



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 20:1-6

Fall 2026

"The Golden Age"

TRANSCRIPT

Thank you Seth, and good morning.

We do come to a very important passage this morning, Revelation chapter 20, verses 1 through 6, and so I will try to deal with it in some detail, (and I hope not too much detail to where your eyes begin to glaze over).

But this is an important text, so I'll begin with reading Revelation 20 beginning with verse 1;

20 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ²And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; ³and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

⁴Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. ⁵The rest of the dead did not come to life until the thousand years were completed. This is the first

resurrection. ⁶ Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Revelation 20: 1-6

May the LORD bless this reading of His Word and bless our time of study in it together. Let's bow in prayer.

Father, we do thank You for this time together, and thank You for this day. It is the LORD's Day, and it is Father's Day, and I pray that You would bless all the fathers and grandfathers here of the time they'll spend with their family...may it be a joyful time.

And may this be a joyful and encouraging time together as we study this great text in the Book of Revelation, a book that is full of encouragement, a book that twice gives us the promise that those who read it will be blessed, and we pray for that blessing this morning.

We have a glorious future. History is not just one thing after another, with no meaning. It is not cyclical, just repeating itself over and over again forever and ever. History has a destination, and we're coming to that in our text this morning, and in the passages that follow.

And we have a great hope, a glorious hope; encourage us with that, encourage us with the things we have read. May this be an edifying time, build us up in the faith, and give us that hope that this book gives.

We pray, LORD, not only for our time together, and in praying for that, we do pray that the Holy Spirit would guide us in our thinking. We cannot understand things, we cannot preach correctly if the Spirit of God is not in us, and we pray that He will be interpreting for us and encouraging us and applying this to our hearts.

And now we look to You, LORD, to bless us as we sing our next hymn and prepare our hearts for a time of study together...that I pray will be a time of worship together as well. We pray this in Christ's name. Amen.

(Message) You often hear a particular period described as a, 'Golden Age'. The 1920s are called, 'the Golden Age of Sports'...the age of Babe Ruth, Jack Dempsey, Red Grange, Bobby Jones. The expression originated in Greek mythology of a period of the distant past.

Later, Greece did have what's called 'The Golden Age', when democracy flourished...it was the Age of Pericles. It didn't last long, about 40 years. In fact, it seems when people speak of 'a Golden Age', it's always of the past—a lost glory.

But all through the Bible, from its earliest chapters to the end, it is the promise of something future:

It's the promise of Eden restored,
a paradise regained,
an age unlike anything before,
a positive conclusion,
a victorious conclusion to history.

It is the kingdom Christ will bring when He returns to this world.

That's the subject of Revelation 20, verses 1 through 6—the Millennial Kingdom. It's a passage that gives the saints great hope...but also one that is the subject of great debate. The Oxford scholar, G.B. Caird, described Revelation 20 as, "The paradise of cranks and fanatics on the one hand, and literalists on the other." Well, I don't think I'm a crank, but I would qualify as a literalist.

Not that I take everything literally. I take metaphors as metaphors, and I think we've seen that as we've gone through the Book of Revelation together—but I believe

that there will be a material kingdom on the earth, a Golden Age that will last for a thousand years, as the Bible says.

So, we speak of it as 'the Millennium', which is a Latin word. Actually, it's two Latin words: *mille*, (a thousand), plus *annus*, ('a year'), so "a thousand years". (vs2b). John here describes it: He sees 'thrones on which the saints will rule as kings and priests of Christ'...but first, he witnessed the arrest and imprisonment of the greatest criminal of the ages, the mastermind of evil throughout the world.

That's how the chapter begins, chapter 20, verse 1, "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years." (Rev 20:1-2)

What is striking about this binding is the ease with which it occurs. There's no struggle...no big brawl between Christ and Satan in which the Lord finally wrestles the great spirit down. In fact, it doesn't directly involve Christ...it's an angel that arrests the devil—and not even a strong angel, like the one that was referred to back in chapter 10. Just an angel...a nameless, average, run-of-the-mill angel.

It's as if to show that this 'mighty spirit', who incited the world to revolt and ruin, has been stripped of power and importance, so much so that a simple angel can handle him.

