

Transcript* - 1,000 Years - John Klundt 11/10/2024

So we're going to be in revelation chapter 20. Today we're going to cover. There's only 15 verses. So we're going to we're going to cover every one of those. And as we do that we're going to, we're going to see something, that when it comes to revelation, there's some like known things. And one of the things that gets talked about a lot is the thousand years or the millennium that that gets talked about and, and how that works and everything.

So we're going to cover that today. And so we're going to take the first six verses and we're going to cover that. Then we're gonna do seven through ten, then we're on to 11 through 15, and we're going to see the first again. Six verses cover the thousand years and millennium and what that looks like and how that all unfolds.

And then after that, it's, hey, by the way, there's only 22 chapters in revelation. So this is the book about the end, and we're getting really close to the end. And this is the this is the end of of someone specific that I think will typically go, yay! We're glad. We're glad he's gone. And then the last couple verses talk about the judgment of, of the people who are outside of Christ.

So we're going to talk about that a little bit. So we're going to we're going to go through those together and, and kind of just navigate our time through there. So just to kind of give us a picture of how this is working out. We've been again in revelation for a couple months now, and we've seen some incredible scenes in, in the book of revelation, I mean, incredible, incredible scenes of how it's going to wrap up.

And we're going to see one of those again with that. So if you would open up your Bibles with me to revelation chapter 20, we're going to read the first six verses, says, then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He sees the dragon, the ancient serpent, who is the devil and Satan.

If you weren't clear about who it was, now, you know, like he's like, hey, I don't know if he grabbed him by the neck or what, but he grabs him. And he says, hey, just to make sure, you know, this is the devil, this is Satan. And he bound him for a thousand years. There's that word 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 him he must be released for a little while. And if you're like me, you're thinking, okay, you you got him. You bound him. You got him where you want him, and then you're going to let him go. So just I'm just going to tell you that we're going to come back to that. But what John does next, because John's the writer of revelation, John's like he changes the subject and you're going, hey, don't you think you should explain that a little bit?

Why are you letting this person go? This seems like you should not do that. It's a bad idea. But when it comes to God, he typically knows what he's doing. We we we can trust in that. Amen. So goes on to say he's

changed the subject. Then I saw thrones. And seated on them are those who, whom the authority to judge was committed.

Also, I saw the souls of those who had been beheaded for the testimony of Jesus. We've seen this happen. We've seen this talked about before in revelation of those who were the faithful witnesses in revelation chapter, chapter six, and how that unfolds, for the testimony in the word of Jesus and the Word of God and those who had not worshiped the beast or its image, and had not received this mark on their foreheads or their hands, they came to life and reigned with Christ for a thousand years.

There's that word again, and 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, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

There it is again, talking about the thousand years. So as we as we get started, I think one of the really important pieces to point out is that seven times and whenever there's a seventh number happening in revelation, you need to pay attention to that. But seven times in revelation, the word blessed is spoken about what's like when you do it, you're blessed by it.

And seven times it happens in revelation. So I'm just going to go down through those. Because here's the thing. Whenever it says, blessed are those who and then follows up with the next words like we just read, it's which said, blessed are those who are part of the first resurrection. You need to pay attention to it because it's important.

It's it's really, really important. So here's, here's the seven times in revelation where there's a blessing and what and what it says about the blessing. Revelation chapter one, verse three. The first thing it says is, blessed are those who read this book aloud. So if you want a blessing today and you feel like you haven't been blessed for a while, go read revelation aloud.

All right, go home. Read all chapter 22 of them. And there's a blessing. Literally, there's a blessing that comes with it. You know why we know that? Because we can trust God in His word. Now, if you go home and you have, YouVersion or some app read it to you, you get half a blessing just to let you know.

But but there's a blessing that comes with it. So there's a there's a blessing and it says, read it aloud. And then those who hear it. And basically when you hear it, you do what it says. You're obedient to it. So there's a blessing with that. Then in revelation chapter, I messed this up, by the way. Revelation chapter 14, verse 13.

