

John 5:14-29

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[0 : 0 0] in the Gospel of John. I'm just going to read a little quick excerpt from the Hansen family that's in Chile, down at the very southern tip of Chile. So they are near the bottom of the world.

And if you think about it, when it's hot here, it's not there. And so they are in the midst of a very cold and harsh winter. And so he writes about some real situations in the city they're at with the cold spell, that there's a lot of homes that are without water, schools have been closed, and just describes kind of the whole juggling of things there, which is a problem with water lines freezing, and you can imagine.

And so he says, due to this, the cold and the snow weather, we've had to slow down our door-to-door evangelism efforts. However, despite this, we still receive contacts from people interested in attending our services.

And I think more recently, they started using YouTube as a means of outreach, and just an attempt to get truth out there into their community. And as a result, they've been getting contacts, people showing up to church from it, so they're continuing to use that, even though it's cold.

And he mentions one person named Cecilia and her son who came to our service after she faced criticism from the women in her church. This incident highlights our challenges in a community where church dynamics can be complex and sometimes exclusive.

[1 : 3 2] We often hear strange stories about pastors and leaders exerting a lot of authority in the lives of church members. And the churches in their area, they're very close-knit, and he says, almost tribal. During their summer evangelism, they encountered a group that believes the Holy Spirit is a woman, and the group's called the World Mission Society Church of God.

And it's just one more heresy present here in our area. He talks about their church members speaking with them and him confirming their doctrine and belief, and so he made a video against it with doing some study and research on their history and on their beliefs.

And that church group asked YouTube for him to take the video down, but he just uploaded it to another platform. And his comment is, The people here continue to grow weary of new groups that come to the end of the world to propagate their gospel.

Our small yet dedicated church members, who had personal experience with various cults in our city, continue to stand firm in their pursuit of truth. Despite the challenges of this winter, their resilience and enthusiasm for biblical truths are a source of inspiration for us all.

We are truly grateful for their unwavering commitment to the church and its teachings, which is a testament to the impact of your support. And he asks our continued prayer for their church, for their members, and for their outreach, and for a much-needed winter thaw, and for things to return.

[2 : 5 4] He says, Living waters to return to Chile. So, that's Brother Derek Hansen. I don't know if you remember him. I mention him every time that he was a smoke jumper in Missoula, Montana.

But before that, he was raised, I guess, in this area, maybe Riverside, I'm not positive about, or San Bernardino, I think, something like that. His parents are, I think, just over the mountain range where they live.

So, he's somewhat of a local. And when he came here to this church a few years ago, he was really excited to be back in the area and excited to be in this church. And I think he was, I think he came by here like a dozen years ago or so, but I'm not positive about that.

So, all right, we're in John. We're in chapter 5 in the Gospel of John. And we ended, specifically ended in verse 14, where we hit a little phrase that I wanted to take a little time with and just do the phrase justice so that there's false doctrine that comes out of this verse and others like it.

And I want to be sure that this never confuses any individual in here. Maybe you're grown and been around the Bible your whole life. Maybe you haven't. And so I want everybody to know, and when

you read through your Bible, to see things like this and not let them confuse you.

[4 : 10] So verse 14, the Bible says, Afterward Jesus findeth him in the temple, and said unto him that him is the man that had an infirmity 38 years, the one that was healed in the pool of Bethesda earlier on in this passage.

And Jesus healed him. He didn't have to have somebody help him to the water. He just told him to take up his bed and walk. And of course the Jews got upset with him because it was the Sabbath day. But if Jesus Christ finds him later in the temple, and he said unto him, Behold thou art made whole.

Sin no more, lest a worse thing come unto thee. So the statement is, Sin no more. Now just keep your place, but flip over to John chapter 8.

And I'll show you another place where this happens. There's a woman that's taken in adultery in the very act. And her accusers are going to stone her. And they bring her to Christ. And they're trying to tempt him, to accuse him.

And he does some stuff there that sends them all away. After they drop their stones, they leave.

And he asked the question in verse 10, At the end, Woman, where are those thine accusers?

