

Daniel's Look at the Great White Throne

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Revelation: How It All Ends

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Bible Text: Revelation 20:4-15

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I'm going to read Revelation 20 so that we're refreshed or I should say, reminded of what we're going to read over here. Before we do that, though, I want to draw your attention to the picture up on the screen. Just want to remind you of what often happens is that you have an Old Testament prophet, we looked at Isaiah last week and then we talked about Ezekiel as well, how that they look off into the horizon of prophecy and they don't see it like we see it. We see it from the side angle where we see all the hidden time periods. For example, and this is probably the easiest example to acknowledge in Scripture, you have Isaiah and he's looking forward here and he starts talking about Jesus and he starts morphing, I should say merging the first and second coming of Christ and to him it looks like one mountain from his perspective. Maybe it would be better to do it this way: one mountain from his perspective and only the person to the side in Corbin's spot can look and see, okay, he doesn't see the valley in between. For example, you have a 2,000 year valley here so far, 2,000 years thereabout. Then we talked about how you have a second and a third mountain here and the third mountain is after the thousand year millennial reign and here's the second coming that happens. Again, he looks off, the prophet looks off and he sees the first coming, the second coming and then the new heaven and the new earth and they all look like really the same thing.

Let me just give you a couple of chapters of the Bible to think about: Isaiah 65 and 66 are a lot along this line. If you read Isaiah 65 and 66, you're going to see where Isaiah, it looks like the first coming of Christ, the second coming of Christ and the new heaven and new earth all look like they're at the same time period. It's really amazing and so there was a time, really, where the New Testament writers even played to that. I won't even say that they were trying to be deceptive but they called it "this age and the world to come" because they were living, obviously, at a particular time and then they looked off into the future and they see a coming of Christ and a new heaven and a new earth. Now, I will even tell you this: I think even biblical authors developed – hear me, because it sounds like I'm just bantering and we haven't read the Scripture yet but I'm really intending on showing you that even the Apostle John progressed and developed in his understanding of prophecy. I'm going to show you that. Because even though to us it's all new and it's all revelation, it was that way to them as well.

We're in Revelation 20 and look at verse 1, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." It is my intent that this will be our last week in chapter 20. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Then we look at verse 7, "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog," we talked about that, I think, last week, "to gather them together to battle: the number of whom is as the sand of the sea." Verse 10, "And the devil that deceived them," that is the nations, "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Here's the passage of Scripture that I preached in our high school chapel on Monday and the title of the message was "Sinners Who Die Without Jesus Do Not Go To Hell and Burn There Forever." Now that is a shocking title and a lot of you just perked up and that's good because it might drive you to study and to at least listen to the sermon which I sent out through email if you're on my email list. Verse 11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And 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 those things which were written in the books, according to their works. And the sea gave up the dead which were in it," so we have a no kidding, resurrection of some kind because we have the sea giving up the dead which are in it, bodies coming up out of the sea, "and death and hell delivered up the dead which were in them." Death is the word for grave and hell is the word Hades and so you have bodies coming up out of the sea and the earthly graves and then you have souls coming up out of Hades or hell so you see it is an inaccurate statement to say that sinners who die go to hell forever. You see it right here, they're coming up out of hell. "And death and hell delivered up the dead which were in them: and they were judged every man according to their works." Verse 14, "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And 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."

If you would, please, hold your place there, dog-ear your page, whatever you need to do but what I'm about to show you is that what you saw as events separated by at least a thousand years we showed you last week that Isaiah and Ezekiel didn't because this is revelation to them as well. Now I'm going to show you that Daniel saw these things as happening moreover at the same time. Daniel 7, and I want to just remind you while you're looking for it, you might remember last week we talked about how right here we could put this big yellow line if we wanted to and we could talk about a thousand years. Now surely, there is probably 115 people in here right now, surely we could say that out of a 115 people, probably 80 of you were here two weeks ago when we talked about whether or not it is a literal thousand years so that means that there's probably a third of you that weren't here for that. I'm not going to reteach that lesson. You can listen to it on SermonAudio so that is available so you need to understand from this perspective of this

class that you're going to hear today, this discussion, you need to understand that we see a line here representing a thousand years in between and you might call it that second valley between the second and third mountain peaks. It's all about perspective and so remember, Ezekiel 38 and 39? We remember talking about basically one battle, the battle of Gog and Magog. We remember that there were certain apparent fulfillments in Revelation 19 and certain apparent fulfillments a thousand years later in Revelation 20 and we talked about how that was possible.

