't even pay attention to your sins

I prayed the prayer I'm good it doesn't matter what I do today but if you're a real believer it's going to tear you up if you sin if you walk from him if you're not standing it's going to lead you back to this place on your knees crying out create in me a clean heart oh God renew in me a right spirit because my spirit's not right sustain me with the willing spirit because I'm not always willing do the working and the willing within me for your good pleasure because I don't always have the will that's the gospel that those are the that's how you know are you fighting do you care when you sin are you enduring are you trusting I'm not asking are you perfect are you you know are you fighting in the fight that's what I think this is all about there's a story of a truck driver who became before he was a believer if I can throw this in go ahead he he'd get really frustrated upset when people would tailgate him you know with 53 foot trailers and stuff and he'd notice somebody in his mirrors you know and he'd just kind of let his truck slowly drift over to the shoulder and start showering rocks and stuff the person behind him he said that once he became a believer he still has people tailgating but the difference is he doesn't let his truck go over on the shoulder not mine to take vengeance when I was bus driving

I learned just keep slowing down seriously it's unsafe so just keep slowing down they'll get over it at some point or get around so that's what I do now I tell you I start slowing down you want to tell I'll get you real close then I go please Jesus no it's little things like that it's you know I care about my temper I care about my thoughts I care about you know and the Lord leads us to wherever you know it's like oh I want to deal with this issue in my life and the Lord's going I think we're going to focus on this and he knows what's best but I really want to conquer that one yeah no that keeps you coming to me so we're going to keep going over here yeah Bill do you think that he gives us situations to bring us to him also you pray for patience he doesn't give you patience he gives you opportunities to learn it he has a sense of humor before you're even saved

[ 53 : 38 ] I think some people might get cancer or other ailments put thorns in their side yeah look at Paul what happened to Paul they find Christ that's how they are brought to Christ that's what opens their eyes well look all through the gospels who are these people coming to Jesus they got problems it's usually their family right it's their daughter their son somebody's demonized something's right and they're just pleading and he's so merciful right I mean the woman I love in Matthew 15 the Syrophenician woman she just she's not looking good I mean she's just falling and begging and the disciples are going get rid of her Lord she's bugging us Jesus says oh you know yeah this children's bread not for the dogs you know right and she just keeps coming and keeps coming and then he says dogs and she gets it right oh I'm a dog that's fine just give me a crumb under your table

I'm fine I don't have to sit at the table for you Jesus I'll take a crumb because a crumb from your table will heal my daughter and that's what he does and then he turns to his disciples and says did you see this woman did you see what faith looks like they're like what that's faith it's all messy and broken and right desperate and yeah that's faith yeah not not civilized and humane and you know clean faith's real messy because life's messy what else what about this future place we got there's no temple there's no temple there's a lot of things missing in this new creation right there's no sun no moon which means there's no night okay so how do we know when it's a new day the fruit changes the fruit changes so we got fruit 12 kinds of fruit each month but if we don't have a moon how do we know when the month's up just the fruit changes oh it must be a month who cares yeah so you know no night no sun no temple no crying no mourning no weeping no pain no death no sorrow starting to sound pretty good okay I can go without the moon

I'm good right I can go without the night apparently we won't need to sleep apparently there's no beds oh no beds no I don't know no mattresses no mat don't have to fight with mattresses anymore yeah they don't keep their warranty all right excuse me what else what are why are we showing all that so so why is it so it keeps going back and forth right I'm going to show you the new Jerusalem as a bride and then I'm going to show you the bride and then when we see the come see the bride he shows us a city so so what is it is she a bride or city is she a Jerusalem is she paradise what is she yes yeah church has many metaphors we're a temple of the Holy Spirit we're a building right with with stones we're a vine and branches we're right all these pictures so we're also a city we're also a paradise we're also a bride so so these pictures are bringing out who we are what eternity will be like so what is it like what do you get out of that 21 and 22 what's it going to be like don't get bogged down in the details of the city how big it is and all that because all that means is it's perfect it's 12 by 12 144 which is 12 by 12 by you know so it's perfect it's a giant cube which is the same as the

Holy of Holies which means it's the presence of God okay that's so what what are all those pictures mean what's he trying to get across to us what's what's eternity going to be like and why does that matter to us now it's going to be perfect it'll be perfect yeah what kind of perfect somewhere you want to be yeah okay why do I want to be there because it's got sparkly colors I like that but you know not me we'll be in his presence in his presence we've never done that before we have the Holy Spirit with us so in that sense yeah he's never he never leaves us but we actually serve him one phrase in there said we will see his face nobody's done that Moses didn't even do that no one can see his face and live we can see his face and live that's all just too far out there for me to really imagine gotcha but

I think about all the longings and the yearnings being totally satisfied I mean that I can that I can think about being on this side of it you know how wonderful it will be to be on the other side to have that complete whole satisfied feeling and I think that's the picture he's giving layer upon layer there's walls we don't need physical walls in heaven but there's walls what do walls mean secure and safe okay it's it's it's a picture for mental or spiritual refreshment leaves of healing wait a minute are we still going to need healing in heaven no but what what gets healed what finally once and for all gets healed all kinds of stuff have any shame yeah remember some of our notorious sins yeah those haunt me wipe those tears he's going to wipe away that shame he's going to wipe away those sorrows he's going to

[ 60 : 35 ] I can't imagine how far this goes but I think those are the pictures right no pain no crying no mourning well that means I'll have no reason for mourning how will that be so I think that's it these are pictures they're not necessarily literal but they give us images they give us ideas and I think they answer those kind of things I mean what appeals to you most in those descriptions right does not that verse that says there will be no more pain no more death no more sorrow no more doesn't that one hit you like oh yeah I'm strong but okay I'm not it solves and resolves every issue the curse is removed and perfect intimacy is restored the intimacy that Adam and Eve must have had before they sinned because he walked in the garden with them they hurt his they hurt him walking they had heard it enough to know oh that's the Lord that's not an antelope that's not a horse that's that's the