[5 : 16] Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go and sin no more. So there's become a doctrine.

And I even caught a little bit of it this week and watching a street preacher kind of debate a little bit. The comment is that, the thought is that, Well, Jesus said, Don't ever sin again.

And so some people take that literally as if, Well, if Jesus said it, and according to the Apostle Paul, If I walk in the Spirit, I won't fulfill the lust of the flesh. And so they go on just kind of in this fantasy that they themselves, some of them say they've never sinned.

Some will say, I've never sinned for the last 16 years or 25 years. And part of it is their deception, their misinterpretation of the Scripture, number one.

Then number two, their deception. And number three, their fear that if they admit that they've sinned, then they believe they've lost their salvation. And so then they also get other passages twisted, thinking, Oh, there's no more sacrifice for sins if we sin willfully.

[6 : 21] So they, like Dr. Uckman always say, that Bible will break your neck. And that's what it does to some people who get things twisted. So let's not get it twisted. Look at chapter 9 of John with this thought of what Christ meant when he said sin.

Now, if it sounds like I'm about ready to play with the words and I'm going to start twisting the Scripture because he said sin no more, and you know what sin is, and all unrighteousness is sin, and if you feel like, Oh, he's going to start trying to twist away around this, you can go ahead and have your alarm up and let that be a red flag and just follow along, see if this makes sense to you. So John chapter 9, and just judge what we do here. Verse 24. This is a blind man that received his sight. And in verse 24, Then again called they the man, that's the Pharisees, calling this man that was blind, and said unto him, Give God the praise.

We know that this man is a sinner. Now they're talking about Jesus Christ, saying the one that you say healed you, we know that he's a sinner. Now what are they saying when they say he's a sinner? We know the Bible says that all have sinned. They themselves would have to admit, if we're talking about having committed one sin, we're all sinners. But that's not their statement.

[7 : 44] They're not saying that he sinned one time, therefore he's a sinner. They're calling him, putting him in a category. And I'll show you this, look at verse 24, or 25, he answered and said, Whether he be a sinner or no, I know not.

One thing I know, that whereas I was blind, now I see. And he's going to carry this thought forward. I'm not going to spend the time on it all, but it's really good. Look at verse 30.

The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened my eyes. Implying they say, He's not from God. There's no way he's from God.

He's a sinner is what he is. And this man, he's alleging, No, he's got to be from God. I mean, seriously, he opened my eyes. Come on. And so the guy goes on to say, It's a marvelous thing that you don't understand, that he's got to be from the Lord, some prophet, something.

And in verse 31, Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, see that? A worshiper of God, and doeth his will.

[8 : 52] Him he heareth. He's not a sinner. It's not saying that he never sinned in his life, but he's living in a manner, and don't take this too literal for today.

Just follow where we are. This is a Jewish setup, and a Jewish sense. I want to give you a real good passage on this. This is the one that comes to my mind. It's Galatians chapter 2. Flip over to Galatians 2, and we'll be coming back to John shortly.

And just to help you understand what this is, is that in the Old Testament, under that setup, you're either righteous, because you observe the commands and the laws.

In Deuteronomy 6, it says, It shall be our righteousness, if we observe to do all the laws that God commanded. You're either righteous or you're wicked. And that is, a wicked man is one who does not observe the laws of God, does not offer sacrifice for his sins, does not even attempt to.

He lives like a Gentile. And so the Jews consider themselves righteous before God. They are to be a holy people unto him, and it was God's laws. Paul said, We know that the law is spiritual.

[10 : 00] And he said, It's holy. And it's those things that they kept, and those commands and observance and obedience to God, and they worshipped God and did his will, that made them, we call that category of righteous.

Now don't think saved and lost. That's terms that we kind of, that's New Testament terms. Just think on a status. They had righteousness, based upon their deeds, or wickedness, based upon their negligence to those deeds.

