

Ministry on Daniel 2-11 in several ministries

Part 10

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[00:00:00] Now for our closing address on the Book of Daniel, we're going to turn to the Book of Revelation and read a portion there that gives us some details of the closing days that the Book of Daniel doesn't give, but that fits in because Daniel and Revelation, they go together and we have details in the one that we do not in the other. We might say that Daniel generally takes up the Gentile nations and their connection with the Jewish people, whereas Revelation gives us, added to that, the last days of Christendom, that is, of that which is which professes to be the church here on earth and God's judgment of her, as well, [00:01:01] of course, as of the Gentile nations. Let us turn, then, to the 19th chapter of Revelation. In our hymn we were singing, All the saints attending in the air shall meet the Lord Jesus, then the kingdom glorious. Thou shalt reign upon thy throne, ever more victorious, worthy one alone.

And, of course, we know the next event that we Christians are looking for is to meet the Lord in the air, and then there will be unfolded on earth a series of events that we've been looking at in these lectures, in these talks, and will end with the Lord Jesus coming to establish his kingdom and to reign victorious. Let us read from the 11th verse of Revelation 19. We have, from this verse down to the 8th verse of chapter 21, a series of eight visions. Each one of them [00:02:09] begins with the words, And I saw. And we want to speak on these tonight, tying this in with what we've already had in the book of Revelation, and in some, in the book of Daniel, rather, and with some other portions in Revelation. And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword [00:03:01] that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. Then we have the second vision, And I saw an angel standing in the sun, and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. Then we have the third vision, And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him [00:04:02] the false prophet that wrought miracles before him, and with which he deceived them that had received the mark of the

beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, and the remnant was slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh. We'll read the other visions as we come to them. We noticed when we were going through the book of Daniel that in connection with the Gentile nations and the four great kingdoms that were to rule, beginning with Babylon and ending up with the Roman Empire in its future revised state, that there is a stone, a stone cut without hands, that smoked the image [00:05:07] on its feet, and the whole image fell down and crumbled, and was blown away as chaff on the summer threshing floor, and then it says that this stone filled the whole earth. And the interpretation given is that these Gentile kingdoms were to pass away, and that the kingdom would be given to the people of the saints of the Most High. Or rather I think that's the expression that's used there, but it speaks here about the stone that's cut without hands, filling the whole earth. And then in connection with the seventh chapter, it says that the ten kings and the one who's over them, the little horn, who is the beast, would be destroyed and the kingdom given to the people of the saints of the Most High. So in both of these, which refer to the Gentile kingdoms, we find in [00:06:04] this one, the stone which speaks of the Lord Jesus, we find him taking the kingdom and establishing his kingdom on earth, and here we have referred to that there would be others who would be with the Lord in the administration of the kingdom, referred to there as the people of the saints of the Most High, which will be of course the Lord's people on earth at that time, but connected with those who will be in heaven, because we find that when the kingdom is established, there are two sides to it. That's referred to by the Apostle Paul in Ephesians, when he speaks about all things being headed up in Christ, both which are in heaven and which are on earth. The Lord is going to have a people reigning with him in heaven. These will be the people that he has come to take up to be [00:07:02] with himself, which we believe will include the church, but also will include the Old Testament saints who will be raised at the Lord's coming to take us to be with him. That's the great event we're looking for, and we will reign with Christ when he reigns. Then the Lord will have a people on earth, and they will be the spared Jewish remnant who will be the administrators of his kingdom, and there are many scriptures in Isaiah and in other books of the Old Testament prophecies that refer to that, that the Jews being the center, the Lord will go forth from Jerusalem.

Jerusalem will be the capital of the whole earth at that time, and every nation will recognize the reign of Christ and the administration of God's people Israel in connection with his reign over this earth. The Lord will be recognized then as King of Kings and Lord of Lords. [00:08:06] Now to come back to our portion in Revelation, I just want us to notice that these eight visions that we have here, they fit in between two very important statements. Now we notice that that in the 19th chapter, the beginning of the 19th chapter, we have in verse 7, you see in chapter 17 and 18, the false church is destroyed. Then it tells us in the 19th chapter, verse 7, let us be glad and rejoice and give honor to him, that's the Lord, the Lord God omnipotent who's reigning, for the marriage of the Lamb is come, and his wife has made herself ready. To her was granted that she should be arrayed in fine linen, clean as white, for the fine linen is the righteousness, righteousness as it really is, of the saints. Now here we get referred to [00:09:05] the marriage supper of the Lamb. We have the false church destroyed first, and then we have the Lord recognizing the true church, that is those the saints who've been caught up to be with him.

And that's a very noticeable thing, that before we get a reference made to the marriage supper of the Lamb, we have this system that is referred to in chapter 17 and 18 of Revelation, which is called there Babylon the Great, mother of harlots and abominations of the earth. And in that same portion, she's spoken of as the great whore. You know, it's the most remarkable thing that here's a word that we don't, that people don't use in polite company, and yet that is the word that is used to set forth

what this system is, that professes to be the bride of Christ.

