

Christ's Millennial Reign in Heaven

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Date: 12 October 2003

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[0:00] This is our last session, I believe, anyway, on end times for a while, and we've come to Revelation chapter 20. And I am going to be opening things up after we're done with this last study to any questions you might have, comments on the study that we've had so far.

But let's seek the Lord's help as we turn once more to His Word. Let's pray together. A glorious God and Creator, our eyes cannot but help see Your wonders all around us, that You're a God of such beauty and creativity, that You have great plans for Your earth that You created, and that You mean for it to reflect Your glory in every way.

And we have seen that Satan is the great desecrator and the great vandal and the one who destroys Your beauties. And we thank You that You're not going to leave it this way, but that in Jesus Christ, You are restoring men and Your world to Yourself.

Thank You that we have the scriptures that tell us of this great victory of Christ. Cause it to be an encouragement to us then as we turn once again to Your great plan of the ages and how it will be fulfilled and consummated at the return of Christ.

So be our teacher. We thank You for Your Word and Spirit. And on You we have set our hope. In Jesus' name. Amen. Amen. So Revelation chapter 20.

[1:45] We're studying the millennium. Just what does the Bible mean when it speaks of a thousand year period here?

That it does speak of some six times in this chapter. A period in which Satan is bound and a period in which Christ and his saints are reigning.

Now, the key question to understanding the passage is to answer the question, what is or when is Satan bound?

And last week we sought to go to the other scriptures, the clear interpreting the unclear, the literal interpreting the figurative.

We're in figurative language here in Revelation 20. And so we went to the Gospels and to the epistles. And what did we find with regard to when is Satan bound?

[2:47] Anyone? First coming of Christ. All right. That his binding took place at Christ's first coming. We see that every time Jesus was tempted and conquered Satan's temptation.

And at the cross when he disarmed Satan and destroyed him, as Hebrews 2 says and other passages, I saw Satan falling like lightning out of heaven when the gospel went out as he sent out his 72 and they took the gospel.

We see Satan destroyed, disarmed, bound. The most important passage, perhaps that one where in Matthew 12, Jesus says that how can you go into the strong man's house and and take the possessions out unless you first bind the strong man.

And that's the word used in Revelation chapter 20, that this angel from heaven came with a chain and bound Satan and threw him into the abyss.

So this binding of Satan is something that took place at the first coming of Christ in relation to his works, his evangelism, his death on the cross and even his coronation and reign in heaven.

[4:16] Satan has been cast down. That was the first question. And it's all important as we're going to come to verses four and six in a moment. We ask the question, how long is Satan bound?

And the text says for a thousand years. We're saying that's not a literal number, but rather covers the whole period between Christ's first coming and to just before he returns the second time.

Because just before he returns the second time, he will be released for a little while. And then the question was, why was Satan bound?

What does the text tell us concerning why? What's the purpose of his binding? Someone? To keep him from deceiving the nations anymore.

There's both a backward reference and a forward reference to keep him from deceiving the nations anymore.

[5:21] Looks which way? Backward anymore like he has been. And until the thousand years were ended, that looks forward.

So what is the binding of Satan? It's not a complete binding. It's not saying that Satan has no reign, no operation influence on the earth. That's not the meaning of the text at all.

He's very active in the earth. But he is bound and he is limited in what he can do. And the particular reference as to how is he bound? He's not able to do what he has done up to this point.

And neither is he able to do what he will do when he is set free from this restriction. And what is that? Deceiving the nations. Up to this point, up to Christ's first coming, the nations were left to go their way.

And the world was a very dark place with all kinds of idolatries and false religions. And Satan had the day, as it were.

[6:26] But with the coming of Christ, God is now commanding all men everywhere to repent and to turn to his son. And the gospel of the kingdom of God is now.

No longer is Satan going to be able to keep all the nations under the veil of his lies. Now the gospel is going forward. And as it does, Jesus has seen Satan falling.

He's being bound and limited so as to not to keep all the nations in darkness as he had done. You and I are an example of that. We're part of the nations.