Now, I want to draw your attention here and I want to rename this prophet and call him Daniel and I'm going to show you that Daniel believed that this and this happened at the same time but Daniel did not have Revelation 20. So, you remember what we've read? Remember, we talked about a great white throne, we remember there were books opened and every man was judged according to their works and then there was another book opened called the book of life. We remember that death and hell delivered up the dead which were in them and they were cast into the lake of fire, death and hell were, and then whosoever was not found written in the book of life was cast into the lake of fire and then a new heaven and a new earth. So, now we're going to look at one more little chart here. Notice there are only four items. This is horrible. This over here is a little better so I guess I need to come in here and throw rocks at the projector until it turns just enough where we can see all of it on the screen. That's how we do adjustments here. We're very technologically advanced. Sometimes people offer me a ladder and I'm like, that's not near as fun.

Let's look at Daniel 7 and let's look at a vision of verse 9. By the way, it would help you probably to have a pen in your hand because I'm going to show you – what, do you know how to do it without a ladder and without rocks? Do you really? That was nice. Samantha, that wasn't near as good as you getting up over here and stomping that cockroach but that's a good second. Yeah, right in the middle of a class. That was fantastic. That was like a good year ago.

Look at verse 9. "I beheld till the thrones were cast down." In the context, we're talking about preceding kingdoms to the kingdom of Christ. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow." So, we have the Ancient of days, his garments are white as snow, look at the next phrase, "the hair of his head like the pure wool." You could say like some Rastafarians do that that means that he had an afro. Yes, that's what they say if his hair was like pure wool. I would recommend that it means rather that it was white like pure wool, not necessarily textured like pure wool. Anyway, that's a religion in the Caribbean if you're not familiar with that, down there with the Santeria folks and everyone else. "Garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." I know you're probably not convinced yet but I want you to notice that we have God sitting on a throne, he has white garments, white hair so up in Revelation 20, we see there's a great white throne. I would say the reason it looks white is because of the person sitting on it. If the one sitting on it is so radiant that it looks like nothing but a glorious white, well then, you're going to call it a white throne, aren't you?

Look at verse 10, "A fiery stream issued and came forth from before him: thousand thousands ministered unto him." A thousand thousands, that is a million, isn't it? "And ten thousand times ten thousand stood before him." Ten thousand times ten thousand is a hundred million. "Stood before him." Now, look at this next phrase, "the judgment was set, and the books were opened." Do you see that? Now folks, you can think that it's just happenstance that those two phrases are found in two different books. You can but that's not realistic. What is far more realistic is that Revelation, written by a prophet who knew Daniel very, very, very well, was reminded of the phrase in Daniel 7 when he wrote the words under the guidance of the Holy Spirit in Revelation 20 "the books were opened." It's, I think it's verse 12, isn't it? The books were opened and another book was opened which is the book of life in Revelation 20. So you have this same phrase that is taking place so, so far, you have two very, very clear distinctions, I should say, two very clear comparisons, similarities between the judgment of Daniel 7 and the judgment of Revelation 20. It is not hard for me to understand why there are some people who do not believe in a millennium and do believe in a general resurrection of the dead. It's not hard for me to understand why they believe that, in other words, the first and second resurrections happen right on top of each other. It's not hard for me to understand why they believe that given certain Scripture passages. But when I read in Revelation 20 that there's a thousand years between the two events, "blessed are they," verse 6 of Revelation 20, "that take part in the first resurrection upon whom the second death hath no power. The rest of the dead will not live again for a thousand years." That's what it says.

Then we see what happens to the rest of the dead that in resurrection are brought up to judgment in the great white throne. We're told that that doesn't happen until a certain someone is thrown into the lake of fire. Who is it? Satan, right. You guys are great. So, notice please the phraseology. I want you to maybe write down in the margin of your Bible next to Daniel 7:10, write this reference if you would and check it out later in your devotions if you don't have a plan, Revelation 5:11, because here's what John writes in Revelation 5:11, "I saw a throne and angels about them, ten thousand times ten thousand angels surrounded the throne." So in Revelation, we find out that Daniel was talking about that many angels around the throne. Think this through with me for just a moment: Daniel 7:9, Revelation 5:11, very, very, very similar passages of Scripture. Now, we're not looking at it in Revelation 5:11 because that's not the subject of today but I want you to see how absolutely inundated John was with Daniel's teaching. John was dominated by the prophetic authors of the Old Testament. He was dominated by it. You cannot read Revelation and know exactly what was on John's mind if you don't at least understand that everything he writes is from the Old Testament and here's another example.