He bound him with "a great chain", (vs1), which gives the picture of a large, iron chain. That's the intended image, but it's not the meaning. Obviously, a spirit can't be bound with iron fetters and chains, [but then this is a book, as we have seen from the first verse of the book, a book of symbols], and that, (*chain*), symbolizes God's power—His Word, His **will**. As Luther put it, 'One little word shall fell him.' God's will binds him.

He is identified with all of his titles, "...the dragon, the serpent of old...the devil and Satan...". (vs2). Each of these identifies something about his character or career, which shows what a menace he is.

The *dragon* is 'the ancient enemy of heaven'. The *serpent*, 'the deceiver' who brought ruin on mankind. *Devil* means 'slanderer', he is our accuser – he accuses the

saints day and night – and *Satan* means ‘adversary’; he opposes our walk at every moment.

But the time will come when he will no longer be able to function in any of these ways. The angel will bind him and throw him “...into the abyss, shut *it*, and seal *it* over him...”, (vs3), all to show there will be no escape until God wills it.

Then, after a thousand years, he will be released. John writes that, “...he must be released for a short time.”, (vs3c)...which indicates that this is all within God's will and God's plan. Nothing happens outside of the will and purpose of God, so the abyss is not permanent for Satan. It's like a holding tank at the local jail before moving the prisoner to the federal prison. Before the transfer, though, there will be one last rebellion.

But during the thousand years, he will be restricted and unable to “deceive the nations”. (vs3b). It will be a time without ‘the tempter and great enemy’, when righteousness will reign upon the earth unopposed...so, no snake can ‘enter the garden’ again. Eden will be allowed to flourish unhindered and fill the entire earth.

John then describes ‘the kingdom’ in verses 4 through 6;

"Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshipped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years." (vs4).

Special attention is given here to the martyrs—those who died at the hands of the beast for not committing apostasy with him and his image. They're given honorable mention here. But there are more than the martyrs, there are those who ‘sit on thrones’. They aren't identified; John simply says, "I saw thrones, and they sat on them..." We could translate that, "...and people sat on them..."

That's obviously the idea, and the “people” are those of the armies referred to back in chapter 19, verse 14, that followed Christ in His second coming; they are the

saints down through the ages described in Daniel chapter 7, verse 22, as taking, "possession of the kingdom." That's the promise of this book; in chapter 2, verse 26, the Lord gives the promise to all who are faithful that He will give them "authority over the nations." They will rule nations; in chapter 5, verse 10, the elders sing that the redeemed are "...a kingdom and priests...and they will reign upon the earth."

And it's the promise of the rest of the New Testament. In Matthew chapter 19, verse 28, Jesus told his disciples, "...in the regeneration...", (and I'll say more about that in a moment), "...in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." In 1 Corinthians chapter 6, verse 2, Paul wrote, "...the saints will judge the world."

John sees our thrones, the thrones of the saints. We will have great authority to judge and rule and exercise priestly privileges...it will be a time and place of great activity.

What is surprising is that little of all of that is explained here. We might have expected a long description of the kingdom following the account of Christ's glorious return—we might have expected the rest of chapter 20 to describe what that kingdom is going to be like...but he doesn't do that.

But then it's really not so surprising when you remember that the Old Testament has numerous descriptions of the kingdom, and the Old Testament was the Bible of the apostles in the early church. So, Christians would have known Isaiah chapter 2, verses 1 through 4, which describes Jerusalem being 'raised above the other mountains'. (And Zechariah describes that, as well.) A glorious event in which He has this elevated capital of the world, Jerusalem, and it's described as being 'raised up over all of the nations, and there the people from all over the earth are going to travel and be taught of God.'

And this is another portion of that text in Isaiah: Men,
"...will hammer their swords into plowshares,
and their spears into pruning hooks.
Nation will not lift up a sword against nation,
And never again will they learn war." (Isa 2:4)

Well, that's never happened, not since Adam and Eve left the garden.
Instead, what they will learn is God—they will learn of Him;
they will enjoy peace and great prosperity...
It is the real Golden Age.

Isaiah 11, verse 6 states that, "The wolf will dwell with the lamb..."

Now, I don't see any reason not to take that at face value. In fact, many commentators, and writers, and theologians, who don't agree with my position here, take that literally, "The wolf will dwell with the lamb."

Matthew 19, verse 28, the kingdom there is called "the regeneration", (as I mentioned earlier). The Greek word is *palingenesis*. I think it's used only one other time from this, but it means 'the born again', it means 'the rebirth'...'The world will be rejuvenated!' Christ is saying.