Who have been set free by the gospel, the truth of Christ. But then there's the reference to the future. He is bound to.

So as to not deceive the nations anymore until the thousand years are ended. What will happen at the end of the thousand years? This time frame. When Satan is limited.

[7:28] What's going to happen later? When he's let free. Anybody remember from verses seven to the ten? All right.

He's going to gather an army to destroy the church, isn't he? Presently, he's being chained and held back from doing that very thing.

It's not out of love to the church that he does not squelch the church and wipe it off the mat. It's because he's bound. He's not able to do that.

But there's coming a day when his hands will be loosed and and he will be set free on the earth.

And what will he do? He'll do the very thing that he had not been able to do. He'll gather the nations to destroy the church.

So what we need to understand is that his binding has a very specific purpose. It's not saying that he has no influence on the earth. He still is blinding the mind of unbelievers.

[8:27] He's still roaming about the earth trying to devour Christians. But he's like that. That dog in the yard, that ferocious dog, that watchdog.

And some of you have got them and I won't mention them, but they're chained. They're chained.

Oh, maybe yours isn't. But the one I'm thinking of is you can see all from the chain in.

There's no grass. That's where he reigns. And that's where he rules. And he exerts a tremendous influence. But beyond that chain, he has no power. And that's Satan in this present age.

He's ferocious. He's mean. He's devouring. He's destroying. He's damning souls within the confines of the chain. But he's not allowed to gather the nations to wipe out the church.

He's not allowed to keep the nations in darkness from the missionary enterprise that's going on. It's going forward against his will. But as a chained animal, he can't stop it.

[9:34] He's doing everything he can. But he cannot stop it. That's where the limitation on him is placed. So if we understand that, we won't have any problem realizing that we're living in the millennium.

We're living in this period when Satan is bound. Very often when people hear that statement, they say this can't be the interpretation of this passage because Satan is not. Bound.

In which they mean tied up and locked away and doing nothing on the earth. That's not what the passage is teaching. It's a limited binding. So that's the purpose for his binding.

And we saw how he will then be loosed and gather the nations to battle.

And just a word from Christ. Just fire from heaven will come and devour them. And then the devil who deceived the nations will be thrown into the lake of burning sulfur where the beast and the false prophet had been thrown.

[10 : 39] And they will be tormented day and night forever and ever. So we've seen as the New International Version does, it divides up these first ten verses into three sections.

You have at the beginning Satan's binding, one through three. And then you have at the end, seven through ten, Satan's loosing. And we've dealt with those two portions.

Now we come to the heart of it. Verses four through six. And this period is referring to Christ's millennial reign in heaven.

There's a shift that takes place in verses four through six. Verses one through three have told us what's going on on the earth. Satan is being bound on the earth so as to not carry on certain activities here and now on the earth.

And the last section, seven through ten, will also deal with Satan's activities on the earth when he's loosed. But in between we see, well, what's going on in heaven during this period of Satan's binding?

[11 : 49] And so the shift in verse four goes from earth to heaven. And we're looking then at the millennial reign of Christ and his people in heaven.

When does this reign take place? Well, if we've answered the first question, when is Satan bound?

We've also answered this question. When does this reign take place?

Let me just read the passage first and then we'll seek to give an exposition of it. I saw thrones on which were seated those who had been given authority to judge.

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

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

[12 : 51] Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

When is this thousand year reign of Christ and his people? It is the same time frame of the thousand year binding of Satan that we've just studied.

And so we see that it's the period that takes place from Christ's first coming to just before his second coming when Satan is loosed. So we see what's going on in.

In heaven, the second question, not only when does it take place, but secondly, where does this reign take place? Well, the passage and I've already inferred it's taking place in heaven, but notice it from the passage.

This reign takes place where the thrones are, where the thrones are. I saw thrones on which were seated those who had been given authority to judge. Where are the thrones in the book of Revelation?