It says, and this, this one seems a little bit odd unless you know and understand the principles of the kingdom which is blessed are those who die in the Lord. And it's like, oh, the blessing is death. Yeah, because we know that death is not the end for those who are connected to the Lord. So there is blessing in that.

And that's oftentimes what makes Satan really upset with us, because he tries to do that and it always backfires on him. Revelation chapter 16, verse 15, it says, blessed are those who stay awake. So one of the things we're told in revelation and throughout, the scriptures, particularly the New Testament, is there's a second coming, there's a returning of Jesus.

And you need to be you need to be aware. You need to be prepared. You need to be awake. You need to be looking forward. And it's going to happen. And don't don't get caught off guard. Be ready. Keep short accounts with God and short accounts with other people. It's really important. So blessed are those who stay awake.

Chapter 19, verse nine, it says blessed are those who are invited to the. We're to the wedding ceremony, to the to the wedding celebration. And all that that means is that Jesus is going to be, the, the, the groom. And we're the bride, and there's going to be a reuniting of his church. And blessed are those who are part of that who get the invitation.

And again, we see those, parables in the in the new, in the Gospels that talk about this idea of the wedding and the wedding banquet and those who are invited to it. And it's important that we those who are blessed are a part of the invitation, the of these seven blessings, chapter 20, verse six, which is where we're at today, who those who share in the first resurrection.

There's a blessing that comes with that. And that simply means those who have said that they believe that Jesus is the Christ, the Son of living God. And they believe in Jesus as their Lord and Savior, are going to be a part of the first resurrection. And I'll give you the last two. Chapter 22, verse seven. It says, blessed are those who keeps the word of, of God.

Think about this. There's so much correlation to our what we do in our relationship with the Lord. And it's not that anything inherently that we do that saves us, but what we do that shows the out flowing of our saving relationship with the Lord. We're not saved by doing. We're saved by what we have in the Lord and what he's done for us.

And because of that, we we begin to live for that. So it's not because we're we're doing it. It's it's out of the outflow. And then chapter 22, verse 14, it says, blessed are those who robes are washed and can be a part of the, the celebration of the tree of life. And so those are the blessings.

But where we're at today, chapter 20, verse six, this is a big part of what this whole chapter, these first 15 verses are all about, which is, hey, there's a blessing. There's a blessing with those who are part of the first resurrection. Now, as this chapter unfolds in verse one, it starts to talk about an angel, and it talks about keys and the keys that allow this angel to do what this angel is doing, which is basically grab Satan and cast him out.

So what does that mean? Well, in order for us to understand that, we got to understand what the what the keys are talking about in revelation. Again, there's keys mentioned three other times in chapter one, verse

18, it says that Jesus has the the keys to death and Hades, which means Jesus is sovereign over death, and he has authority over death and Hades.

He's sovereign. He has the power. And that's what the keys allow him to do. Because of what Jesus did, he has the authority of it. Chapter three, verse seven. Same thing. He has the keys over death. Chapter nine, verse one, same thing in chapter 20, verse one. It says that this angel whom is alluding to who Jesus is, has the keys.

He has the sovereignty, has the power. If we go through the entirety of revelation, which we've been in for a while now, and we miss this point, we're missing something so powerfully important because what God's Word says is what's going to happen. And we have to trust in that. And there's sovereignty and there's authority in that. And he's not just authority over, the good stuff, but he's got authority over the bad as well.

And the evil. He's got the authority over that. And here's what, here's what that here's what that looks like, and here's what that means when we're going to cover in these next these 15 verses today, especially the first six, is what does this thousand years really look like? And as we begin to to do that, what it really begins to look like is that Jesus has authority and sovereignty over death at the Christ event.

Well, what is the Christ event? The Christ event is simply from the birth of Jesus, and it describes this in chapter 12 and revelation from the birth of Jesus, where the the red dragon is on the scene, and there's this battle that's going on and we can't see it because there's this spiritual realm that's happening and going on.

But as Jesus is being born, which we get to see that part and we see Jesus in the manger, and there's Joseph and there's Mary and then there's the sheep and there's the shepherds, and everybody's going, oh, it's so cute and cuddly. And then there's the red dragon, and he's not really interested in cute and cuddly because he wants to devour Jesus and he wants to consume him.