It's a time that was coming. It will be resurrected, it will be glorified; the curse on this earth will be lifted, so the natural realm will flourish. All of God's creation, His animals, and trees, and plants, man, and nature will be in harmony. No longer will, "Nature be red in tooth and claw", as Tennyson put it. That will be removed.

How much can we say about all of this?...I don't know.

What we can say is, 'The kingdom of God will be *the regeneration*.'

People 'regenerated', the environment 'regenerated'...where we will reign. That's our hope. It's the reason we are told in Hebrews chapter 9, verse 28, that we, "eagerly

await" Christ's coming...when He brings salvation, salvation from sin's presence and from sin's effects.

Now, that is the premillennial view briefly stated—and I might define *premillennial*: That word 'pre', that *preposition*, speaks of the relationship of Christ's coming to the kingdom...in other words, He will come 'pre', before, the kingdom. So, in His coming into this world, He will inaugurate this Millennial Kingdom.

But, as noted earlier, this is a debated text. It's a debate among Christians...and good people differ in their understandings of it.

Amillennialists, for example, (many of which I have the highest admiration for, and read them, and love what they have to say about so many other things), but the amillennialists don't believe in what I've just stated. They don't believe in this 1,000-year kingdom-to-come. And that's clear from the name, amillennialists. The 'a' of *amillennial* is actually a Greek preposition. It's a Greek letter, it's the first letter of the Greek alphabet, 'Alpha', and this is called an 'alpha privative'.

You see it in other words in the Greek texts. For example, it means *un*, or 'no', so 'amillennialism' means 'un-millennial', or 'non-millennial'....there is no future '1,000-year-kingdom on the earth.'

They typically interpret this verse as referring to the Lord's first coming...and the binding of Satan occurred at the cross...and 'the ruling and reigning' is now.

The church **is** 'the kingdom'.

They reached that conclusion by interpreting prophecy in a way that is different from the way premillennialists interpret it...so this is a **Hermeneutical** issue.

They *spiritualize*, or they *allegorize* prophecies about Israel's kingdom...as referring to the church.

But is it unreasonable to interpret the prophecies of the Lord's second coming in the same way, by the same method, that we all interpret the prophecies of the first coming...i.e. *literally*? For example, in Genesis chapter 3, verse 15, it was prophesied that Christ would be 'the seed of the woman', (the descendant, or the child of the woman); and in Isaiah chapter 7, verse 14, that He would be, 'born of a virgin'. Did that literally happen?

Well, in Luke chapter 1, verses 27 through 31, 'Mary is identified as a virgin, and the angel announced to her that she would conceive in her womb and bear a son, and call his name Jesus', (meaning "the LORD saves."). That literally happened.

It was prophesied in Micah chapter 5, verse 2, that 'Christ would be born in Bethlehem of the Tribe of Judah'. That literally happened.

It was prophesied in Psalm 22, verse 16, and in Isaiah 53, verse 5, that, 'He would die a violent death...“pierced through for our iniquities”'. That literally happened—as did Psalm 16, verse 10, Jesus' bodily resurrection.

But then many of those who accept these passages as being accomplished literally, then '*spiritualize*', (interpret figuratively), the texts and prophecies of a future kingdom, and throne, and kingdom for the nation Israel. In 2 Samuel chapter 7, verses 12 through 17, God promised David that, 'He will establish his kingdom forever, and his descendants will sit on his throne.'

David promised that in Psalm 2 and in Psalm 110. The LORD promised Israel a land with specific boundaries, and He promised to regather the people in the land in the future, and *regather them in peace under a king*. [Obviously, it's not what is happening now. What is happening there now, and what has happened since 1948, (and really before that, to the late 19th century), may be involved somehow...but obviously this is not a time of peace in Israel now.]

But these are the promises that are given in Isaiah 49, Jeremiah 31, Ezekiel 37... that interesting prophecy of 'the Valley of Dry Bones'. Ezekiel was brought there, and he hears this "rattling" and "the bones come together", and then, 'flesh covers them and

they stand up'..."but there is no breath of life in them." (Ezek 37:4-8). You wonder, is that Israel today? (I don't know.)

But then he's to prophesy, and 'breath enters into those bodies', and there are 'a large number of them', and they become 'a mighty army of the LORD'...Ezekiel 37.