[14 : 06] They're in heaven. And you can go through and study that word study out. Chapter 3, 21, chapter 4, 2. Let's look at chapter 4 and verse 2.

The reference to the thrones are significant at the beginning of this book. John's talking about this vision.

And verse 2 of chapter 4, At once I was in the Spirit and there before me was a throne in heaven with someone sitting on it. This is so important to the book of Revelation.

What is the throne that is ruling the universe today? It's the throne in heaven where someone is sitting and it's God and his Christ who are sitting there in heaven.

Chapter 5 and verse 6. He's still in heaven looking at this throne. Then I saw a lamb looking as if it had been slain, standing in the center of the throne.

[15 : 04] Where are the thrones in the book of Revelation? They are in heaven. And that is what John sees. So where is this rain taking place?

The same place the thrones are. There is nothing in the passage that would tell us that this rain is taking place on earth. No, we are now in heaven. This rain of Christ and his people is headquartered in heaven.

Not the earth. It's only after Christ's return and restoration of the earth into the new heavens and the new earth that we see Jerusalem and the throne of God moving down upon the earth where he sets up his dwelling place with men forever and ever.

But until then, the thrones. The thrones. The thrones. Are in heaven. The question. Where does this rain take place? Not only where the thrones are, but where the souls of the faithful are, because that's what he sees next.

And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. Well, where do the souls of martyrs live in their disembodied state? [16:16] They live in heaven with Christ. To be absent from the body is to be present with Christ. Now, it's true that sometimes the word souls in the Bible refers to mankind or a man, a person, body and soul person, but it refers to them as a soul.

But that's not the case here. Here, the word soul is clearly referring to that spiritual part of a man separate from his body. Because it's talking about those who are beheaded for the cause of Christ. And their souls, their disembodied spirits are what John sees. Their bodies are in the grave and John sees souls, the souls of the...

Remember, you say, what did he see? This is a vision. Things happen in visions that don't happen in your waking hours, as it were. So he sees souls.

And they were beheaded. The word is in the perfect tense, which always means action that was completed in the past and continuing into the present.

[17:28] So they are presently, as John sees them, in a state of having been beheaded. They are not in some state after the physical resurrection and restoration of their bodies.

They are the souls of those who have been and continue in a condition of beheadedness. So this is not speaking about them in their resurrection bodies at all.

These souls had been martyred for their faith in Christ. And they're contrasted with the rest of the dead.

Notice in verse 5. At the end of verse 4. They came to life and reigned with Christ a thousand years. The rest of the dead did not come to life until the thousand years were ended.

They still are a part of the dead, is the point I want to make. Y'all are a part of the living. Some of you are female. And the rest of you are the rest of the living.

[18:31] Two groups, but all a part of the living. Here we have two groups. One group is the beheaded saints. And then there's the rest of the dead.

Whoever they are, the beheaded saints are part of them, aren't they? If you have the rest of the dead, then it's gathering into it, the dead, these disembodied souls.

So they're in a state of death. Physically, they've been beheaded. And yet they live. Well, do we have anything like that in the New Testament? The souls of believers living, even though their bodies have died?

Yes, we do see that, don't we? So, the book of Revelation always has the souls of the martyrs and the faithful in heaven.

You find them in Revelation 6, the souls of the martyrs beneath the throne, crying, How long, O Lord? How long? They're in heaven. Those who had been martyred and slain because of the word of God and the testimony that they had maintained.

[19:38] These are said here to have not worshipped the beast. Indeed, that's why they were beheaded. They hadn't fallen in with the false worship and the state power that was putting pressures upon them.

In John's day, that was Rome. The Roman government was persecuting the church and causing them to worship the emperor and to be involved in their pagan worship and to not claim that the emperor is lord was to be beheaded.

And so they chose to be faithful to Christ and lost their heads. And here they are. Described for us as reigning with Christ where the thrones are, where the disembodied souls of the faithful are. And also where Jesus lives, because they they're said to have come to life and reigned with Christ for this thousand years.