[00:10:07] But she's just the opposite, and she receives her judgment at the hand of the Lord at that time. It tells us how it's going to be brought about in the 17th chapter and the 16th verse. It says, The ten horns which thou sawest and the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put it in their hearts to fulfill his will and to agree and give their kingdom unto the beast until the words of God should be fulfilled. That is, the Lord will allow the very nations that this woman has deceived to turn on her and to destroy her. And then of course they in their turn will take a stand [00:11:01] against the Lord, and the Lord will deal with them. But we see here that the Lord is not going to deal with the false church as it were personally himself, but he's going to allow the very nations that she has deceived to destroy her. I've no doubt from the reference given here in the 17th chapter that Babylon the Great is very definitely the Roman system, because it mentions there that the woman is identified as being the woman that sits on the seven hills. And we know that there's only one city in the world that has ever been called the seven hills city, and that's from time immemorial, and that is Rome. But I believe that it won't just only be Rome as we know her today, but it will be Rome gathering to herself, perhaps a great many others in Christendom, and we see the movement toward this already commencing, that will be known after the Lord [00:12:05] takes the true church away as Babylon the Great. Possibly everything in Christendom that still wants to remain religious, after the Lord takes the church away, will go in with Rome. And those who don't want to be religious, they will become more and more openly atheistic. I believe that's what's going to develop, and we're going to see it developing more. I believe in all of our western lands, we're going to see developing these two things more and more. That which will head up in Babylon the Great, arrogating more and more to herself the place of religious prominence on the one hand, and those who don't want that, becoming more and more atheistic on the other. Until when the time comes that we have this judgment poured out on the beast and the ten kings as we have it here, they will be just as atheistic in their opposition to the Lord as the government [00:13:04] of Russia is today. That is, the western governments, the governments of the revived Roman Empire, probably the United States and the other countries that will be identified with them, because I think the whole world is going to line up under one or the other. I believe as we read these scriptures, we're going to see that the whole world is either going to be lined up with the west or the great northeastern confederacy, and one will be just as opposed to the Lord as the other at the time of the end. Our countries will be just as atheistic and just as blasphemously opposed to the Lord as the northeastern countries will be. Now that mightn't be a very pretty picture for those people who like to be patriotic, and I'm not saying we shouldn't be patriotic because I believe we should be. The Christian should be the best citizen of the country in which he lives, but we cannot close our eyes to the trend in our western [00:14:01] countries that they're turning further and further away from God, and those who want to be faithful to the Lord will have to take a more definite stand and realize that they cannot consent to everything that's being done, but yet be faithful, because as long as the church is here, the powers that be are ordained of God, and we're still responsible to pray for them. But scripture gives us the end of these things. Now, as we said, we have the marriage supper of the Lamb mentioned, and at the end of this portion, in chapter 21, after verse 8, we have the Lamb referred to again, the bride, the Lamb's wife, in Revelation 21.9, and we have her referred to as a great and high mountain, the holy city Jerusalem. The false church is spoken of in the 17th chapter [00:15:02] as Babylon, and the angel takes John to the desert to see her, but when he wants to show her the true church, he takes him to a great and high mountain, and there we find she is referred to as a city also, but she's referred to as Jerusalem, the great city, the holy Jerusalem, descending out of heaven from God. So in between, after the destruction of the false church, and in between these two references to the true church, and the glory that she's going to have with Christ, we have this

parenthetical portion that brings in these eight visions, and these eight visions take us from the Lord's coming forth from heaven, to judge and to reign, right on into what we call the eternal state, that is referred to in the first verses of chapter 21. Now to take up verse [00:16:03] 11, it says, I saw heaven opened, and behold a white horse, and he that sat on him was called faithful and true. Who is this rider on the white horse? In the sixth chapter of Revelation, a rider comes forth on a white horse, and we believe that that rider gives us the first appearance of this little horn, when he comes forth first, and goes forth conquering and to conquer, after the church is taken away, right at the beginning there of Daniel's 70 weeks. But this is a very different person that comes forth here. This is a person coming forth from heaven. Heaven is opened here. We don't get heaven opened in many portions of scripture, but this is one of the places where heaven is opened. In the fourth chapter, we find the door was opened in heaven for John to look in, which corresponds no doubt to the rapture of the saints, the Lord taking the church away, [00:17:03] because after that the church is never seen on earth, she's seen in heaven. But here heaven is open to let the Lord come out. And the Lord comes out of heaven here, as the rider on the white horse, and the rider on the white horse always speaks of a victorious conqueror in scripture. The Lord comes forth as the victorious conqueror to establish his rights to the earth. Satan has disputed his right to it all along. And now the blasphemy of man has reached its greatest height in these men, this beast and this false prophet, who blaspheme the Lord, as we've been seeing. So the time has come that the Lord is coming forth. And this coming forth of the Lord corresponds to the close of Daniel's 70 weeks. The Lord has cut short the great tribulation, [00:18:03] as we saw when we were studying this. After three and a half years of great tribulation, and cut short, as it seems there, one month. And then right at the very end of this 70 weeks there, of the last seven years, this door is opened in heaven, and the great conqueror comes forth.