Now Galatians chapter 2, and I'll start in verse, well verse 15 is all you need to see here. Paul's telling Peter this, We who are Jews by nature, and not sinners of the Gentiles, are Jews sinners? Have they sinned? Has Paul sinned? Has Peter sinned? I mean, Paul's rebuking Peter right now. And earlier in Peter's life, he denied Jesus Christ, and he rebuked Jesus Christ.

So we know Peter's a sinner. We know Paul's a sinner. He admits that clearly in Romans 7. So it's not a matter of having committed one sin, makes you a sinner in this context. The words being used to describe someone, who's a lawbreaker, someone who doesn't keep the law of God, doesn't worship God, or do his will.

[11 : 19] That's a sinner. And Paul says Gentiles, they're the sinners, but we're Jews by nature. We're right with God. We're God's people. And so that's the term.

Now come back to John chapter 5. You have to read this. You can never come to the Bible with presupposed concepts or thoughts, as in, well, I know what the word sin means, and I know I'm not a sinner.

I'm saved by the grace. You can't start with that. You have to let the Bible explain itself and teach itself. And in this context, we're reading a very Jewish time here, where these are all Jews and Pharisees even, that are coming after Christ or complaining that he did not, or he's breaking the Sabbath.

It's not lawful, is what they say to the man in verse 10. And then they accuse Jesus Christ of breaking the Sabbath here shortly. And so when he uses the word sin and tells the man sin no more, he's referring to that law-breaking, unrighteous or wicked man.

And I'd like to refer to the Proverbs again, because there it's just black and white. All through that book, it's either righteous or you're wicked. You're either a wise man or you're a fool. And there's no other options.

[12 : 34] And so that's the, don't come, don't bring New Testament salvation and Pauline doctrine into that. Just let that stand, because that's kind of where we're looking at here in the ministry of Jesus Christ, when he says, go thy way, sin no more.

So we don't have to interpret this and add a new doctrine that, well, since I met Jesus, I've never sinned. As soon as you start doing that, you know better than that. You know better than that. But people get afraid to admit that because they don't know how to handle the word of God. So the reference is more to a wicked lifestyle or a law-breaking lifestyle apart from the commands of God. And that's possibly what got him in that situation in the first place. And so you can almost read into that when he says, lest a worse thing come unto thee. Now in verse 15, the man departed and told the Jews that it was Jesus, which had made him whole.

And therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day. Now knowing what you know about Jesus Christ, knowing that he is the Son of God, he is the Lamb of God, he is the light of the world, he has come, came unto his own and his own received him not.

[13:48] Knowing all this about Jesus Christ, it's remarkable to see how the very Jews that he came to rejected him. And what did they hold up above the Lord Jesus Christ?

The Sabbath day. The Sabbath day. The seventh day of the week. That's what's holy. But the God-man that just healed somebody with his word, they reject him.

They persecute him. They sought to slay him. It's phenomenal. It's remarkable. The pride, the sinful nature inside a man, how deeply rooted it is, how blind man is to the Lord Jesus Christ and how more empty he is to keep religious observances.

If I'll just keep that day holy, oh, I'm good. Whoever this guy is, I wish he'd die. What a thought. I mean, it's so black and white, we would look back through it and see it.

It was black and white in the day as well, but not as understood because they just saw him as a man. In verse 17, Jesus answered them, My father worketh hitherto, meaning up to this point, and I work, in a sense like I'm taking over from here.

[15:13] Therefore, the Jews sought the more to kill him because he not only had broken the Sabbath, but said also that God was his father, making himself equal with God.

Now, why is this an issue? Here's the real reason it stands out. It's a glaring thing. It's because no Old Testament Jew views God as his personal father.

God is my father. That would be blasphemy for them to say that. They're calling themselves a son of God. What they would do, what they remember in Matthew chapter 6, when Jesus Christ taught them to pray, he said, Our father, which art in heaven.

It was a national thing. God was the father of that nation, Israel. If you were an Israelite, God was your father collectively as a Jew. Back in Exodus, we've already studied this.

Moses was to tell Pharaoh that Israel is my firstborn. He's my son. Even my firstborn, let my son go. So it's a national thing with the Jew.