They're with Christ. Where is Christ bodily presence right now? Where is he ascended to? He's ascended to the throne on high. His father said, take your place here till I make all your enemies a footstool for your feet.

[20:50] So they're where Jesus is and Jesus is in heaven. And so we say in answer to where is this rain taking place?

It's taking place in heaven. The vision is not of Christ coming down to earth to reign with his saints on earth. It's rather his faithful, martyred saints being taken up to be with him in heaven and

reigning with him there on his throne.

So we've answered the question, when does this rain take place? And now, secondly, where it takes place. The third question is, what is this first resurrection that John speaks about?

They came to life and reigned with Christ a thousand years. This is the first resurrection. What is this coming to life that is called the first resurrection?

Well, I'm arguing that it is not the resurrection of the body of these beheaded saints. It's the resurrection, the living of their souls, the rising of their souls from this earth where they were beheaded and slain for the cause of Christ to go to be with Christ.

[22 : 16] John sees this vision. He says it's like a resurrection. There they were. They were they were beheaded. And as soon as they were beheaded, they were raised up to be with Christ.

And there they reign with him. Their disembodied souls, even presently, reigning with Christ to have your soul living and reigning with Christ. It's here called the first resurrection.

And every believer who dies in Christ has his soul rise to be with Christ to reign in heaven right now. Until he comes back again and they will receive new bodies and then will reign with Christ forever and ever on the earth. The new heavens, the new earth.

So this first resurrection that John speaks of here is not a resurrection of the body, but of the spirits of the saints to rise to be with Christ in heaven.

[23 : 15] And notice this first resurrection is placed in contrast with the second death. There's a beatitude given to us here. There's a beatitude given to us.

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

And so those who have a part in the first resurrection, that upon death, their souls rise to reign with Christ, have no part in the second death. They will never be cast into the lake of fire.

Blessed are they. Happy are they. Happy to have a part in this first resurrection that when you die, your soul rises to reign with Christ. You'll never have a part in the lake of fire.

The second death. And so verses four through six, this section that we're studying this morning is speaking of the glory of the intermediate state in heaven.

[24 : 44] Intermediate between the time of your life now and the time when you receive your resurrection bodies. When Christ returns. When Christ returns. What happens to the believer at that point during that whole period of time?

Well, he's not in some soul sleep. He's not just out of existence. No. He partakes in a first resurrection of the soul into heaven immediately to reign with Christ.

Awaiting the bodily resurrection at Christ's return. And so we come to the vision applied. We always must think of the original hearers of this vision.

The original hearers. Who was John writing to? Well, he was writing to Christians in the first century about to go through and already going through a bloodbath of martyrdom from the Roman government.

Something that would last for the first three centuries on and off with different periods of different emperors who would seek to destroy Christians and kill them.

[25 : 51] And so the vision of Revelation 20 is encouraging these persecuted saints to remain faithful even unto death. That wasn't a hypothetical situation.

The swords were being wedded with the blood of the saints. They needed some encouragement, some reason to not say Caesar is Lord and to worship him.

Because to do so would be to lose their head. They needed a strong reason to not cave in and capitulate to the persecution that they were under. And so here the vision is given by holding up a crown that is waiting for them at once upon dying.

That even as your head falls into the basket, you will immediately be crowned in heaven with Christ as you partake in a resurrection of your soul into heaven to reign with him during this whole period until he comes.

And it fits in with the word in chapter 2 and verse 10. When Jesus writes to the church says, do not be afraid of what you are about to suffer.

[26 : 59] I tell you, the devil will put some of you in prison to test you and you'll suffer persecution for 10 days. But be faithful even to the point of death and I will give you the crown of life.

That's the word. That's the message that these people need. Be faithful unto death and I will give you the crown of life. You will reign with me during this whole thousand year period between my first

coming and my second coming and then forever and ever after that.

To remain true to Christ under persecution may lose your head, but your soul will immediately rise to be with Christ. Death would be their entrance into heaven.

As to their soul. And that is the encouragement that they needed to face this coming persecution with confidence. It's worth dying to remain true to Christ.