That's literally what it says. And in the book, as this is going on, it says, hey, this scene is, is is happening and unfolding. And what we've already learned in revelation is that Jesus has the keys. The keys have been given to him. So the Christ event is from the birth all the way to the death, burial and resurrection of Jesus.

That's the Christ event that has happened. And because of that, Jesus has been given the keys when he resurrected. He has the keys and he has the authority and sovereignty over death. By the way, that's really good news for us. Really good news, which means at our death, it's not the end. It's not a finality. It's it's hey, we we have victory over death.

Corinthians says, where? Oh, death is your sting. There is no sting in death because we have victory in that. Because Jesus has the keys over Hades and death. So what happens? What happens to Satan in this thousand years? And by the way, some people think this thousand years is a literal thousand years. That

happens sometime after the second coming of Jesus, or maybe just before the second coming of Jesus for a thousand years.

And so we're going to talk whether that's a literal or if it's symbolic or figurative, and kind of how that works itself out. But in this chapter, in chapter 20, it gives us specific about what this angel did. The angel basically grabs this, this evil Satan and, and cast him out. Where where have we seen this before?

We've seen it in chapter 12, revelation. It's the scene that's unfolding. It's the it's the birth of Jesus all the way to the death and resurrection. And right after that, we see this great battle that is happening, and Satan himself gets cast out of of heaven. So what chapter 20, specifically the first six verses is, is what's called recapitulation can say that with me recapping now, I just want to encourage you as you go throughout your day to day, just work that into some conversations.

The word recapitulation. Here's what, here's what it means. Okay? It means this that you take a scene like in chapter 12, and it gives you the scene of the of the birth of Jesus all the way to the death, burial and resurrection. And what's going on behind the scenes with the battle of, of good and evil that's going on, and that Satan gets cast out of, of heaven.

And so we get that information in chapter 12. And then in chapter 20, we're getting this again retold a little bit similar, but it's also giving us some new information. And that's what recapitulation is. It's telling the story. So you're hearing it and you're seeing a story and it revelation happens over and over and over again. You got the seven seals, the seven judgments, the seven bowls, and all this is happening.

And so in the midst of this in chapter 20, it's retelling it again, but it's giving us some new information that's going on because this is the information of the end for Satan himself and how it's going to unfold and wrap up. So he's bound. The first thing it says, Satan is bound. He's got, he's got, some some manana manacles, I believe they're called some bracelets and some chains that are around him, but he's not completely bound.

He's not completely just wrapped up. So he's bound and he's in prison. He's in prison, so he's bound in prison. Those specific two things that it tells us. But that doesn't mean that he doesn't have some power. So if we go back to the gospel, there's, chapter mark, chapter five gives us the scene of the demon possessed man.

And it says that oftentimes they would bind him because of the evil spirits that were in him. And and he was bound up. He had manacles that were put on him. And he wasn't completely powerless, but he was he was bound. Satan is bound and he's thrown into prison, but he's not completely powerless. And we even know that with Paul's example, when he was put in prison, Paul was he was put in chains and he was in prison.

So he had these two characteristics just like Satan does. And Paul says, yet that didn't stop the cause of Christ. He says, my chains actually advance the cause of Christ. I was limited, but I wasn't powerless. And so

Satan was limited. But he still had some power. He's cast down, he's on the earth, and he's causing some, some, some issues.

Absolutely in every way. And so he's thrown into prison. And the purpose of that is this. He's the purpose of not being able to deceive the nations. So he could not wipe out the church. This is why he's limited. He can do a lot of destruction. And you see, in chapter 12, after he gets thrown out of heaven, he's really angry because he's.

Because it said he knows his time is short. And the way that he can do the the biggest damage is to hurt the church. But he could not destroy the church. The biggest way he could destroy the church is he couldn't when he would try to put people to death. Death wasn't winning because we have victory in death, so it backfires on him.

It makes him even more angry. But he's he's deceiving in the purpose of and trying to deceive the nations so he could wipe out the church. Now, you've heard this said probably. And I've I've heard it said, and I honestly, I hope I haven't said it is that we're only one generation away from the church being extinct. That is just not true.