In Matthew 26, verse 29, Jesus told His disciples at the Last Supper, "I will not drink of this fruit of the vine from now on until the day when I drink it new with you in My Father's kingdom." Implied in that statement is an interval, a space of time, between the cross and the kingdom. The Church Age is that interval...it's not 'The Kingdom' or the 'fullness of the Kingdom'. [Now, we do have 'kingdom life within us', I believe that, and we are called 'ambassadors of Christ', we're 'seated with Christ in the heavenlies', but 'we are strangers and aliens in this world' presently, and the devil is 'the prince of this age'.] So that is still future when He, Christ, will be physically with us.

In Luke chapter 1, verses 32 and 33, after the angel tells Mary that she will bear a son, he tells her that, 'He will occupy the throne of David, and will reign over the house of Jacob forever'...'reign over Israel forever'.

That's the promise...So I ask the question: Is it unreasonable to interpret literally the promises of Christ reigning over Israel when we take the promises of His birth, death, and resurrection as they are written literally?

Well, not to me it's not unreasonable. In fact, it's logical.

Dr. Johnson used to tell a story that he read in a book by W.E. Blackstone titled, *Jesus Is Coming*. It's an old book, I think it was written around the early part of the 20th century. It's a story about a conversation between a Christian minister and a Jew. I read the book, I found it very helpful...and the story he tells is about the inconsistency of accepting literally, verse 31 of Luke 1, (about the virgin birth), and then 'spiritualizing', (interpreting figuratively), verses 32 and 33, about 'reigning over Jacob'.

The Jewish man took a New Testament, and he opened it to this passage in the Gospel of Luke, and he asked the clergyman;

"Do you believe that what is here written shall be literally accomplished: 'The Lord God will give unto Him the throne of His father, David, and He shall reign over the house of Jacob forever?' "

"I do not!", answered the clergyman, "But rather take it to be *figurative language* of Christ's spiritual reign over the Church."

"Then..." replied the Jew, "...neither do I believe literally the words preceding, which say that, 'The Son of David should be born of a virgin'...but take them to be merely a 'figurative manner' of describing the remarkable character for purity of him who is the subject of the prophecy."

"But why," continued the Jew, "do you refuse to believe literally verses 32 and 33 about the kingdom, while you believe implicitly a far more incredible statement in verse 31 about a virgin birth?"

"I believe it," replied the clergyman, "because it is a fact!"

"Ah!" exclaimed the Jew, with an inexpressible air of scorn and triumph, "You believe Scripture because it is a fact. I believe it because it is the Word of God!"

And you get the point, Scripture is revelation, and so we believe it.

I was asked one time, (sitting back there before an evening meeting, and didn't have much time before the meeting), and this young man was talking to me. A good guy, a good friend...and he suddenly asked me, "Why do you believe in premillennialism?"

I just had a minute because the meeting was about to begin, and I said, "I believe the Bible teaches it." And that's the simplest answer.

I know that that probably seems to be, 'Begging the question', but I see it all through the Scriptures. So why do I believe it? ...Because the Word of God explains it.

There may be things that I can't explain to you perfectly, but I believe it's clearly stated in the Word of God—and, if it is, I should believe it!

And since it is the Word of God, we can expect Him to be consistent in the revelation that He gives about the Lord's two comings...so we should be consistent.

Taking one set of promises *literally*, and *spiritualizing* others, is not being consistent. Neither is interpreting chapter 20, (*as some do*), as being 'fulfilled in the Church in this present age' consistent with the natural flow of this passage.

It simply doesn't follow naturally to interpret chapter 19 of the second coming of Christ...and then interpret chapter 20 of His first coming, (and putting the present Church Age before the second advent).

In fact, there is a natural progression to this book, which is indicated in the expression, "And I saw."

Chapter 19, (*verse 11*), begins that way, (and it signals 'the second coming'):

"And I saw heaven opened, and behold, a white horse...", and then the Lord's return is described.

And maybe He will come on a white horse, (I have my doubts), but that is what is described that follows, "And I saw ..." and the Lord's coming is described.

In verse 19, John writes, "And I saw the beast and the kings of the earth and their armies, assembled to make war..." After that, the beast and the false prophet are cast, "into the lake of fire". (vs20c).

Then, chapter 20 opens with the words, "And I saw an angel coming down from heaven...And he laid hold of the dragon." (*vs1-2*).