[16:19] It always has been. Now, when one of them comes up saying that God is my father, he's making himself a personal relationship to God.

not down here with this national level of children of Abraham, Isaac and Jacob, but no, I'm up there with him. He's my father.

That's why this sounds so blasphemous to them when he said, My father worketh hitherto. And so, they understood it. They said he's making himself equal with God.

So back in the, under the Old Testament law, there is no new birth. There is no spiritual birth that makes you a child of God. Verse number 19, Then answered Jesus, and said unto them, Verily, verily, I say unto you, the son can do nothing of himself, but what he seeth the father do.

For what things soever he doeth, these also doeth the son likewise. For the father loveth the son, and showeth him all things that himself doeth, and he will show him greater works than these that ye may marvel.

[17:27] This is a little bit of a longer discourse, so I'm going to keep reading for a little bit. Verse 21, For as the father raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will.

For the father judgeth no man, but hath committed all judgment unto the son, that all men should honor the son, even as they honor the father. He that honoreth not the son, honoreth not the father, which hath sent him.

So there's a whole slew of things that the Lord Jesus Christ is claiming here with his oneness with God, or being equal with God. Not only is it the works that he does, that's very plainly said, but it's more than that.

It's that the father honors him, is that the father raises the dead, so Jesus Christ is going to raise the dead. And on top of that, he's going to give judgment to him as well.

Verse 21, All judgment. He hath committed all judgment unto the son. So the Lord Jesus Christ is claiming some awful, awful, just powerful statements about himself, and taking a lot upon himself in front of them, putting himself equal with God, and saying that God is giving me all of these attributes, and all of these duties in this life to perform.

[18:43] It's wild, if you understand what he's saying, for them as men to listen to him, and just believe that he's a man. I mean, you hear about some guy coming on the scene today, and claiming himself to be a prophet, and claiming that he's sent from God, and automatically your eyes start to roll.

Because you know, if you know your Bible, and you know things, you know that guy's full of himself, and deceived, and that's how Jesus Christ would have come across, making some major, bold claims about himself, saying that God has given me the power and authority, not only to resurrect, and give life to people, but also to condemn them, and to judge them.

I'll take care of the judgment. God gave me that right. Like, that's amazing. He just put himself above all men, and he said that God honors me above all men, and if you don't honor me too, well, then God's going to judge you, or I'll judge you.

All men should honor the Son. Interestingly, in our culture and society, notice in verse 22, the Father judgeth, no man hath committed all judgment unto the Son, that all men should honor the Son, and if you don't honor the Son, you honor not the Father.

You know that what we say in the courtroom to the judge, we call him your honor, and there it is, coming right out of the King James Bible, the concept of giving honor to a judge.

[20 : 02] Whom Jesus Christ is. So there's an awful lot there, and it's going to come up a little bit stronger, going forward as we continue in this passage, of this authority that God had given to the Son, and he makes no, he's not hiding it, he's making full, straightforward claims about it, and letting them know.

Now this is where, all major religions fall short. So for instance, in verse 23, that all men should honor the Son.

That all men, doesn't matter what race, doesn't matter what age, or culture, doesn't matter what status in life, none of that, just strip it all down to a human being, and it's a duty, and a calling of God, is for you to honor the Son.

That's a dead, true, bold, and accurate statement. It stands by itself. Doesn't need anything else added to it. That is the will of God, is that everyone honors the Son.

And if you don't honor the Son, then you're honoring not the Father, which sent him. And every religion of the world, thinks they can get around the Son, and get to the Father. And they're missing something, that Jesus Christ told them.

[21 : 20] That's pretty narrow-minded. Amen. Yes it is. Because God's very narrow-minded, when it comes to His Son, and a way to heaven. So the Bible says, that no man cometh unto the Father, but by me, Jesus said.

In Matthew 11, come unto me, all ye that labor, I will give you rest. And what did Peter say there? That Christ hath once suffered for sins, the just for the undressed, that He might bring us to God. He might bring us to God. There's one mediator between God and men, the man Christ Jesus. So it's the will of God, that all men honor the Son, even as they honor the Father.