The Lord comes. And it says here, he that sat upon him was faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he hath a name written that no man knew but he himself. I think that means that it sets forth that which is true as to the deity of the Lord Jesus. Everything about his humanity has been revealed, but there's something about his deity that's still not revealed. And he knows what it is. Possibly he'll make it known to us in his own time, but it's still not fully revealed. But he [00:19:06] comes forth as the one who is going to judge and to make war. And it says, it tells us that he's clothed with a vesture dipped in blood. This is not setting him forth now as the one who died on Calvary, while that was true. He's not coming forth as the savior now. Being clothed with a vesture dipped in blood speaks to us of him as the one who's coming to judge. He's the one who is coming to tread the winepress, as it were, the judgment. And this speaks to us of him as the judge.

And then it tells us what his name is, the Word of God. The name by which he's made known in, by which John made him known, this very same John who wrote this, this revelation, made him known there in his, in his gospel. In the beginning was the Word. He's the Word of God. There's no doubt [00:20:03] as to who that, this one is. It's the Lord Jesus Christ, the Son of God from all eternity, the eternal Word, become man, and now coming forth as man to judge and to take his rightful place and reign over this earth. And it tells us there that of those who accompany him, verse 14, it says the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. Who are these armies that follow the Lord? It says they're clothed in linen, and we notice there back in verse 8 that when it speaks about the saints of the present dispensation, the Bride of Christ, that they're clothed in fine linen. And this, this will be the saints, the saints of the present dispensation, who will come forth with the Lord and accompany him when he comes forth to judge. [00:21:03] The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. These are those who were saved during the present dispensation. I believe, beloved brethren, that

we, the Lord's people of this time, we're going to be with him when he comes forth here. They too, it says, come forth on white horses. You know, it says in the sixth chapter of 1 Corinthians, we shall judge the world. And that's one reason why the Apostle Paul is pointing out to the Corinthian saints that they should not be seen judging one another before the courts of this world. He uses that, the very fact that we are going to judge the world and that we're going to judge angels as a proof of that. And I believe this shows this, that we're coming forth with the Lord, accompanying him when he comes forth to judge the world. The fourth chapter [00:22:06] shows us already caught up, according to 1 Thessalonians 4. This chapter shows us coming with the Lord when he comes to judge. And it tells us, in verse 15, that a sharp sword goes out of his mouth. Isaiah says that he'll smite the earth with the rod of his mouth. You know, the sharp sword is the Lord's own word. He only has to utter the word and judgment falls. Of course, we know these things are symbolic. The white horse is symbolic. It speaks of a conqueror coming forth. And I don't believe that the Lord is physically going to be seen on a white horse, and he's physically going to be seen wielding a sword. We've got to distinguish in scripture between what is symbolic and what is spiritual. But the symbolism is a conqueror coming to conquer. And the sword is [00:23:01] the word that goes out of his mouth. The Lord just has to utter the word. You remember when they came to take him in the garden? When they asked him if he was the one that they were looking for, and he says, I am, it says they went backwards and fell to the ground. And had the Lord wished to use his power right at that time, they'd have all been dead men right there. And that is how the Lord is going to judge this earth when he comes forth. He's going to judge it with the rod of his mouth. It says he'll smite the nations with the sword, and he shall rule them with a rod of iron.

And he treadeth the winepress of the fierceness and wrath of almighty God. It doesn't say that those are with him tread that winepress. That's his work. I believe that the saints will help in connection with the judgment, the meeting out of the judgment. But when it's a question of the vengeance, the treading of the winepress, that's the Lord alone. The Lord meets out the vengeance [00:24:05] on his enemies. And then in connection with the judgment, the saints will be helping him in the administration of it. And then it says that he had on his vesture, on his fire name written, King of Kings and Lord of Lords, King of those that reign and Lord of those that exercise authority. He will take the supreme place and be owned as the supreme ruler. What a picture. Then we have the second vision in verse 17. I saw an angel standing in the sun.

You know, the sun is the place of supreme authority, and it's the place of light as far as this earth's concerned. And he is an angel standing there. He is in a place of authority under God, where he sings. And what's he doing? He's calling to the fowls to regale themselves of kings [00:25:05] and captains and mighty men and horses and of all men, both bond and free.

What an awful slaughter is going to take place on this earth. And before the judgment comes, these birds are called to come to regale themselves of what there is there to eat. It's just a little picture of the warning, as it were, of what is going to come. And then in the next section, verse 19, we get the beast. And the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. Now, in that connection, I want to turn back to two other scriptures in Revelation. The first is in chapter 16 and verse 13. This is what took place under the sixth vial.