The church can never be extinct. You know why? Because God has limited his power so that he can't deceive the nations, and he can't build up this big group to wipe out and completely clear out the church. It's not possible for him to do that because he has authority and sovereignty, and Satan is only able to do what God allows him to do.

He is bound. He is in prison, but he's not limited in that capacity, and he can't wipe out the church. That should give us incredible confidence. He doesn't deserve more credit. He deserves less because he's not sovereign. Yes, he's got power, but that power is limited in every way. So Satan wasn't eradicated? Not yet.

But he's limited. His limited power. So this is the thousand years is happening. Okay. Now, is it literal thousand? Or are figurative or symbolic? And I want to suggest to you this about the thousand years. Okay. I want to suggest to you, the thousand years is a symbol for the timeless reign of God. And it began at the birth of Jesus and the death and the burial, the resurrection and will.

This thousand year reign is is a symbol. It's a symbol for the timeless reign of of God in Christ. And it will happen all the way to the second coming of Jesus. So it's not a literal I would suggest. Now, some say it is, and I get that, and I understand that. But then there's some parts of Scripture that can help us to go, well, if that's the case, then wouldn't that make it so?

The kingdom of God is not now, which Jesus tells us in in, in the Gospels that the kingdom of God is at hand. It's near, is right now, and we are sharing we are a kingdom of nation of priests. And so he's he's given us this understanding in that in that regard. And by the way, I want to I want to say to you to in Luke chapter ten, this is where Jesus is, the ministry of Jesus happening, and he's training up his disciples.

And he sends out specifically 72 and Luke chapter ten. It says, then he sends them out to do, work to teach about the kingdom of God is like, hey, it's near, it's at hand. They were healing and doing some incredible things. And so the, the 72 come back and they report, they report to, to Jesus like what had happened, isn't it?

Wouldn't it be just amazing, like to think about this like you come back to Jesus and you're going to tell him something you think he doesn't already know, like, hey, Jesus, you're you're going to be blown away by this. But this is what they said. Even the demon, we were even able to cast out the demons and Jesus like.

Yeah, I know. And he says, here's how I know, because I was there. Luke chapter ten, verse 18. He said, I was there. You know what I saw? I saw Satan himself getting cast out of heaven like lightning. It says. And then I think he says specifically for us here in Arizona, he says, he says, you know what you have the power to do.

You have the power to trample snakes and scorpions. Now, if you see one, try it out, see how it goes. That's all I'm going to say in the name of Jesus. By the way, I'm going to wipe you out. Snakes and scorpions. When that be pretty cool. But he has authority and sovereignty, and it's his timeless reign. And those who have professed and believe in the name of Jesus are a part of the first resurrection.

That's blessed are those church who are a part of the first resurrection. If you get to choose, there's a first, which logically means there is a second. If you get to choose. And we're going to cover this a little bit in just a moment between the first and the second, you want to choose the first every time. Blessed are those who are part of the first resurrection, because they get to be a part of the kingdom.

That's the judgment that's happening. Well, what what what happens like what happens to Satan? And it tells us like this again, we're getting towards the end, not not the end of just revelation itself, but the end of the world. It's coming to, it's wrapping up, it's coming to a conclusion. And it's been the story's been being told by John and he's seeing and he's giving us some new information.

And so we saw Satan come on the scene, and he was there at the birth, and he was there at the death and the bear on the resurrection, he was cast out of heaven. And he's been he's been doing his best to, to do the work of, of hurting the church. But he can't destroy the church. And he's been deceptive.

I mean, come on, look at our world. We see the deception around us all the time. But here's what it goes, by the way. Go back to verse three. It says, hey, but he's he's going to get released. Oh don't, don't forget. But you already had him, him in chains and you had him in prison. Listen here. Picks up in verse seven, it says, and when the thousand years were ended, Satan will be released.

Here it is again. So John's picking it up. Oh, by the way, I said that up there. I'm going to bring you back. He will come out of it and deceive the nations that are there for the four corners of the earth, Gog and Magog, to gather them for battle. Their number is like the sand of the sea.

