

HEBREWS

Message 9

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Reading: Revelation 20:1-6

INTRO: We have come to the second chapter of Hebrews. One of the major tasks of preaching on a book is outlining the book so one understands the thought flow. Let me just mention for those of you who keep your outlines, in several messages I gave the capital A points in your outline as "The Evidence of Superiority." That title should always be capital B.

But as to outlining this book, one of the things to keep in mind is chapter 13:22 which says:

*22 And I appeal to you, brethren, bear with the word of **exhortation**, for I have written to you in few words.*

This book is an exhortation. The writer gives the ground for which he says something and then he draws a practical exhortation. There are five warning passages and they all occur in the exhortation sections of the book. We will meet the first exhortation in this message.

These warning passages create huge difficulties for Calvinists and the OSAS position. Let me give you the four main views of these warning passages in Hebrews.

-First is the hypothetical view. I looked at a lot of definitions on the meaning of "hypothetical" and still found it hard to define. Here is one definition: "based on situations or ideas that are possible and imagined rather than real and true." Usually they begin something like this, "What if..." Or "Suppose that..." When the hypothetical explanation is used to explain these warning passages what is meant is that what is warned about won't happen in real life. It is just hypothetical.

-Second, is the unbeliever view. These passages speak to professing believers who are not truly saved. We'll address some of this as we meet some of these passages.

-Third, is the loss of rewards view. This means that if you fail to heed these warnings you will lose rewards when you get to heaven. This does not put your salvation in jeopardy, it puts your rewards in jeopardy.

-Fourth, is the literal view. These passages are literal warnings to believers. They mean just what they say.

Well, chapter 2 begins with the word "therefore." Having established the ground for an exhortation in chapter 1, he will now exhort. Because of what has been covered in chapter 1, we now have the word 'therefore.' So look at verse 1:

1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

The Hebrews were beginning to drift away from Biblical truth. That is a warning for us. Let me ask you, are things well with you? Are you discouraged? Are you beginning to drift? The Hebrews are experiencing difficulties in their lives because of the faith they have embraced, but now they are getting weary, and thinking of going back. Every Christian will face this danger somewhere and when one begins to drift, dropping out entirely becomes one's danger.

C. The exhortation from this Superiority (2:1-18)

1. The content of this exhortation (2:1)

In 2:1 we have the content of this first exhortation which becomes a warning as well. It is that they were to give the more earnest heed to the things they had heard, lest they should drift away. The Christians written to in this book had learned the Gospel from others. They had not seen Christ, they had heard of Him. It seems that the writer of this book himself had become a Christian because he heard the Gospel. If so, that would mean that the writer is not one of the Apostles. Note the stress of this exhortation: We must give **the more earnest heed**. This is viewed as very important.

Question: Why was the writer so concerned that these believers should not put their trust in angels? Answer: If they did, they were in danger of drifting away from Christianity. Any time something overrides the importance of God in our lives we are in danger of drifting away.

As you can imagine, this verse creates great difficulty for the Calvinist and the OSAS position.

That is why there are four views instead of one. Three of those views are explanations of how these warning passages do not apply to Christians. But the real danger is this, "Lest we drift away."

When I began to study Hebrews, I checked John MacArthur's introduction to the book. He is a staunch Calvinist and this book causes large problems for Calvinists. By the way, Calvinism and once saved always saved are two different teachings. But when the subject of the possibility of forfeiting salvation comes up, they both use basically the same arguments.

So I wondered how he handled these verses. Here in 2:1 we have the first of five major warnings to Christians not to depart from the faith. When I read his introduction he said that when you study Hebrews you need to understand that the writer addresses three groups of people. There are, of course, the true Christians; then there are those who profess to be Christians, but they are not truly Christians; and last there are the unbelievers. So far I cannot find the professing Christian, nor the unbeliever being addressed in this book. This book is written to those the writer views as Christians. The writer said in 13:22, *I appeal to you, brethren, bear with the word of exhortation.*

Now let me give you what MacArthur says about the warning in 2:1. He says: "And may I add, that this is the first of five great warnings in the book of Hebrews. And you must understand this, interjected throughout the book of Hebrews are warnings. They're slapped at intervals in the middle of great treatises on the superiority of Christ. And it's as if he could only go so far, and finally he has to stop and say, 'Now what are you going to do about this?' See. I mean, you can know all the truth about Jesus Christ and go to hell if you never do anything about it, you never make it your own. And so, here we come to the first of five warnings. Now you say, to whom is the warning directed? This warning is directed to Hebrew non-Christians who are intellectually convinced. We've only got three groups to choose from. This warning here is

directed to those Hebrew non-Christians who are intellectually convinced, but they've never committed their life to Christ." End quote. (Taken from the internet on MacArthur on Hebrews 2.)