Then we see the books were opened. Verse 11 of Daniel 7, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Someone please tell me, if you look at the board, Revelation 19, third line down, can you give me a time period or an event where the antichrist is captured and thrown into the lake of fire? An event? Revelation 19, what are you thinking when you think Revelation 19? The Lord comes...the battle of what? Of Armageddon. So again, you have another comparison but please notice that Daniel 7 is now talking about two events. Once again, once again, two events that are a

thousand years apart in the same passage. You say, "Well, isn't that incorrect of him." No, it's just not as developed as the later authors of Scripture. Time and again you see where God reveals things to his people little by little and by the time you get to Revelation, you find out there's a thousand years between these two events. Remember from last week, I showed you and I'm not going to reteach that lesson, that Jesus had no problem quoting part of a passage from Isaiah, stopping mid-stream and saying this is where it ends for today and then picking up again 2,000 years later and it's the same passage of Scripture. But from Isaiah's perspective when he sees it and when he writes it, it's right on top of each other, the same event. He just didn't see the valley between the two mountain peaks.

Corbin? (How do you know that either one of these two events is after the thousand years because both the beast and antichrist were thrown into the lake of fire....?) That's a great question. The beast and the antichrist, which are the same, were thrown in the lake of fire in Revelation 19 so your question is: how do I know the top two things don't also take place at that time? (No, I'm saying in Daniel 7, you know that he's not solely talking about Revelation 19.) The reason I know that Daniel is not solely talking about Revelation – now, I'm not saying Daniel knows because 1 Peter is very clear that the prophets of the Old Testament did not know if they were talking about Christ's first coming or the second coming. Very rarely in the Old Testament but I will tell you the reason that we can be confident that he's talking about Revelation 20 in the first two things I gave you is because John very, very carefully selects Daniel's language. He very carefully selects Daniel's language when he writes in Revelation 20 and we're told that that judgment of the great white throne in Revelation 20:11-12 takes place after the thousand years. So, Daniel may not have known it but John did.

(...) That's true. (...) That's true and that's why I'm saying that from Daniel's perspective, the great white throne judgment and the destruction of the beast happen on top of each other but John is very clear to show us in Revelation 19 and 20 that you have two events separated by a thousand years. Again, Daniel may not have known his writing but John did and John gave more information. Now, I wouldn't write on John's stuff today and say, "Hey, I've got increased revelation on John." Why? Because I'm not an apostle and I'm not a prophet. We shouldn't be amazed, though, that there are still religions out there today that continue to write new material. The Mormons are still writing new material. Why? Because they think that they have apostles and prophets. So what keeps you from writing more Scripture if you still have apostles and prophets? That's why the Bible is not it with many religions and cults. Why? Because they still say that they have apostles and prophets and that's who is responsible for Scripture. Look folks, there are things that happen in the New Testament, there are liberties that New Testament authors take that I would never take. They take things out of context like crazy. The New Testament takes stuff out of the Old Testament like crazy but I will give them that license. Why? Because they're a prophet or they're an apostle and Bill Sturm is just bald. That's it.

Now look at verse 12, please, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." Now, do you

think that's a mistake for a season and a time? Revelation 20, the devil will be released for a little season.

Verse 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." Alright, I didn't include that here but where does that take place? Revelation 19 or Revelation 20? 19. So we have him talking about it like it's one event and the very first person who tells us that there's a thousand years between these two events is John. Up until Revelation is written, I would think they were right on top of each other. Why? Because that's all the revelation I had. Okay, I would.

Verse 13 again, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days." Question: has Revelation 19 occurred yet? Has Armageddon occurred yet? (Yes.) Has the Son of man come in the clouds of heaven yet? (No.) That means that the thousand years that come after it still have to be future as well. This is fun.

Look at verse 14, "And there was given him dominion, and glory, and a kingdom," to who? The Son of man. "That all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." What we're not told here is how long that kingdom is. We're told it goes on forever and ever and, indeed, it will in one way or another but Revelation 20 uses the language of "they reigned with Christ for a thousand years." Again, Daniel is not as clear as John.