[00:26:02] It says, I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty. And verse 16 says, and he gathered them together into a

place called in the Hebrew tongue, Armageddon. You know, people often refer to the battle of Armageddon. Well, beloved, this that we have in our chapter here in this third vision, this is going to be the battle of Armageddon. And it says that these people will be there because these spirits that come out of the mouth of the dragon and the beast and the false prophet are those that are going to gather them there. Now, the other night we saw that the evil spirits that are behind the scenes, [00:27:04] even at the present time, influencing governments. But when we come to here, these evil spirits are on earth influencing governments. Satan has come down knowing that his time is short and he sends his evil spirits into all the world to gather the heads of the nations to come up against the Lord and to destroy him. Let us look again at another scripture.

And that is in the seventeenth chapter, which gives us the destruction of the whore. But I just want us to notice what it says there in verse 14. Well, we read from verse 12.

The ten horns which thou sawest are ten kings which have received no kingdom as yet, but received power as kings one hour with the beast. These have one mind and shall give their [00:28:01] power and strength unto the beast. These shall make war with the lamb and the lamb shall overcome them for he is Lord of lords and king of kings. And they that are with him are called and chosen and faithful. And of course, they that are with him are these others that come forth on white horses. And that's one reason this scripture is one of the reasons why we believe that they are believers, Christians of the present dispensation and not angels, because angels are never referred to as being called. To be called in scripture, you must be one who's a sinner who has been saved. Only saved sinners are those that are called ones. And those there, those that are with the Lord. But notice what it says about this, these kings. It says they'll make war with the lamb.

Well, this is what this is what they're doing. They're making war with the lamb. So in verse 19, it says they gather themselves together, the beast and the kings of the earth and their armies [00:29:02] gathered together to make war against him that sat on the horse and against his army. We believe the sequence events will be something like this as far as we can see. We have at this time, or there will be at this time on earth, the king of the north, who is the northern enemy of the Jews, who will come down against them during the great tribulation. And the Lord will allow that invasion to be successful. They will overrun the land of Palestine and they will go down to Egypt. And then their leader will hear news that will trouble him out of the east of the north and he'll come back. And it says he'll plant his tents between the Mediterranean Sea and Jerusalem and he'll come to his end there. The Lord will deal with him. The Lord will deal with [00:30:01] Israel's immediate northern enemy, the king of the north, the Assyrian, as he's called in Isaiah, and also the little horn of chapter eight, as we saw near the Grecian little horn, that's the same person he'll be dealt with there in the land of Palestine by the Lord. Now, it seems that just about this time, possibly just immediately following this, the western nations gather themselves together. It's very possible that the western nations have already destroyed the great whore. You see, it seems that during the first half of Daniel's 70 weeks, the woman rides the beast. The woman is Babylon the Great, the one spoken of as the harlot. She will be riding the beast. And because she's riding the beast, she will no doubt be governing the beast to a certain extent. But her dominion over the beast becomes intolerant.

[00:31:06] The political powers will get tired of the domination of the religious power, and they're going to throw her off. And it seems that by the time the great tribulation begins, the woman has already been practically destroyed. She's thrown off. And then the beast and the ten kings become openly apostate and atheistic.

They've destroyed the false church. There's still something left that is a testimony for God, because from the time that the Lord takes the Christians away, there's nothing left for God in the church, in what professes to be the church. God then takes up Israel as his testimony, and the Lord will have the godly remnant of Israel at that time. And we know that some of them will be slain. I'm inclined to think that those who will be slain in the first half of the week will [00:32:03] be slain by the Babylon, by the great whore. And those that will be slain in the second half of the week, of course we're distinctly told that they're going to be slain by the beast and those under him, because they refuse to worship the image of the beast. We have them referred to in the next chapter. So it seems that having destroyed the false woman, the false church, the beast and the ten kings, that is the western confederation, they will decide that they're going to fight against the Lord. And in order to fight against the Lord, they come up against the land where the Lord's testimony is, because Jerusalem will then be recognized by the Lord as the center of his testimony again. And so they'll think, we can't get rid of God out of the earth without destroying the Jewish people, because they know that they're professing to be God's witnesses. [00:33:03] They will be. There'll be a godly remnant who'll be God's witnesses scattered around among the nations, but recognizing that there will be a temple in Jerusalem there where their worship has been allowed. The beast is going to stop that worship and he's going to endeavor to completely blot out this people. And the Lord looks upon this as a definite endeavor on Satan's part to destroy every testimony for God on earth. And so they're going to come up against the land. And when they come up, that's when the Lord comes out to meet them. As it says here, they gather together to make war against the Lord. He's spoken of as the lamb and he's also spoken of as the conqueror. But you know it's a remarkable thing that right through revelation the Lord's referred to so many times as the lamb. But he's the lamb in all, he was the lamb in all weakness on Calvary's cross. But he's going to be triumphant at last, because he's going to come [00:34:07] forth not in his lamb-like character now, but we might say in his lion-like character. He's going to come forth now as the conquering victor, to put down all enemies and destroy them. There's nothing namby-pamby here. No, this is the Lord judging and it's a very, very solemn thing. And what does it say? In verse 20, the beast was taken and within the false prophet. The false prophet is the one that we referred to on Wednesday night. He's the one who's called the king in there in the 11th chapter of Daniel, the willful king, the king who'll do according to his will. He's the one who's referred to as Antichrist in John's first epistle. He's the idle shepherd or the worthless shepherd. He's called in the 13th chapter of Revelation, he is the one that's [00:35:05] referred to as the beast out of the earth, that has two horns like a lamb and looks like a dragon. And he's the one who's called here the false prophet. He will be the religious leader in Jerusalem and the other man, the one who's called the beast here, he will be the political head in Rome. It's very possible that this religious leader will be a more cunning and clever man even than the political head, but he will endeavor to make the people worship the beast in Rome. But the two of them are just tools in Satan's hand, completely possessed by the devil. And what's their end going to be? A terrible end. They're going to be cast alive into the lake of fire. It seems to me it's an awful end. Other people that we read about in the end of the end of the millennium that are going to be cast into the lake of fire are going to be cast in there after they've been judged, after they've had a trial. But these two, it's just as if they're [00:36:05] taken in red-handed rebellion against God, and they're taken just right as they are, committing the crime as it were, and the evidence is so great against them that there's no need for them to have a trial. And so they're cast as they are into the lake of fire. And we find that when the devil's cast in there a thousand years later, it distinctly says where the beast and the false prophet are. They've already been there a thousand years. It seems, as far as I can gather, that these are the first two to be cast into the lake of fire, unless there are already some angels there, which we're not told. We know that that's where they're eventually going to be, the fallen angels I mean, but Satan certainly is not there yet. You know, a lot of people think he is. If he were there, we wouldn't have the troubles we're having on