And yet so many religions, have been conceived, and built, and propagated, that says, well, we all get to God. We all have, every religion leads to God.

No. Not if it doesn't go through the Lord Jesus Christ, it doesn't get to God. And there's a powerful statement, and Christ said it, and it's been in print for a couple thousand years. So moving on from that, then verse 24.

[22 : 29] What a blessing. Verse 24. Verse 24. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath, present tense, hath everlasting life, not life.

Doesn't say will have, and can get, or will begin a life of, of getting into the grace of God. But no, he hath it. You believed on him that sent him, hath everlasting life, and as a result, because you have everlasting life, something you can't lose, shall not come into condemnation.

Condemnation is a declaration of guilt. The opposite of condemnation is justification, meaning a declaration of right, or righteous. And so if you have everlasting life, it's a gift from God, and you will not ever come into condemnation.

Why? Because you've been passed from death unto life. When somebody dies in this life, we say they passed away. But in this case, it's the complete opposite. You've passed from death unto life. Everlasting life. And it's not a reference to physical death at all. It's a reference to believing on the Lord Jesus Christ, and receiving eternal life. Look, there's so many of these in John.

[23 : 47] Just flip over to chapter 6. Chapter 6 and verse 47.

Verily, verily, I say unto you, he that believeth on me, hath everlasting life. And he continues with his analogy about bread, saying, I am that bread of life.

Your fathers did eat man in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from

heaven.

And, da, da, da, da, da. There's, what else am I thinking of? Chapter 3, I'll just read it to you. Chapter 3, 36. He that believeth on the Son, hath everlasting life. Life. And he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

So, you can, I love these verses, to take to somebody and show them, you can have, present tense, everlasting life. Elsewhere, it's called eternal life.

[24 : 47] You can have it, and, and if you've passed from death, unto life, you can't fall back into death, not in this age, because it's everlasting, and you won't come into condemnation, if you have everlasting life.

Now, we're going to connect verse 24 to 25, because of a little phrase here, that I think confuses a lot of people. In verse 25, Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice, of the Son of God, and they that hear shall live.

And now, if we skip down to 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. So, there's a resurrection, that he's talking about, and in verse 25, he says, the hour is coming.

Well, that's no trouble, but then it says, and now is, and this has confused some folks, to try to twist, and maybe just figure out, was there a veil, a terrible resurrection, or is it like a reference, to people like Lazarus, or the widow's son, or that, those kind of things, and there's, you can maybe make that, the application, but I don't think he's saying that at all.

When he says, the hour is coming, when the dead shall hear, the voice of the Son of God, and they that hear shall live, he also says, the hour now is, and what could that be a reference?

[26 : 09] Well, he just said it, in verse 24, that if you hear, hear his word, hear his word, the dead shall hear, the voice of the Son of God, verse 24 says, he that heareth my word, passed from death unto life, it's a spiritual statement, the hour is coming, future, when I'm going to resurrect physically, but the hour now is, spiritually, when you hear my voice, and believe on him that sent me, you'll have everlasting life, and pass from death unto life, that's all I think it is, I think it's a spiritual statement, and now is, look at chapter 11, for a little confirmation on this, John chapter 11, and notice the reference to a future resurrection, but also to a present tense, from a belief on Jesus Christ, verse, this is Martha, when her brother Lazarus died, in verse 24, Martha saith unto him, I know that he shall rise again, in the resurrection, at the last day,

Jesus said unto her, I am the resurrection, comma, and the life, he's two things, he that believeth in me, though he were dead, yet shall he live, that's a resurrection, and whosoever liveth, and believeth in me, shall never die, there's the life, the hour is coming, and now is, he's passed from death unto life, and he's living, so it's spiritual death, that he passes from, unto eternal life, and I hope that's plain enough, for you to see that, so coming back to John chapter 5, I think that clarifies, that little phrase there, and now is, now let's get back, into this whole thought, of a resurrection, because earlier in this passage, he claimed authority, was given to him from God, to raise up the dead, verse 21, and quicken them, meaning give them life, make them alive, and so, also in verse 22, he has judgment, so those are two things, that you're going to see, going forward here, number one, resurrection, giving life, number two, judging, which is going to end up, being the negative side, or condemnation, so back to verse 25, verily, verily,