Now, if you leave this room today scratching your head and not agreeing with me, great. Do you know why? You have an opinion and that is much better than just seeing what I'm saying and walking out the door saying, "I agree with him 100%." If you walk out the door and you know why you disagree with me and it's from the Scripture, you have my respect. Absolutely have my respect, but if you walk out the door shaking your head and saying, "I don't agree with him," and you haven't got a lick of Scripture, well then, what are you doing in here? It's all about what you believe the Scripture teaches, not what your opinion of what Scripture is teaching.

I met a man out here today and I invited him to church. It was 8:32 or so and he said, "Well, I thought this was a Manna." I said, "Yeah, we get that a lot. Manna is right over there," and I said, "but you're welcome to come in and worship with us." He said, "Let me share with you something I learned from the Scripture." I said, "Well, I don't usually do that on Sunday's. Usually I hear my pastor and sometimes I teach a little bit myself," and he said, "You know..." and he started giving me a Scripture and telling me what it meant and obviously he was so far left out, he was out in the nickel seats of left field with a football bat. He was that far out of it. Way out there and I said, "There is no way in the world that you have to see the Scripture in that way." He said, "Well, that's the way I read it." Okay, but what you're telling me is not something that's anywhere in there to read so when you say you read it a certain way, at least read what's there. At least be honest enough to say that while you're reading it different than me, you're reading what's there. He told me that the son of perdition was the Jewish Old Testament law and blah, blah,

blah. I said, "Look, this is all very interesting but I need you to understand that what we believe here is the Bible. That is our final authority on all matters." So we don't want to double-cross what I just said by allowing ourselves to have an opinion that is at least not given a sort of hint of scriptural evidence.

Having said that so that no one thinks I'm making a sideways turn here, I can take the Bible and I could take one passage or two passages or three passages and you and I would both, if that's all we had, we would believe that these events happened right next to each other but I have the book of Revelation and two weeks ago we talked about why that thousand years matters or at least, in the very most literal sense.

Look at verse 15, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth." Now, if you want to know what this means, we taught it in Revelation 13, a lesson called "[The Beast](#)" so that is on SermonAudio. That was a 35 minute lesson. I can't reteach that right now. We know what those four beasts, those four kings are.

Verse 18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Revelation 20 tells us how long they possess the kingdom. How long? A thousand years. You say, "I thought forever and ever means forever and ever?" Yes, that's a lesson unto itself, isn't it? Ever and ever means for ages and ages. That's why if someone said to you they believe it is an absolutely literal thousand years to the tick of the tock, I'm not that rigid. Just like when Elijah was told there are 7,000 in Jerusalem who have not yet bowed the knee to Baal, I don't think it was 7,000 and no more and no less. I don't think it was 7,0003 but I am literal enough to believe it wasn't 8,000. Do you know what I'm saying? There is rigid and then there is, "okay, I can work with that." For example, I could say that the thousand year millennial reign was 1,050, I could say it was 950 years but there's a difference between saying I'm literal enough to believe it happens 990-1010, that's pretty literal compared to saying a thousand means without end or saying a thousand means 6,000. It's a lot like people who are amillennial often are also day-age theory when it comes to creation. The seven days of creation or six days of creation don't mean six literal days, it means six ages.

Can I help you, sir? (I don't.) Yes, I know you don't. Why do you keep bringing yourself up as the token amillennialist? I haven't said that. (You need a punching bag.) Yeah, that's right. What were you going to say? (Nothing, nothing.) You did say something. (I can't remember. It came in and it went right back out.) I respect that too. Do you have a verse for that?

Any questions or comments so far? Brother Dick? (Just a little side note in that John in most of the New Testament, what we call apostles who aren't the apostles, were learning from Christ that the prophecies of the Old Testament, Isaiah, Ezekiel and so forth, didn't become fulfilled completely in that first coming of Jesus Christ and as they understood who he was, I'm sure many of them, and I believe John, probably said, "You know, I

need to go back to re-study those things that are...and I can imagine that John and the others were spending a lot more time in the Old Testament prophets after Christ ascended.) Sure. Let's first of all point out that Jesus had to have something to talk about for 40 days with them. Jesus was with them for 40 days and I don't think they just played Chinese checkers and fished. There was a lot to talk about and it says in Luke 24 that he showed unto them the things concerning himself in Moses and in the prophets and the in the Psalms. I believe for 40 days, it was nothing but Jesus showing them himself in the Old Testament. I believe that so there was a lot to talk about. Jesus showing them himself in the Old Testament.