Verse 4, "And I saw thrones, and they sat upon them."

Chapter 20, verse 11, "Then I saw a great white throne and Him who sat upon it."

Chapter 21, verse 1, "Then I saw a new heaven and a new earth..."

Now this is a series of visions that give a chronological progression of events that occur on the earth beginning with the second coming and concluding in the eternal state. Some dispute that these visions show progression, but in verse 7, (*chap. 20*), we read, "When the thousand years are completed, Satan will be released..." That shows

sequence of time. And verse 10 states, 'The devil will be cast into the lake of fire, where the beast and false prophet are also.' They were there before this, showing chronology—the sequence of time.

In the meantime, today, Satan is not bound, as amillennialists claim. The purpose of his binding, in verse 3, is, "...so that he would not deceive the nations any longer...". But that's exactly what he is doing today. In 2 Corinthians 4:4, Paul calls him, "The god of this world". So, he is very much on the loose...and he has great authority in this world today, "The god of this world *who* has blinded the minds of the unbelieving so that they might not see the light of the gospel." (ibid.)

That's being deceived. In fact, Paul talks twice, (in 1 Corinthians chapter 1 and chapter 2), of how the Gospel and the cross is "foolishness to those who are perishing", (to the unbeliever). (1Cor 1:18). That's the work of the devil.

In 1 Peter 5, verse 8, Peter wrote, "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." ...Not chained.

Satan was defeated at the cross, his doom is sure...**but** it has not yet happened. He is still active and not bound, not yet.

Now, I don't want to get, 'too deep in the weeds', but the debate over this is largely centered around the statement in verse 4c, "...and they came to life and reigned with Christ for a thousand years." Amillennialists interpret that to mean either, 'those who died came to life, (to spiritual life), in the new birth', or, 'came to life in heaven and are now reigning with Christ.' The Millennium, in other words, is now.

But there are problems because, in verse 5, the same word is used of unbelievers, where John writes, "The rest of the dead did not come to life until the thousand years were completed."

Well, does that mean that at the end of the age, 'Those who are not saints, (those who are not regenerated), will be regenerated'...or, 'Those who are not saints will come to life in heaven with the Lord'? No, neither of those will happen.

John defines the meaning of, "came to life," in verse 6. He calls it "the first resurrection", *anastasis*—which means 'bodily resurrection'. That's what, "came to life", means in the Book of Revelation.

In *Revelation*, chapter 1, verse 18, and in chapter 2, verse 8, Jesus is described as, 'He who was dead' and "has **come to life**." That's speaking of the *resurrection*. It's used later in chapter 13, verse 14, of the beast; he "came to life". (Now, I don't believe he came to life literally—but that's what is projected; that 'he had a physical resurrection'.)

The normal use of the word, and a consistent use of it in the context, would indicate strongly that John is speaking of 'the bodily resurrection of the saints'. There must be very compelling reasons for giving different meanings to the same word in the same context...and there are really none here.

Henry Alford, who was an Anglican dean in the 19th century, and a premillennialist...

[As were many Anglicans then. There was a kind of revival in the Anglican Church, (I suppose it was the 'Low Church'), of premillennialism...J.C. Ryle was one, a premillennialist. And there are many premillennialists that are men that we have great regard for, who hold to the sovereignty of God. Charles Spurgeon, an English Baptist, was a premillennialist, and a good friend with many premillennialists. And the list goes on... the Scotts had premillennialists—Robert Murray M'Cheyne, the Bonar brothers, and we could list others.]

...but Henry Alford made an important, significant, oft-quoted comment on this *subject*. He pointed out that, "If we're going to define **the first word** for *resurrection* as a 'spiritual rising', and **the second word** for *resurrection* as a 'literal rising from the grave', then...", he said, "**...there is an end of all significance in language and Scripture is wiped out as a definite testimony to anything.**"

That's true, that introduces chaos, really. But it is consistent with the meaning of the word, (*resurrection*), for John to describe two bodily resurrections separated by a thousand years. That's a consistent interpretation/explanation of both words, and it fits perfectly here.

'The *first* resurrection' is of the redeemed saints entering the kingdom at the Lord's coming.

'The *second*' is of the lost entering judgment.

So, I think all of this argues favorably for a premillennial view of the Book of Revelation.