earth. It's because he's not there, he's still in the heavenly places, guiding these evil spirits, [00:37:04] that things are like they are in this scene. And it's because he's cast down to earth and will be here, that things will be as they are in the great tribulation. That's where he's going. But these two men are cast in. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh. There's going to be an awful slaughter when apostate christened them. And that's because that's what it's going to be. It's going to be the countries of Western Europe. I believe that this revived Roman Empire will comprise the European nations that were in the Roman Empire, perhaps more or less, but were not in the previous Babylonian and at least not in the Babylonian and Greek and Persian Empires, because these were Eastern Empires. The Western Empire or European Empires began with [00:38:02] Greece and then followed on with Rome. But the Babylonian and Medo-Persian Empires were Asiatic Empires. And it doesn't seem that that interferes in to the revived Roman Empire, so that there were parts of those in the Roman Empire that are still in Asia. But this looks like, from what we have here, as if this is going to be a union of European nations. And what are the European nations?

The nations that have had the greatest light of Christianity within the last several hundred years.

The nations that had the opportunity of receiving the Protestant Reformation. And, of course, the two greatest nations, of the larger nations at any rate, that became great because of the Reformation were Britain and Germany. And, of course, the United States, which is linked with those countries nationally because of our population.

[00:39:02] Also, we've inherited that light of the open Word of God. And yet the sad thing is that these are the very nations that are going to be so apostate that they'll make war with the Lamb, because they've turned against the light. And can't we see it? It's growing every day around us. The light, the precious light of the Gospel is being refused, and people are either turning away from God altogether, or else they're taking up with all kinds of false religions, which is another method that Satan has. For those who want to be religious, Satan has a religion. And for those who don't want to be religious, well, Satan has an atheistic concept, and there's not too much difference between them. It doesn't seem to me that there's very much difference between being religious and dishonoring the Lord with a lot of false ideas about Christ and giving up all pretense of religion. In fact, I think those that give up all pretense of religion are perhaps more honest than those who pretend to have, to pretend to honor God by religion and have a false religion [00:40:04] that denies everything that is true about the Gospel. At least there's a greater measure of honesty with them in their thinking. But this, it's only what we see going on around us and what's going to head up in this terrible thing that we get here. So those that left, when the Lord comes to take the church away, they'll either, if they're religious, if they don't accept the testimony of the godly, those that live at that time, of course, those that are left when the Lord takes the church away, they'll all be destroyed. If they refuse the Gospel, they'll either be destroyed when the Lord destroys Babylon the Great, or else they'll be destroyed when the Beast and the Ten Kings are destroyed. And those who have not heard the Gospel in this day of grace and who refuse the testimony of the godly Jews, they're going to meet their judgment at the same time. Really this earth is in for a terrible time according to these scriptures. Now we go on to [00:41:04] the 20th chapter. I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. We notice here that it doesn't leave us in any doubt as to who this person is. We have the four names that are given to him in scripture. The dragon, which speaks of his cruelty, that old serpent, which speaks of his guile and his subtlety, the devil, and which speaks to us of him as the accuser, and Satan, which speaks to us that he's the adversary. And these are the