And that's what Jesus had said earlier in the book. To him who overcomes and does my will to the end, I will give authority over the nations.

[28:08] You will sit and reign with me over the nations. Chapter 3 and verse 21. To him who overcomes, I will give the right to sit with me on my throne just as I overcame and sat down with my father on his throne.

And so now here in Revelation 20, those who remain faithful unto death. Immediately live and reign with Christ on his throne in heaven.

And that is the first resurrection. That's what's in store for those who remain faithful to Christ. Who don't cave in to the pressure of the beasts. And this application is relevant not only to the first century who were the first audience of John's words, but it's relevant to you and I as well.

Because for this whole period, especially right before Christ comes back, but for the whole period, the church can expect persecution in the world.

It's a world, remember, in which Christ is hated. And we're not to expect that the world will get better and better until Christ comes back.

[29:20] Rather, the church is taught to expect the world to treat them as it treated the Savior. As it treated our master. As we saw in John 15. Don't expect treatment from the world better than what our master is.

The disciple above his teacher. No. Did they persecute the teacher? Yes. Then they will persecute you. So that's what we're taught to expect. Not to be honored in this world. We're to expect a cross.

We're to expect the sword. And yet with it, we are encouraged with the promise that to patiently endure and remain faithful to the end is to turn in our cross for a crown and to reign with Christ.

And so Revelation assures the suffering church of all times that it shares certainty of Christ's victory, even in the face of stiff persecution from the world.

Revelation 20 is part of that encouragement. And as a conclusion to this series, I'd like to leave this application, this challenge to read the book of Revelation.

[30:29] When's the last time you've read the Revelation? I won't have any answers coming from you. But I'll wager that it may have been a while.

And my challenge is don't jump over the book of Revelation. If you're in a Bible reading plan and then you come to Revelation, don't jump. Go right on through it.

Perhaps even the challenge to go deliberately there now and to read it. The main point of the book is clear. The victory of Christ and his church over Satan and his helpers.

Things are not what they appear to be. It appears that Satan is winning. If you've got eyes and ears today, it appears that Satan is winning and he's rejoicing.

And the church appears so helpless and defeated, especially in the first century. Was that the case? But in our day as well. But Satan's rejoicing is premature.

[31:30] The victory goes to Christ and his church. Christ and his people. God is ruling history. Though the wrong seems also strong, God is the ruler yet. And he's ruling history and it's bringing history to its conclusion according to plan.

And he's using Christ to bring it to fulfillment. Christ is the one who mediates God's plan of history. That's why he alone has the right to open the scrolls.

Nobody else could open the scrolls of God's decrees and plans for history. But Christ does. And he is bringing about the will of God in history. So read it with that main point in mind and you'll profit from it.

And the victory of Christ and his church over Satan and his helpers. You know, we can profit from other scriptures that we don't understand everything about.

I don't understand everything in the gospel of Romans or the epistle of the Romans. But I can profit spiritually from that book. And so it is with Revelation. You won't understand all the little details.

[32:36] But you can still profit as you hold before you the large picture and the big point. Christ and his church triumph.

And so God gave us the book of Revelation. Not to tickle our fancy. To stir up our imagination. And speculating on how things are going to end in the end times.

That's not the reason. But to strengthen our hearts. To endure today. And to not be pushed around by the world today. To giving up on Christ and his word. But to persevere obeying and keeping his commands to the end.

Though there will be all kinds of pressures to do otherwise. So don't miss the big picture. And become preoccupied with isolated details.

As one writer on the book of Revelation. An expositor. Says get the overall theme that comes through over and over. Praise the Lord as you read. Cheer for the saints. Detest the beast.

[33 : 36] Long for the final victory. And as you enter into that conflict in the book of Revelation. Your soul will be strengthened. He tells of a group of seminary students.

Who finished playing basketball in a gym. And they noticed a janitor in a corner reading a book. And they asked him what you're reading. He says the Bible. He said what part of the Bible?