Now, I want to show you verse 22. Let's go to verse 21, "I beheld, and the same horn made war with the saints, and prevailed against them." That sounds like chapter 13, doesn't it? The beast was given the saints to conquer and he did so for 42 months. Do you remember that? Verse 22, "Until the Ancient of days came, and judgment was given to the saints," and how long are they given judgment for? They lived and reigned with Christ a thousand years is what Revelation 20 says. "And the time came that the saints possessed the kingdom." Look at verse 24, "And the ten horns out of this kingdom are ten kings that shall arise." Haven't we seen these ten horns on this beast before? Revelation 13, so you need to see that John is so, so bent on quoting Daniel time after time after time. Revelation is not just referring to Daniel, it's quoting Daniel so that is why I am very quick to say that what Daniel says happens, the two events happen right on each other's heels. John says they're a thousand years apart.

Now, let me show you the picture again. Here we are. Why do I keep showing it to you? It's subliminal, I'm really trying to...no. There's a horror scene here somewhere. If you stare at it long enough, a horror scene pops out at you. I want you, please, to notice over here. We're going to talk next week about the new heaven and the new earth. The Old Testament prophets really did see that when Christ comes to set up his kingdom, he makes a new heaven and a new earth and I'm going to show you next week that is another way that the prophets saw these items right on top of each other but Revelation 20 does not give us the opportunity to put those two events right on top of each other. You say, "Well, were the Old Testament prophets wrong?" No, but they weren't as crystal clear as John was as he received the Scripture.

Having said that, I want to show you where this happens again. So, let's turn towards Revelation and stop at the gospel of John. No, I don't want to do that. Look at Daniel 12 first. I want to show you one more time where Daniel does this. The books were opened, where did that come from? Revelation was quoting? Daniel, yeah, Daniel 7, right. Now, let's see where Revelation now quotes Daniel 12. Look at chapter 12, verse 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered," look here, "every one that shall be found written in the book." Oh, so there are books that are opened, Daniel 7, and there is one book that determines resurrection to life, resurrection unto death, yes? You see it right here. Who was John quoting in Revelation 20? Daniel. He quoted from Daniel 7 and Daniel 12.

Look at verse 2, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” It looks like those two items are right on top of each other, doesn't it? Resurrection to life, resurrection to death and the book of life. It looks like those three things are right on top of each other.

Let's see it again, look at John 5. Let's go there. Again, if I read Daniel 12, I would think we're waiting for the Lord to come and for him to look in his book of life and resurrect those who are in the book of life as a resurrection to life and at the same time, to have a resurrection to death right then and there, same time. That's what I would believe if all I had was Daniel 12. Let me tell you this: it's also what I would believe if I had just John 5. Here we go, John 5, and let's look at verse 24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Then I look down there and I look at verse 28, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” It looks like these things happen right on top of each other, doesn't it? And Daniel 12 says the determining factor is the book of life. It looks like those three things happen right on top of each other: book of life, resurrection of the just, resurrection to damnation. Doesn't it? Okay, but here's the thing: Revelation 20 clears it up.

Let's go there, Revelation 20, and then we're done and then Brother Dick will come and lead in prayer. Revelation 20. So, if I were reading just Ezekiel, I'd say there is one end of the age, everything happens then and then we live in an everlasting kingdom that never ends and there's peace and paradise forever and ever amen. If I read Daniel, the same thing. If I read John, the same thing. But here's John probably ten years after he writes his gospel, he's on the isle of Patmos and he gets more information. It's the best way to explain it. Verse 4 of Revelation 20, “And 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 his mark upon 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.” Seeing people sit on thrones, reigning for a thousand years, that was the first resurrection. That was the resurrection of the just. The rest, how long do they have to wait? (A thousand years.) They have to wait a thousand years. John 5 doesn't have that information, it wasn't written yet, Revelation 20 wasn't written in John 5. Revelation 20 wasn't written in Daniel 12. Revelation 20 wasn't written in Ezekiel 38. Revelation 20 is the last word from God.

Look at verse 6, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.” So, the implication is: if you are not a partaker of the first resurrection, you are a partaker of what? (The second.) The second what? Second death.