four names by which Satan is known in scripture. And he's taken, the Lord sends an angel down to bind him, and he's cast into the bottomless pit and shut up, and set a seal upon him, that he should deceive the nations no more till a thousand years should [00:42:02] be fulfilled, and after that he must be loosed a little season. Now in this, in these two visions we have here, we have the words a thousand years mentioned six times, and the word millennium means a thousand years. Sometimes people say, well you talk about the millennium, but the word millennium isn't in scripture. The word isn't, but the, the, what the word means is because millennium, even in Spanish we say mil años, which means a thousand years. Mil means a thousand, and enium just comes from the Latin, as the very Latin word, from which we get our word annual, which means a year. A thousand years, that's just what the word millennium means. It's the reign of Christ. Now the prophecies are full of this. Isaiah time and again refers to the time when Christ will reign, when Jerusalem will be the center of blessing for the whole earth, and when the Jewish people will be the center of God's government on this earth. But none of the [00:43:05] prophets tell us how long this kingdom's to be, but here it tells us how long it's to be. It's to be a thousand years long, is this reign of Christ. And during that period, Satan is bound. The angel comes down having the key of the bottomless pit and a great chain. The key, the key of course is symbolic. It means he's going to be locked in, and the chain means he's going to be tied up. The thing means, it just means this, that Satan is going to be put where he's not able to deceive anybody for a thousand years. God is going to give this earth a thousand years without the devil. We might say, well why doesn't God cast the devil, if he's the instigator of all this, why wasn't he cast into the lake of fire when the beast and the false prophet are? Why does God leave him here and then let him be loosed out of his prison a little season to do a little bit more of his dirty work [00:44:04] at the end of the millennium? Because God has a purpose, and this lets us see perhaps a little reason why God has allowed the devil to be here all this time. God has certain purposes to be worked out, and he allows these people and these individuals to be his instruments in the working out of them. Satan is going to be loosed out of his prison at the time of the end because there's still a work that God has to do, and it's necessary for Satan to be there, that this might be done as we're going to see. But in the meantime, we find in this fourth vision that Satan is bound a thousand years. Then the next vision tells us, I saw thrones and they sat upon them, and judgment was given unto them, 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 worshipped the beast, neither his image, neither had received [00:45:03] his mark on their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Now, we get three groups here. We get thrones and they that sat on them is one group, and these are the same ones we believe that come forth with the Lord on the white horses to judge. When the Lord establishes his reign over this earth, there will be those who will sit on thrones with him. That's where we will sit. The twelve apostles will sit on twelve thrones judging the twelve tribes of Israel, and the Lord is going to give each one of us some position in the kingdom according to our faithfulness to him and to his precious word while we're here. And beloved, when we think of this side of it, we should remember that we're responsible, [00:46:01] and it's not what we do outwardly and what men see that's going to count in that day. It's what the Lord sees in our hearts. This is going to be the reward for our faithfulness here, as we'll be apportioned out of the judgment seat of Christ. And maybe some that are very apparently very successful outwardly in what they think is religious work, the Lord will have to be able to give them a very very little place there because they've not done the Lord's will. And some perhaps that mightn't have been taken much notice of on earth, but have been faithful to the Lord and to his precious truth, the Lord will be able to entrust to them some very important part of the kingdom when we sit with the Lord and he reigns over this earth and we're going to reign with him. Then we get two other groups, we get the souls of them that will be headed for the witness of Jesus, that's those [00:47:01] that are mentioned there in the sixth chapter,

you remember their souls are seen under the altar crying for vengeance, those that are slain for their faithfulness to the Lord by the great whore, and then we get those that would not worship the beast. Now why do these come in here? Well, they lost out in the millennium. These were faithful ones who were saved after the rapture of the church and ordinarily should have lived and have gone into the millennium and partaken in the millennial reign of Christ on earth, but they were slain for their testimony. They were faithful and rather than give up their testimony, they were killed. So while they lost out in the earthly side of the kingdom, the Lord gives them the privilege of being in the heavenly side and so they're mentioned here as associated with the heavenly saints. It only mentions their souls here, but no doubt they'll be raised in glorified bodies, just when they'll be raised is not known. [00:48:04] Some think they'll be raised when those two witnesses are raised and some think that they're not raised until after we have it here. Well, that's not so very important. The important thing is that they're seen there reigning with Christ and of course they won't be able to reign with Christ unless they have glorified bodies like the rest of the saints. So they're all grouped together as the first resurrection. We have Christ the firstfruits. That's the firstfruits. Then we have at the Lord's coming the great harvest, when all the dead that have died from Adam down will be caught up because the rapture is the rapture of the church, but it's also the rapture of the saints. It'll include the Old Testament saints as well as the church. And then we have the gleanings, these who were slain during Daniel's 70th week. These two groups, they'll be the last ones that come in. And while this first resurrection has three parts to it, Christ's own resurrection, [00:49:05] the great resurrection at the Lord's coming, and then the time when these martyrs are raised, yet it's all grouped together as the first resurrection. And it's as blessed and holy as he that hath part in the first resurrection, on such the second death hath no power. For if there's anyone here unsafe tonight, dear friends, may you see that you get right with God because if you don't have part in the first resurrection, there's absolutely no hope for you because those who'll have part in the second resurrection, that is the resurrection of the wicked, which will take place at the end of the millennial reign, it tells us there that they're cast into the lake of fire. Terrible doom for all those who are unsaved at that time. Well, we must hurry on. But it does tell us then, in verse 7, that when the thousand years are loosed, Satan's, expired, Satan shall be loosed and shall go out to deceive the nations which [00:50:03] are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. Now, I just want to mention something about Gog and Magog here. We know that we have today in the earth another great confederacy, which we call communism, that's headed up by Russia. The great northeastern confederacy, as it's sometimes referred to, because we have Russia and all her satellite nations, mainly to the north and east of Palestine. And China, and it's very possible that Japan and India will finally, will ultimately be found in this great confederacy. And this is another great movement that we see in scripture, and we've not taken up this in these scriptures, in these lectures, because Russia has not been referred to [00:51:06] only incidentally in the scriptures that we've explained. But we did notice in Daniel there, that it speaks of the king of the north, that he shall be strong, but not in his own power, showing that there's going to be some other power that will back him up. And when we turn to Ezekiel chapters 38 and 39, we get this power mentioned.