Look at verse 1 and note what the pronoun "we", "Therefore **we** must give more earnest heed to the things **we** have heard..." and, "...lest **we** drift away." Who is "we"? Well, Christians. One might argue that this is an editorial we. An editorial "we" is when you include yourself to be nice. But the editorial "we" won't work here. What is the danger of this warning? It is, "Lest we drift away." Now I ask you, if this is addressed to a professing believer, what can a professing believer, who is not truly a Christian, drift away from that would put him in danger? Nothing. He is not in danger of losing something, he is lost already. Actually, if one is a professing believer, such a one should drift away from what he has now. Then he should repent and put his trust in Christ!

But let me ask another question for those who hold that this refers to a professing believer: If a professing believer does not drift away from his profession, is he then ok? No, of course not. If one leaves this as a warning to believers, all those questions are not relevant. The writer is warning the Hebrew believers not to drift away from the things they had heard! And what was the danger they faced if they drifted away? Well, we will see the answer to that in the warning passages of this book. But in short, the danger is that of leaving Christ and ultimately ending up in hell.

Now notice that in verse 1 he encourages them to "give more earnest heed." They were to be exceedingly careful to give heed to the things they had heard. And the things they had heard was the Gospel of salvation in Christ and we'll see this in the next verses. But the danger of not giving heed to the things they had heard was that they might, not just drift, but drift away entirely.

2. The consequences (2:2-4)
 - a. The words of angels are sure (2:2)

In verses 2-4 we find that the consequences of not regarding this exhortation and then drifting away. We'll begin by reading these verses:

2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Note that verses 2-4 are one sentence. Here is the main part of this sentence: "How shall we escape if we neglect so great a salvation?" The drifting away that they were warned about could cause them to leave salvation. There is a great debate among Christians if one can lose one's salvation. After years of pondering this, I would say that no Christian is in danger of inadvertently losing their salvation. You don't walk as a godly Christian and one day discover, wow, I've lost my salvation!

Note that for the Hebrew believers the danger was not that their salvation might drift away from them. The Gospel will never drift away from anyone. The danger was for the believer to drift away from the Gospel or salvation. The danger is not losing one's salvation, drifting away from one's salvation. And if that happens, the consequences are very, very serious as we will see.

Nor is the Christian in danger of some power that is greater than they are will come along and deprive them of salvation. What the Christian is in danger of is drifting away from salvation. "No one can take you out of God's hand," they say. And I say, "No one can put you in there either. This is yours and my choice.

The Christian's danger is neglecting this salvation. When we choose to live in sin, we are drifting away. Esau did not lose his birthright, he sold it.

Now the question was this: How shall we escape if we neglect so great a salvation? Answer: We won't escape.

Then the writer begins to show how certain it is that the Christian will not escape if he neglects this salvation. Here we see that the danger of putting their hope in angels was that they would end up neglecting their salvation and in the long run they would meet the consequences we find in the rest of this sentence.

Now look at how sure it is that they must meet the consequences if they neglect their salvation. If the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, then the certainty that the Christian who neglects his salvation is even more certain than that! This certainty is determined by the word of the Lord Himself!

So let me ask, what is this word that was spoken by angels which proved steadfast? Turn to Acts 7. The Jews held to the view that the law, the ten commandments, was given through angels and it appears to be correct. In Acts 7 the deacon Stephen is giving his defence before he is stoned to death. And he goes through the history of Israel to show these unbelieving Jews where they are in error.

So look at verse 38. It says this:

38 "This is he (i.e. Moses) who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles (i.e. the law) to give to us,

Then go down to verse 52-53:

52 *"Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,*

53 *"who have received the law by the direction of angels and have not kept it."*

Again, there is evidence of the involvement of angels in the giving of the law. Now listen to this verse in Galatians 3:19 which says:

19 *What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.*

So this word spoken through angels refers to the law. Turn to Numbers 15. This word spoken through angels was steadfast. The law was firm. Our text said that every transgression and disobedience received a just reward. Consider the word "transgression." It speaks of a stepping over a line. The law draws a line we are not to step over. We begin in verse 30:

30 *'But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people.*

31 *'Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him.'*"

32 *Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.*

33 *And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.*

34 *They put him under guard, because it had not been explained what should be done to him.*

35 Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."

36 So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

Picture in your mind Jewish believers taking a man out to the gates of the city and the one who had reported him throws the first stone. And then stones pummel him until he is no longer moving. Does this sound barbarous to you? Our verse said it is his just due. He earned this. We must get through our understanding that these words that every transgression received a just reward is what happened by this word of angels. That means the person who disobeyed received the payment due. It was just. It was right!

Listen now while I read Deuteronomy 17:2-6:

2 "If there is found among you, within any of your gates which the LORD your God gives you, a man or a woman who has been wicked in the sight of the LORD your God, in transgressing His covenant,

3 "who has gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded,

4 "and it is told you, and you hear of it, then you shall inquire diligently. And if it is indeed true and certain that such an abomination has been committed in Israel,

5 "then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones.

6 "Whoever is deserving of death shall be put to death on the testimony of two or three

witnesses; he shall not be put to death on the testimony of one witness.