Even so, we should remember 'The Millennium' is not the final goal of God's plan. That is, "the new heavens and the new earth", (*2Pet 3:13*), which is not for just lasting a thousand years...but forever, (which is greater).

So why the Millennium? That question is often asked of premillennialists. Why not just go straight into the eternal state?

That same question could be asked about the Christian life. Why do we remain in this world after we've experienced the new birth? Why doesn't God just translate us out of this world of woe immediately? He doesn't need us here, not to do His work. In fact, the angels could give the Gospel better than we do, certainly better than I do. Why can't we just go straight to glory?

Well, He keeps us here for a reason...to demonstrate His grace and His power to change us. And through sanctification we grow spiritually, and, by it, He is testing us and preparing us for the future in heaven and in the world to come.

And the Millennial Kingdom has a purpose; it fulfills the promises of God, and it displays before man and all creation the finished work of Christ's redemption. The Millennium will be 'Eden restored'; and Christ, 'the last Adam', will do what the first Adam failed to do in the garden; He will cultivate the earth and bring it to its full glory. What Adam squandered, Christ will complete.

The Millennium has been described as 'the Sabbath of history'. It is 'right'...it is 'the right conclusion', 'the victorious conclusion' of history. God is not going to leave history 'uncomplete', and He will not fail in His purpose for this creation...He will bring about its glory and its fulness.

It's been said that 'the Millennium' is, 'the kingdom of God within time'...and 'the eternal state' is 'the kingdom of God beyond the boundaries of time'. And we are told in verse 6 that it will be a great blessing.

Why the Millennium? Well, we're told it's a great blessing in verse 6; "Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years."

[Please note: In verses 1 through 7, the word *millennium*, a thousand years, is repeated five times. It seems to me God is telling us something with that.]

The *first resurrection* is the bodily resurrection of the saints and martyrs at the Lord's second coming. They are blessed because they escaped 'the second death', which is **eternal death**. 'The first death' is *physical death*; 'the second death' is defined in verse 14 as "the lake of fire"...which is forever.

The redeemed escape that. There is no greater blessing than that. We have eternal life, and are called "priests of God and of Christ", because we have open access to God's presence. We will participate in Christ's reign on the earth.

Just what that looks like all together we don't know. I think the paucity of description, and sometimes no description at all, suggests the greatness of it...It's really beyond our ability to comprehend and to know.

I don't think that 'the kingdom to come', (the Millennial Kingdom), is going to be just like it is *today*, (with weeds, and thorns, and all of that that grows *today*). Rather,

with the reign of Christ, (and all of that), it's going to be different. It's going to be transformed. It's the regeneration, the *palingenesis*.

But we will 'rule over the nations', which indicates that the saints will be in their glorified, resurrected bodies while the other nations, 'the others', the nations that we rule over, will be living in their natural existence...and that's been a problem for some people.

They say, 'This doesn't make sense! Regenerated, glorified saints mingling with non-glorified people...some saints, some not!?'

And so some have taken exception to that...it's one of the objections that's raised.

And it does seem odd that there would be a mingling of 'the glorified and the non-glorified', and 'the redeemed and the non-redeemed', but that's not unprecedented. After the Lord's resurrection, He was on earth for 40 days; He was glorified. He was with His disciples and He ate with them. He appeared to over 500 brethren...so that's not an unprecedented thing; it shouldn't disturb us. I like how George Ladd put it, "God has yet many marvels in His redemptive purpose."

Many things will surprise us. We really know very little about what is to come, but we do know it's coming...that's what is clear. Victory and glory await us! There is a real and lasting 'Golden Age' to come.

But entrance is only through Christ. Have you believed in Him?

If not, we invite you to do that. Jesus Christ became a man, was crucified for our sins, and raised from the dead as proof that God the Father had accepted His sacrifice...it is perfect, and it is all-sufficient. He paid for sin for all who believe in Him—All!

So believe. Trust in Christ and receive full forgiveness and everlasting life—and then live with the great hope that you have of a glorious day coming.

(Closing prayer) LORD, You have given us great hope. May we live in light of it, and may we share the good news of Christ with others.

Now,

The LORD bless you and keep you;

The LORD make His face shine on you,

And be gracious to you;

The LORD lift up His countenance upon you,

And give you Shalom... Peace.

In Christ's name.

Amen.

(End of Audio)