Our version speaks about Gog and the land of Magog, and the prince of, the chief prince of Meshach and Tubal. But it's recognized by everybody that that should be the prince of Rosh, Meshach and Tubal. So here in Ezekiel, Russia is named, Rosh was the old name for Russia. And yet when Ezekiel was written, it was written hundreds of years before Russia was known by that name. So there we have a prophecy. Meshach is the old name for Moscow, and Tubal is the old name for [00:52:08] Tobolsk. And we know that Moscow is the capital of Russia at the present time, although Petrograd, St. Petersburg was for many years, but now Moscow is. And, and Tobolsk, of course, is the chief town in Asiatic Russia. And so here we have this nation mentioned. And I, and I believe that,

that if we study this carefully, we find that this group of nations are also going to meet their doom in the land of Palestine, but possibly just a little later than the others. They're not brought in here in Revelation, and they're not brought in in Daniel directly, but they, they're certainly mentioned in Ezekiel. And it seems that after the Lord establishes the kingdom, then it is that these nations are going to come down from the north. And they're going to have the same idea in their minds [00:53:02] that the Beast and the Ten Kings from the West had in theirs. They're going to blot out the name of the Lord too. And they're going to meet their doom at the Lord's hand there. When, when Russia was interfering in Korea, students of the word said, that's just not, that's nothing very important. Russia is not going to meet her doom in Korea. Now we see Russia interfering in Cuba. We know that Russia's not going to meet her doom in Cuba. We know from scripture where she's going to meet her doom. She's going to meet her doom on the land, in the land of Palestine. And it's going to be a similar thing to what it tells us here, that these birds of heaven will be called upon to another great feast, to feast upon the dead that are slain when the hordes from the north come down against the land of Palestine. The Lord will deal with them as he dealt with the others. [00:54:01] And it tells us that they're going to be seven months burying the dead. And they're going to be seven years burning up the instruments of wood. Well, that's something for us to figure out with our modern armaments is how it's going to be that they're going to have instruments of wood there when they come down. And that's always been something that has puzzled students of prophecy. But it mightn't be so very difficult as we imagine. It may be that these armaments that we have, that it'll just be impossible for them to be used because of certain discoveries, and they'll have to go back to instruments of wood, because the scripture can't be broken. And the word of God is always true. And that's exactly what scripture says. I just mentioned that to round out the subject, to see how all are going to meet their doom when they come up against the Lord. The Lord is going to establish his kingdom. But then it tells us here that there's going to be another Gog and Magog at the end of the millennium. Christ will reign for a thousand years. It's going to be a wonderful reign of peace. [00:55:06] If a man dies a hundred years old, he's counted as a child that has died. And at a hundred years of age, a man dying is because he sinned. Satan won't be here to tempt. And therefore, if people sin, it's just because of the evil of their own hearts. I believe that every scripture shows, the scripture makes it plain in Isaiah, that every one of the Jewish people who is born during that time will be saved. But it doesn't seem that that's true of the Gentile nations. Every Gentile who enters the millennium will be saved. But there'll be many born during that time who will only render feigned obedience. They won't be truly saved. And at the end of the millennium, that's why Satan's loosed out of his little season to test who really have trusted the Lord as their savior. And who of those are only just going on outwardly with a sort of rendering a [00:56:07] feigned obedience, and yet the Lord's yoke is irksome to them. You know, if people are going on in a thing that they don't believe in, they always feel as if they're constricted, and as if they're under a yoke, and they're never happy in the position that they're in. They're always kind of unhappy there. And then they look for an opportunity to break this yoke. Well, that's what's going to happen to many who'll be born during the millennium in the Gentile nations, and yet who've never been willing to accept the Lord as their true savior, because they'll need to believe in the Lord as the savior even then, and to believe in his work. And they'll never be born again. Well, when Satan's loosed out of his season, these will be the people he'll deceive. And he will go out to the four quarters of the earth. It won't be just the north this time. It'll [00:57:02] be all over the earth in every land. There will be many to whom the Lord's yoke has been grievous. They've not been willing. They've been submitting to it just for fear that they'd be destroyed if they didn't. And they'll follow Satan. And it'll be the last great attempt to blot out the Lord's testament. And they'll invade the land of Palestine to seek to destroy it, just the same as this invasion from Russia was at the beginning of the millennium. And it says, fire came down from heaven and consumed them. That's all it says. That's the last judgment on earth. And then all of the left will be those who are truly believers on the Lord.