Verse 6, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Then you say, “Well then, where is the second resurrection that leads to the second death?”

Verse 11, “And I saw a great white throne.” Verse 12, “And I saw the dead, small and great, stand before God; and the books were opened,” Daniel 7, “and another book was opened,” Daniel 12, “and the dead were judged out of those things which were written in the books, according to their works,” Daniel 12 and John 5. Yes? But Daniel 12 and John 5 also talk about the resurrection of the just but John says, “Let me show you something you didn't see. Let me bring you to the side view of the mountains and show you a valley that's a thousand years long.” That's it.

What questions do you have? Yes, Brother Gregg? (What part did the saints have in that? Are they just kind of observers...) What part did the saints have? Um, I will, with today's lesson, send out a question and answer that I did either on Tuesday or Wednesday and I answered the question: what part do we have in this judgment? Okay? I'll send that out.

Yes? (...and I have a question about the dating.) The what? Sorry. Sober up, Bill, alright, go ahead. (In 20:10, it ends with “and they will be tormented day and night forever and ever. I'm curious...little bit of leeway in dating if this is really forever and ever or if it's like...age...?) Good question. (...) Do you know what? You're doing the right thing, you're taking something I said ten minutes ago and seeing if it passes here. I said “ages and ages, forever and ever” could be just very well an Old Testament way or a New Testament poetic way of saying for ages and ages or a thousand years in the specific case of Revelation 20 and you're asking me: does the fact it says “tormented day and night forever and ever” mean forever and ever as in without end? Well, I will tell you this and I'm trying to think of a very, very diplomatic way of saying it. Here we go: if it means without end, I don't believe that it is consistent to say that it means without end and use this Scripture to say it. (Why?) Because I've already shown you that forever and ever means ages and ages. Now, what is also very open here, folks, don't leave here saying what I did not say. I did not say that if you get to hell there's a way out of the lake of fire. You can go to the lake of fire and somehow find your way out of it, I didn't say that, but what I want us to be careful to do in here is to not know Scripture for the sake of winning arguments and that means that I have to be more concerned about being correct than I am about winning an argument. If I was interested in winning an argument, I'd say, “No, forever and ever means forever and ever. That's what it means, don't be an idiot. Look, it says forever and ever.” But if I want to be consistent and be honest with myself about how we interpret Scripture, I have to be willing to say that forever and ever means ages and ages and though that could mean without end in other parts of Scripture, I cannot prove from this verse right here that there won't be an eventual annihilation of Satan. Okay? Now, if that makes me a liberal and you think that's treason, call your Senator. I hope that works.

I just want to be honest. I want to be very honest when I say I believe something, I want to be able to give you Scripture and I want to be able to believe til my dying day that I'm

giving you the truth if I'm dogmatic about something. I cannot be dogmatic that the lake of fire, based on this Scripture, I might be able to prove it somewhere else but that's outside the scope of this class. I cannot be dogmatic that this Scripture proves that Satan burns forever and ever and ever and ever and ever forever and ever, for eternity. I'm sorry. I can't do that.

(...) It looks like it's the end of evil forever but....

Yes? Shall I go with Henry or Walt? (I would say Isaiah 66:24-25...Christ re-establishing that...) I'm with you and in weeks to come, we will look at Isaiah 66 and Matthew 5 where Christ says "the worm dies not, the fire is not quenched," but the question that Ryan was posing which is does forever and ever close the coffin on the idea that he'll be there burning and writhing in pain for eons and eons and eons and in ten trillion years he'll still be there writhing in pain. I could say that and I could sleep well tonight, but I'm not sure I'd be correct. What is clear is that he is there for an awful long time. (...I think you could go back to...) Brother, I do too, but with 40 minutes in here to teach, I can't give every answer. It's going to happen where probably 90% of everyone in here, me included and you I would wager, are going to leave here with more questions than you came with. You can say, "Well, that's what's so frustrating about Bible study." Really, so you want to be able to pick God up in your hand and tell me everything about him? That's the God you want? Okay, you're in the wrong room.

Here's what I know: Christ died for sinful men. I'm one of them. I'm going to be with God forever without end. Why? I have God's life in me and because God's life is in me, I will live as long as God does. That's what I know, everything else is bonus. (Amen.)

I have to give the microphone to Dick and there is this other thing known...