Lord's footsteps well in that point they were affected by the past yeah they had no baggage yeah yeah they were totally innocent whatever that looks like I don't know what that looks like but you know this is paradise restored this is the book because we start out with that illustration we start out with that picture of Adam Eve yep and their eyes their eyes were opened when they sinned right but prior to that they had that perfect setting and we're seeing that here so that's interesting so I hadn't thought about that so it doesn't mean our eyes get closed I don't know probably not but because that ruined everything once their eyes were opened it ruined everything and made them so self-conscious right and ashamed so yeah I was just like thinking in the description of Christ it says that he wore a robe that was stained red and like he'll forever have those wounds in his hands so do like in our

I don't think our eyes can be shut from what the glory of our king has done in that sense but I don't know how to recommend that but we know still what our Christ and savior has done I'm just wondering if he washes our memory of our harmful stuff the stuff that keeps us up at night the stuff that you know we keep praying for forgiveness about that stuff the stuff we still struggle with the focus is on him yes and that's we're looking at it through eyes that we have in this world where our focus is on us I don't see any mirrors in this description I don't the water is clear so you see I really don't see any description of people interacting with each other because our focus is on our interaction with Christ in the garden of Eden man began the relationship with Christ as an individual but it became a community relationship with Christ

Adam and Eve communicating with Christ we're brought together here in this community of people into the new Jerusalem to be with Christ forever but the book is silent at least as far as I can tell in terms of how we interact with each other we didn't know a whole lot about how Adam interacted with Eve either that wasn't the focus he did say that was the problem how man is the woman you gave me but you asked a question before about how do we know that we're saved part of it is we know that we're saved when we do something that's sinful and in us convicts us of that problem I think there's another thing that we need to be careful of too and that is we start asking God what he has for us instead of doing what we want for ourselves and then asking for forgiveness for that so hopefully at least my thought with this is

I don't have to fall off the wagon anymore I can look at look at Christ he can tell me clearly what he wants me to do how I deserve him as a community of priests and I think that's an important yeah because the roles right in the Old Testament the roles were set if you're born in this tribe this is what you do blah blah blah now it's what what's your role you know well it's as the spirit directs you as you are given a gift by the spirit right if you have that gift you use that gift you're led by Christ to do this you do this right and Mark and I are going to be really sad but I don't see anything in here about airplanes more we already heard there's no dogs yeah so I mean don't don't take that it's a joke there's there's other things that we draw pleasure from yeah yeah yeah so all the look right there's no more sea too so if you're an ocean lover yeah sorry you're out yeah no more surfing

[ 66 : 16 ] I don't think that's the point I don't think that's the point it's a whole new! focus on Christ yeah and you know it gives us a picture of this 1380 mile squared cube right does that mean we have to stay in there the whole time we don't go out no that's not the picture yeah we've spent a long time just kind of exploring the whole thing right no there's a whole new world a new heaven and a new earth it has a purpose right doesn't get into that but it has a purpose we know what world's like we know what on earth is like this one will be different I think Rick brought up a really good point though it's going to be different because we're going to be different yeah because yeah it's like

Ann said I can't go quite there you know I don't that's he doesn't have good enough language to tell me what that really looks like he's I know he's doing his best but yeah we can't totally grasp because we're looking at it from these earthly eyes we see through the glass darkly right then we will see face to face huge difference yeah I keep thinking about that verse I think it's in Isaiah that says man eye has not seen and ear has not heard what God has for them and left him I mean we can't even fathom I just imagine the wonderful exhilarating thing we have seen or done is going to be infinitely better you know and he hints doesn't he in this book and others he hints that there are other things that we don't get to see yet like remember he heard the seven thunders

I'm going to write nope don't write that nope nope nope don't get to tell that one that one's special they'll get to see that one later or Paul Paul all that he's seen right he can't even speak about somebody he can't even so yeah Paul like Jesus will get a name we don't even know hmm Jesus gets a name or we do he well he he does yeah he does and we do too yeah we do he gives us a name that's you know what's a guy I hope mine's Jedediah no it's going to match his understanding of me in a holy not a not a not a you know what I am now that's really cool yeah we get several gifts when we get in there it's kind of all these housewarming gifts we come we get a new man we get a rock we get a stone wrap we get a pillar and guy you stand over there no I don't know pictures pictures pictures right anything else hey we covered it right for the most part not every detail we only went a couple hours right it's only 2.30 that clock doesn't work so

I set it back a couple hours okay very good so next week I'm excited about next week because I think there's some perspectives because we've talked about perspective of the last judgment and the new creation but it's shown us a perspective of the church now how do we view how we should view ourselves right and then history from the beginning of the seals to the to the to the bowls all these things going on in the world how do we view that it's showing us how to look at that it's showing us how to look at our enemies it's showing us how to look at the world so I want to talk through those things about what what is this book doing to us so we kind of have a little more closure as we move on to the really easy book of Ecclesiastes Ecclesiastes in a couple weeks I'll explain that later

I know you're going Ecclesiastes! Didn't Solomon write that when he fell away from the Lord? There's a reason that it is in the canon there's a reason every generation has said this is a book from God though we don't understand it at first look because it's so negative but it's actually incredibly relevant to our age why does anything matter?

[ 71 : 26 ] And again it's a perspective what's my world view yeah so here sorry just give you a little tidbit hopefully that doesn't distract you alright so let's we got a song to sing and we're going to do some communion and we're going to sing another song and then we're going to then we have a potluck right?

I saw that alright come on worship team come on don't blame man I look at that too better Thank you.