He said well the book of Revelation. They thought that they would enlighten this poor. An educated janitor. He said do you understand what you're reading? He says well yes I do.

Stun them. What does it mean? Jesus is gonna win. And we might just add in his saints with him.

That's the message of the book of Revelation.

He was getting the point. Did he understand all the horns and crowns? He got the point. And the book of Revelation is a revelation.

[34 : 35] It's meant to reveal. It's meant to show. Not to conceal and hide. And so there's something here to be revealed to us. And to be showed to us. For our spiritual prophet.

Revelation is for us. Yes. Yes. There were things in the first century. The situation in the first century. With the Roman Empire. Persecuting the church.

And we need to first seek to understand the book in that light. Put yourself back. In the days after Christ's ascension. And as Nero came on the throne.

And the blood of Christians begins to flow. And you're just a little group. There's just a few Christians yet. I mean thousands.

But compared to the mighty Roman Empire. And the armies it commanded. And the persecution it was able to orchestrate. You're nothing. Where's your hope?

[35 : 37] Well this book then needs to be interpreted. First of all as a starting point. From that perspective. And if it doesn't make sense. If your interpretation doesn't apply to that setting.

Then you've missed the boat somewhere. It's got to fit the original audience. But it's not just for the first century Christians. It's for all of us. Because the church in every age. Will face similar persecution.

And similar temptations. So remember as you read through the book of Revelation. It's a book of symbols. Don't try to put a literal meaning on every symbol.

Remember there's recapitulation. There's recapping. The book takes us from Christ's first coming. Right up to his second coming. And then it starts over. And does the same thing again. Goes back to his first coming.

Takes us up to his second coming. Don't think that when you begin reading in Revelation chapter 1. That it's a chronological discussion. Of how history is going to unfold. Until Revelation 22.

[36 : 37] That's to miss the boat. No. He's taking us through this period of Christ. From Christ's first coming to his second coming. And he does it. Hendrickson marks out seven times.

In his commentary. That he takes us. All leading up to the final victory of Christ at the end. Showing us that Christ is victorious. It's a book about a cosmic spiritual warfare.

The unbelieving world versus the church. And there you see the struggle. Between the world and the church. Now if that's not relevant. I don't know what is. You see this is a book that's practical.

We are involved in this struggle. This age long struggle. It's inevitable. If you're a part of the church. Of Jesus Christ. That you will be in conflict with the world. So it's about this spiritual warfare.

And what it does is in the second half. The book takes us behind the scenes. It's like you go in behind the door. Behind the curtain. The seat. What's going on behind stage.

[37 : 39] In this conflict between the church and the world. And you see that. What is going on on the stage of this world. With the church and the world. Is really just the outward expression.

Of the spiritual conflict. Between Christ and Satan. But this battle has been raging. And you see it clear back in Genesis 3. Satan coming and trying to destroy.

The work of Christ in creation. And the promise of the Redeemer. Coming and crushing the head of the serpent. Even while he bruises his own heel.

There's a spiritual battle. It's what Paul tells us. That our struggle is not against flesh and blood only. But there's something spiritual going on. It's what Job never learned.

But that we are able to see. That even behind the problem in Job's life. Was a spiritual struggle.

And that's what we see in the book of Revelation. There is this spiritual war.

[38:38] Between Satan and his agents. Fighting against Christ and his agents. And though the conflict is fierce. And Satan appears at many times in the struggle to be winning.

He's ultimately destroyed. And finally defeated by Christ. In fact, Christ has already triumphed. At his first coming. And he just waits to put his heel.

Upon his neck. At his second coming. And so we have the story in the book of Revelation. Of Satan attacking the church. If you ever think that the persecution against Christians is more than natural.

You're right. There's a supernatural reason why the church is being persecuted. Because Satan hates Christ. And they are Christ's people. So. This book lets us see that Satan is stirring up persecution.

He's got helpers. And so we're introduced to the whole field. You've got the dragon. That's Satan himself. You've got two beasts. And you've got this great harlot. Well, you've got the two beasts.