I say unto you, the hour is coming, and now is, when the dead shall hear, the voice of the son of God, and they that hear shall live, for as the father, hath life in himself, so, hath he given to the son, to have life in himself, and, number two, hath given him authority, to execute judgment also, because he is the son of man, now he already said, those very two things, back in 21 and 22, life, and judgment, so as the father, hath life in himself, he hath so, he hath he given to the son, to have life in himself, keep your place, and be reminded, of John chapter one, and verse number four, we read this, from the very beginning, of this study, four little words, that just blow me away, and I mean it, I have no idea, how to explain, what that is, but in verse four, in him, was life, and I'm not going to go down, that road again, about life, and trying to define it, and put parameters on it, I don't think, we could even do that, but, the father hath life, in himself, so God, as a being, we can get a little, theological this morning, and consider the nature, of God, he is a present tense, being, he has life, in himself, it's not that he received it, but rather he has it, he present tense, I am, that I am, is his name, and it's a description, of his being, and of his nature, it's far beyond, anything we understand, or can really even, conceive, we definitely can't relate to it, and, an eternal being, and so the father, hath life in himself, so hath he given to the son, to have life in himself, and in verse

27, hath given him authority, to execute judgment also, because he's the son of man, and before we move forward, well, what does that mean, it means, because he's the son of man, not the son of God, of eternity, the word, that was made flesh, but rather the son of man, which is his human title, he has the authority, to execute judgment, because,

Hebrews tells us, he was, we have not a high priest, which cannot be touched, with the feelings, of our infirmities, but was all points tempted, like as we are, yet without sin, and so Jesus Christ, being the son of man, having walked, in these shoes, and dealt with these elements, and dealt with, one another, and knows, what it is to be rejected, and betrayed, and lonely, and tired, and weary, and hungry, and the whole gamut, he knows what it's like, to be crucified, murdered, and to resurrect, so, he's been given, all authority, so, because he's the son of man, in that statement, is why the authority, comes to him, so now verse 28, he's still continuing this, and speaking a little more, clearer on it, marvel not at this, I said it just a few seconds ago, in verse 25, but don't marvel at this, for the hour is coming, in the which, all that are in the graves, shall hear his voice, and shall come forth, now there's going to be, two parts here, they that have done good, unto the resurrection of life, because verse 26, the father hath life in himself, hath given to the son, to have life in himself, backing it up to 21, the father raises up the dead, and quickeneth them, even so the son, quickeneth whom he will, so there's a resurrection of life, that's for those, who are going to get eternal life, that are going to be resurrected, this is not the body of Christ, please don't start, reading yourself into this, just understand, the audience he's speaking to, the resurrection of life, and then number two, in verse 29, and they that have done evil, unto the resurrection of damnation, what is that, well that's the judgment, of verse 27, hath given him authority, to execute judgment also, that's not a, oh you've been a good boy, now I'll give you eternal life, that's executing judgment, or damnation, and that goes back earlier, to verse number 22, and connects to that again, so this shows up, in couples 21, 22, and then it shows up, in 26, 27, and culminates in 29, speaking of those two parts, of resurrection, and judgment, of giving life, and executing judgment, and the resurrection of life, and the resurrection of damnation, now what Christ is talking about, something that Martha was talking about, about the last day,

[33 : 10] I know he'll live again, the last day, but there's two parts to this, so flip all the way, let's go to the end, go to Revelation 20, and this is going to help you, to understand, this resurrection day, that they all had to look forward to, and were anticipating, Job talked about a resurrection, this was not, new information, David talked about a resurrection, but keep in mind, as we read this, the apostle Paul's ministry, has not yet come, to the world, and the mystery, all of what was held, and kept a mystery, from the apostles, and prophets, from the foundation of the world, has not yet been revealed, so there's no understanding, of a body of Christ, of Jews and Gentiles, coming into one body, there's no understanding, of a rapture, or a catching away, to be with Christ, there's only an understanding, of the dead one day, are going to come back up, alright, so Revelation 20, oh, how much of this, do we want to read here, verse 11, now, let me start a little earlier, there's, there's,