So it's a lot just kind of give us this idea of the many of the numbers. And they marched up over the broad plain of the earth and surrounded the camp of the saints. The camp of the Saints church is the church as who we are. So evil is coming against the church. It's Satan and Gog and Magog, and it's it's all the people who are with him, all the people who have bended knee and bow down and have worshiped.

The saints and beloved, the city that fire. Listen to what happens. The fire came down from heaven and consumed them, not the saints. By the way, the devil. And those who are with him 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. That's pretty cool. That's good news for us, because evil has been defeated and has had limited power. But through the sovereignty of God, God has allowed Satan. To do his work on this earth. But when this happens, it's over. So what's going on here? Why? Why does he get released?

What's happening with that? So I'm going to suggest this to you and that and that culture in that time, particularly when the Romans were rulers of the majority of the of the world at this time, oftentimes when they would conquer a nation, a country, they would have pretty significant celebrations and they would come back into the city and and they would be hailed as heroes.

And, and the different generals would be lifted up and celebrated. And part of this procession going back into the city and in this procession of being celebrated and honored and having this big fanfare happening and going on, was also what they would do, is the people that they would capture, they would bring them back into this procession as well, and they would bring them back, back in, and they would march them into the city.

And then as soon as they got into the city and the celebration would begin, they would put them all to death. They would kill them all. I got to tell you, I think this is what this is what God is doing. You see, Satan thinks he's being released and God saying, I'm just marching you to the end and everybody's going to see how it's going to unfold.

You think you're winning, but you're not. You think you're going to be victorious, but you're not. And it says, and there's a finality in this, I guess it's not just the revelation. The book on. Yeah. It says the end. No, it's the end. When he's destroyed, this is this is how it's going to unfold. And this is going to be the end of time.

And so the question is then in the next couple of verses, in verse 11 through 15, or who's left, who's left and begins to talk about the people who are not a part of the first resurrection and the people who are part of

the second. So then I saw a great white 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. And then another book was opened, which was the book of life. And the dead were judged by what was written in these books according to what they had done. Don't don't miss that phrase, because he's going to say it again according to what they had done, because again, it's not what we do that saves us, but it's whom we believe in.

But a part of that life is living out our life for the for the father. And he says, he gave up the sea, gave up the dead, the sea gave up the dead, and who were in it? Death and Hades came up, and 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. 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.

Yeah. So we're getting to the end, and here's what's happening. Here's what's unfolding.

Is that there's those who are blessed because they're part of the first resurrection, he said. Blessed are those who are part of that. Do not miss that. But then there's those who are not a part of the first resurrection, and they're part of what's called the second death. And that's those who are outside of Jesus, who holds the keys to death and Hades.

John 14 six six Jesus says, I am the way, the truth, and the life, and no one comes to the father except through me. There's only one way to be saved. Salvation comes from nobody else, but through Jesus. He's the way, the truth, and the life. And that means something to the church. And if we could just if we could just for a moment, just just get serious.

That means for us in this room today as the church, there are people that we know.

Will not be saved.

We're going to have some family.

Who won't be part of the first resurrection?

Probably some friends.

Maybe some coworkers.

Who won't be saved?

Right now, their their eternal destiny is.

Not the first resurrection. Because they don't believe in Jesus.

I know some of you are thinking, well, it's kind of hoping that for my coworker. But if we could again, if we could just be serious, you wouldn't. You wouldn't hope that on your worst enemy. That's why Scripture tells us to love our enemies.

Because of the seriousness of of the end of it all, the judgment. So family, friends, coworkers.

People. We live across the street from people that we play basketball with or pickleball. Golf.

We know for a long time, like it's not been a new thing, that they're not a follower of Jesus. There's always something deep down that goes, wow. It'll work out. Can I tell you something? If we believe what Scripture teaches, and I and I believe we do universalism, it's foolishness. It doesn't work out for everybody. In the end.

God is an incredible God of grace and love, but he's also a God that judges and he's given us choice. Church. He's given all of us choice. He doesn't force himself on us. Never has, never will. And when we when we don't share the good news of the gospel, I believe we're we're making a mockery of the cross.