Then we go on to verse 11. We have another vision there. It says, I saw a great white throne [00:58:01] and him that sat on it from whose face the earth and heaven fled away and there was found no place for them. And the seventh vision, I saw the dead, small and great, stand before God. And the books were opened and another book was opened, which is the book of life. And the dead were judged out of the things that are written in their books. This is the judgment of the great white throne. This is the wicked dead. Before the millennium, there'll be the judgment of the living nations, the sheep and the goats, as we have them set forth in Matthew's gospel. But here we have the judgment of the great white throne, the judgment of the dead, the second resurrection. They'll be raised to be judged and the books will be open, containing the histories of every individual. And the book of life will be open to prove that their names are not there. You know, you and I, beloved, we won't be present at this unless a [00:59:02] spectators. That is, we won't be those who are judged here. Our judgment was born by Christ on the cross. If there's one who's unsaved here tonight, beloved friend, and you don't turn to the Lord as your savior, you could possibly be here. If you're still alive when the Lord comes, you might be in the judgment of the sheep and the goats. Among those that the Lord says, depart from me, ye cursed into everlasting fire, prepared for the veterans as angels. And if you die before that time, you'll be among these here who are raised to be cast into the lake of fire. What a terrible end. Then the 21st chapter gives us the eternal state. At the end of the millennium, those who were only pretenders are destroyed, and then we have the new heaven and the new earth. I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea. Now Peter [01:00:02] tells us in his second epistle in the third chapter that the earth and all that's in it is going to be burned up. And there's one thing that scripture doesn't tell us, how those who are on the old earth at the end of the millennium are going to be transferred to the new earth. We're not told, but we know that God will tend to that, and I've no doubt at the same time he's going to give them glorified bodies, because all who go into the eternal state will go into it with glorified bodies. The eternal state does not begin until the end of the millennium. You see, those who die now are not in the eternal state. They're only in heaven in their spirits, in their souls, that's all. They don't even have the glorified bodies. And while we'll reign with Christ a thousand years, that is going to be the mediatorial reign of a thousand years, but it's still not eternity. Eternity begins when everything has been brought into complete [01:01:02] subjection to the will of God, and that is not until the last ones are destroyed at the end of the millennium, and then it says, and the last enemy that shall be destroyed is death. So that all who have died right up to that time, unsaved, will be raised to be judged at the great white throne, and then that's the end of the last enemy. Then everything will be brought into complete subjection to the will of God. All that we can put away, and the new heavens and the new earth are seen. The church is seen reigning with Christ in the new heaven, and the rest of the saints will be seen on the new earth, and everything will be in subjection to the will of God, and the Lord Jesus, and it says in 1 Corinthians 15, will hand the kingdom back to the Father. He has been given the work of bringing this rebellious scene into subjection to God's will. He became a man to do it, [01:02:08] and the work of the cross laid the basis of it, but the work is not yet fulfilled, completed, and it will not be completed until the end of the millennium, and then everything will be brought into the will of God, and it's just as if the Lord says now, Father, I've done everything that you've asked me to do. I brought back this portion of your universe that was in rebellion against you. Now I hand it back to you, and it says then, and God will be all in all. What a blessed prospect we have. We're going to be there associated with the Lord Jesus, and reign with him for all eternity, and it tells here in verse 3, I heard a great voice out of heaven saying, behold, the tabernacle of God is with men. That's God dwelling with men. He wanted to do that with Adam, but sin came in, and he couldn't do it. Now we've got there. God dwelling with men. He will dwell with them, [01:03:05] and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes. There shall be no more death, neither sorrow, nor crying, neither shall be

any more pain, for the former things are passed away. You see, these things, death, and tears, and sorrow, and crying, they'll be called the former things, which will pass away and will never exist anymore. What a lot of sorrow there is today. Death comes in. There's weeping. There's pain. There's sorrow. All these things have to do with the present state, but they'll just be the former things at that time. They'll all be done away with, and he that sat upon the throne said, behold, I make all things new, and he said unto me, for these words are true and faithful, and he said unto me, it is done, and then we have a solemn warning given in the verses that follow. The Lord still is offering salvation, and he's warning [01:04:05] those who refuse the gospel what an awful end still awaits them. So how important it is that precious souls should turn to Christ while it's still the day of his wondrous grace.