I think, seven references, to a thousand years, at the beginning, of this chapter, and look at verse 4, I saw thrones, and I, 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, which had not worshipped the beast, neither his image, neither had received his mark, in their foreheads, or in his 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, so, when you start to, break it down, and study your Bible, there's a thousand years, separating, the resurrection, of the just, or of, the resurrection of life, and the resurrection, of damnation, or of the unjust, those that did evil, the ones that were good, that they will be resurrected, to reign with Christ, a thousand years, in verse four, but the rest of them, don't get to live, or be brought back up, until that thousand years, have expired, and that thousand years, we all, always call, the kingdom, or rather, the millennial reign of Christ, because the Bible teaches, that when he returns, in his second coming, he'll establish a kingdom, by force and power, and this, this kingdom, will be, a kingdom of righteousness, and peace, and truth, and mankind, the nations will submit, to the Lord Jesus Christ, as the great king of kings, there'll be kings of the earth, but he's the king, of those kings on the earth, and his kingdom, is going to be, from everlasting, to everlasting, and you sing the song, in Handel's Messiah, that the government, shall be upon his shoulder, and that's in reference, to that king coming, and establish his kingdom, forever and ever, so, there's a thousand years, though, that are expired, and then we read about that, in verse 7, of Revelation 20, that Satan's loosed, and

there's deception, and there's a war, so it's not that, the kingdom ceases, that continues on, but it's that, the thousand years of peace, ceases, because Satan's loosed, and things start to unravel, and there's a, there's a big battle, and then, a great white throne judgment, after God, sends fire down, in verse 9, to devour them, and the devil's cast, into the lake of fire, and so forth, now, those dead, get resurrected, to a, let me tell you what,

I'll take you back to Daniel, this might be a little more clear, go back to Daniel 12, let's look at this one, and we're running out of time, so we're probably gonna have to stop, right here, but Daniel 12, this is a statement, that Jesus Christ, is affirming, and they would be familiar with, this has been penned, for 500 years, or more, before Christ, comes on the scene, in John chapter 5, and there's another reference, here, Daniel 12, and let's start, in verse 1, at that time, shall Michael stand up, the great prince, which standeth, for the children, of thy people, 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, every one, that shall be found, written in the book, and many of them, shall sleep in the dust, of the earth, many of them, that sleep in the dust, of the earth, shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise, shall shine, as the brightness, of the firmament, and they that turn many, to righteousness, as the stars, forever and ever, now connecting that, to what we read in Revelation, there's a thousand years, that separate, those resurrections, some to everlasting life, and get to enter into, and enjoy the kingdom, some come up after that, to be judged, to damnation, and at the end of that, thousand years, in Revelation 20, is where, the great war is, that battle is, and then the devil, that deceived them, is cast into the lake of fire, and so those, there's that, execution of judgment, upon those souls as well, to be with him, in the lake of fire, so we're going to have to quit there, but there's a statement, of Christ in chapter 5, really putting some heavy stuff, out there, saying that he's got this power, and this authority, and that everybody, should honor him, and you can imagine, if you didn't believe, he was anything more, than your brother, or your cousin, or nephew, you would think, what on earth, is this guy talking about, who does he think he is, but then, he heals a blind man, then he tells a lame man, to take up his bed, and walk, and now all of a sudden, you've got, to deal with something, you've got to decide, who is he, this own disciple said, what manner of man, is this, so, alright, we'll keep building on that, next week, when we come back, to John chapter 5, let's take 10 minutes break, go here, go here, and talk to John chapter 5, and look at John.

No one's værtir. I'll spend a little bit like, same time, I'll just instead, take a little bit like, listen together, here,