Because what we're saying is, we're really hopeful that there is another way, and that Jesus death on the cross just meant, well, for some it meant something, but for others it really didn't. But what we believe really is that that meant everything. The death being the resurrection means everything because it gives Jesus the keys to death and Hades.

And there is judgment. The church. And for those who are part of the second death, it's very serious. I mean, and simply what our responsibility. If you could just hear me for a moment, our responsibility today is just to tell people is have the the courage and the boldness to say, hey, like I this is so important to me.

I don't want, I don't want you to not hear me tell you that what I need to tell you. You know, you just say it in love. When you love people, you tell people about good news. I mean, nobody has a hard time telling people about a movie. They saw or a restaurant they enjoy. I mean, but when it comes to Jesus, wow.

We have a hard time and there's a lot on the line, a lot. And so what our responsibility is for those of us who have said, yes, we choose Jesus. That's our choice. I believe in Jesus. I believe he's the Son of God. I believe he's the Messiah. I believe he's the Christ. I believe he died on the cross.

I believe he was put in a tomb. I believe three days later he rose from the grave like that's a big deal. We believe that. And so for those of us who believe our responsibility is to Harold to talk to, to shout out, to tell people about the good news of Jesus, that's our responsibility. We don't we don't need to worry about who gets in and who doesn't get in.

That's God's responsibility. He's going to be the judge. And let's not let's not get consumed with that. Let's just get consumed with telling people and saying, my part is to be faithful, to tell people about Jesus. And if I'm going to heaven, I'm going to do my best to make sure that everybody I know knows about Jesus. They may not receive Jesus.

They may not believe in Jesus. They may say, I don't want anything to do with that. I get it. And that's part of the choosing. But give them a choice. And pray like there's no tomorrow. Pray that that that there's really something big on the line. Of all the things that we can talk about with people, Jesus is a big one, and we need to tell people because blessed church that when when he mentions the blessings in revelation, pay attention in in chapter 20, verse six, it says, blessed are those who are part of the first resurrection.

If you are in this room today and you're not, I want to invite you after service to come up and receive Jesus as your Lord and Savior. Do not wait one more day. Do not wait one more moment. Today is the day of salvation. Search. We are not promised another day. We have no idea. We're not trying to figure out through the study of revelation, although he's talking about the end times when it's going to happen.

Because we don't know. Because Jesus didn't know. But what we do know is that it will come to an end at some point in time. And that might mean that, hey, everybody in this room has already taken their last breath, and we're dead, and we've gone, and then we'll face judgment. Or Jesus could return. We're not sure, but it says, blessed are those who stay awake.

Bless those who give an invitation to the to the wedding ceremony.

Today is the day we get to herald the good news of Jesus. And if you don't know Jesus, today is the day. And if you do, make sure that you're telling other people about Jesus. And yes, it is all of our responsibility, all of us. Because, you know, people in your circle of influence that none of us will still and don't miss that opportunity.

Your family, your friends, your coworkers, your neighbor, the people you do recreation with, the people you do anything with. I believe, I believe I'm going to wrap up, but I'm do believe this. If you pray for opportunities to share your faith because you can't think of anybody, God will give you those opportunities today. And maybe

he's already put someone in your head and you're like, all right, scares me to death to talk to them, but I'm going to do it.

Maybe what you should do is just get out your phone and text him and say, I got to talk to you, but don't say anything else. Just see what happens and then say, here's what I got to talk to you about, because we talked about this at church, and I really want to share this with you.

Don't miss it. To be a herald for the good news of Jesus, let's pray. Father, we thank you for our time together today. We thank you for just this passage of Scripture, the Father. The more and more and more we go through revelation, the more we should be a father having a sense of urgency and and a sense of like, Lord, this is this is something we need to be absolutely in every way serious about and getting farther, getting the word, getting the good news out and telling people about Jesus.

That's the mission of the church as a priority of the church. Father, may we be about that today. May we herald the good news of Jesus and we pray in Jesus name. Amen.

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