[39:44] And the first beast comes out of the sea. The beast that comes out of the sea. Is satanic inspired persecution. The seas often refer in scripture to the nations. And he stirs up persecution by using governments to turn against Christians.

In the first century. It was the Roman Empire, wasn't it? No problem understanding that. They saw the Roman government persecuting them.

And his tactic is to play upon our fears. But then there's a beast out of the earth. Also called the false prophet. He's telling lies.

This is false religion. He's seeking to deceive the minds and souls of believers. False religion. In the first century it took the form of the pagan emperor worship.

And the pagan religions of Greece and Rome. Christless Judaism was part of the corruption of true religion. The heresies. And then there's that great prostitute.

[40:45] Babylon. Satan's anti-Christian seduction. You see, Satan has more than one weapon. More than one strategy to destroy the church.

He would try to persecute her by stirring up emperors against. And nations and states. But he would also try to seduce her. To lead her down by way of alluring.

And temptations to our lusts for sex and money. And fame and power. It's all there. The great harlot. Babylon. And all these enemies, you see.

Are being stirred up and flamed up by Satan. To bring down the church. But they all go down at the end. And they're all destroyed and cast.

And Satan and his helpers are cast into the lake of fire forever. Well, the practical lessons I trust are clear. You're a part of this spiritual warfare.

[41:45] There's only two sides. There's Christ's and Satan's. And if you're not on Christ's side, then in one way or another you're serving Satan. And he has you. And what the book of Revelation does.

It shows us that Satan's the liar. The counterfeiter. The deceiver. And Revelation unmasks him. Pulls off his mask and shows his lies.

And shows he's not this conquering master that he appears to be on the earth today. He's conquered by Christ. And he will be destroyed in the end.

Victory belongs to Jesus and his church. Don't let him scare you into denying Christ. Don't let him allure you into denying Christ and his ways.

Follow on. And you will find yourself a victor with Christ in the end. Well, that is just a run through some of the key components of the book of Revelation.

[42:44] Let me stir you up to studying that. Are there any questions or comments on our study that we've had for some 10, 13 weeks? Jackie? It seems like we put this on the background.

It's not in any of our children's anything. But when you look at the relevance of this, this is just something that our children need to be hearing at the front burner thing.

Because it's showing how good God is. It's showing that to the person. When you become a Christian, it's just not that easy. It just seems so relevant that why have we backburned it when the

rest of Christianity seems to be front burner in it.

And our kids are hearing and they're coming with so many confused questions where they knew the easy truth of it. I'm just, I'm stricken by how easy it is compared to the undoing of so many other things that I've learned.

And so it seems like wouldn't it be easier if we were teaching this as a front burner thing from the time that they were in kindergarten on up?

[43:50] And it wouldn't be such a bad. And the price would be big. Right. I don't think that there's anything in Revelation that they aren't getting in the other places. I think it's, that's in the Gospels and the Epistles.

Christians, you need to take up your cross. It's not easy. So a lot of the elements are found throughout the Word of God. Revelation brings them together in a unique way and presents it. And obviously, yes, it's meant, it's part of the sacred canon that's all profitable for our instruction, reproof, correction, training.

So I would agree we ought to take it off the back burner. That's why I'm encouraging you to start by reading it. Read it to your kids. Just read it through. They'll understand it better than you will, as Jackie said, because they don't have all the garbage.

Excuse me. All the wrong interpretations of the book that many of us have grown up under. And just read them the story.

This writer, Vern Poitras, says, when I preach through this book, I preach it. And a 12-year-old boy comes up and says, I love the book of Revelation. He says, do you understand?

[44:53] Yes, Christ is winning. He got the main point. And it's only the adults who say, this is confusing. This is confusing. That's because we want all the details. And we think that we've got to arrange the end times to understand how it's all going to unfold.

That's not the reason the book was given. So read it to your kids. Family worship. Just read through the book. I would encourage that very much. And, yes, we ought to get it into our curriculum.

Um,