7 *"The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you.*

When a man committed adultery, he had transgressed, he had stepped over a line, and on ground of two or three witnesses he was stoned to death. He stepped over a line drawn by the word of angels and he died. You say, "Wow! I'm so glad we don't live in that time now! Now we have grace!" If those who disobeyed the Law of Moses could be stoned to death for disobedience, listen to these words, *"how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord?"* How shall we escape? There is no escape! So we must take heed lest we drift away!

Now our verse speaks of those who transgress and those who disobey. Some commentators say that to transgress is doing that which is not to be done, and the disobedience is a failure to do what ought to be done. Both received what was due to them according to the word of the law.

Turn now to Hebrews 10:28-29. Here we have another of the very strong warning passages in Hebrews. We begin in verse 28:

28 *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*

29 *Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*

Anyone who rejected Moses' law died without mercy on the testimony of two or three

witnesses. And the writer here says, "Of how much worse punishment do you suppose he will be thought worthy who has trampled the Son of God underfoot, and counted the blood of the covenant a common thing, and insulted the Spirit of grace? It will not only be physical death, but spiritual, eternal death in hell!"

One of the biggest crimes a person can commit is to become a Christian and then trample the Son of God underfoot or count the blood of the covenant by which he was sanctified a common thing, and insult the Spirit of grace. What will that penalty be? Verses 30-31 say:

30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people."

31 It is a fearful thing to fall into the hands of the living God.

Jesus said we are not to fear those who can kill the body, but fear Him who can destroy both soul and body in hell! If every transgression and disobedience of the law received a just reward, what will happen to those who neglect so great a salvation as that which we received from Jesus Christ? It will be a fearful thing!

b. The words of the Son are more sure (2:3-4)

So the writer argues, if the word of angels proved steadfast, and every transgression and disobedience received a just reward, how much more sure will the word of the Lord Jesus be? And if His Word is even more, sure we are now left with this question: "How shall we escape if we neglect so great a salvation?" Answer? We won't. If we neglect this salvation and we drift away far enough, there remains but a "...certain fearful expectation of judgment, and fiery indignation which will devour the adversaries" (Heb. 10:27).

May I ask you, how does one neglect his salvation? If you think of the words *to drift away*, what

picture do you get from the word *to drift*? Is it not the idea of slowly leaving? It is not a sudden departure.

Then note that this salvation is "so great a salvation"! There is no other salvation so, great as this one. There are many things one can be saved from such as an accident; a flood; a fire etc. But what salvation is so, great as the salvation the Christian experiences?

Let us consider that. Man is first saved from sin. When Jesus was to be born the angel told Joseph to call Him Jesus. This name means something like, "Jehovah saves." And what would Jesus save from? The angel said He was to be called Jesus because He would save His people from their sins.

Then those who are saved from their sins, are saved from spiritual death. This is to be saved from hell. There is a death called the second death, and that is to be cast into hell. Of those that are saved Jesus said, "Whoever lives and believes in Me shall never die." They are saved from eternal death.

And then one other thing they are saved from is the tribulation. Turn to 1 Thessalonians 5. This is such an encouragement in the day in which we live let us read that for an encouragement.

1 But concerning the times and the seasons, brethren, you have no need that I should write to you.

2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

6 *Therefore let us not sleep, as others do, but let us watch and be sober.*

7 *For those who sleep, sleep at night, and those who get drunk are drunk at night.*

8 *But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.*

9 *For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,*

10 *who died for us, that whether we wake or sleep, we should live together with Him.*

11 *Therefore comfort each other and edify one another, just as you also are doing.*

In the context, in 4:1-13 Paul has dealt with the great catching up, which we call the rapture. The day of the Lord, in my understanding, and others who study prophecy includes the tribulation and the millennium. As the day begins at night, sundown, so the day of the Lord begins with the night and the night is the tribulation. So we are told that when "they" note the third person pronoun, when they say peace and safety then sudden destruction comes upon, and again a third person pronoun, "them." So it is not "we" as in 4:13-18, where "we" are caught up.

But we are not in darkness because we are sons of the day and not of the night nor of darkness. So we are to be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. There is our subject. Why are we not sons of the night? Because God did not appoint us to wrath. That is the tribulation. Study this wrath and you will find that it does not speak of hell, but of the tribulation. So God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ. This salvation is from wrath, or from the tribulation.

So we are saved by so great a salvation that we are delivered from sin and death and the day of wrath! So how big is the sin of a person who has been saved, and now they neglect so great a salvation? Of how much worse punishment will they be considered worthy than those who disobeyed the word of angels?

Now look at how the Hebrews got the word of this great salvation in 3b-4:

...which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Verse 3b of our passage gives us the One who spoke to us this word of salvation. This Gospel was at first spoken to us by the Lord Jesus Himself. That is the word we have today in the four gospels. Then the writer says that this word of the Lord was confirmed to us by those who heard Him. Those are the Apostles. Today we have the entire NT. These believers only had that which they had heard from others. The Apostles of the Lord had confirmed to them those things they had heard which they must not drift away from.

But, as if that is not yet enough evidence for the things they had heard, the writer says that God bore witness to the Apostles "both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will." Here we could read the book of Acts. For example, turn to Acts 3. Peter and John went to the temple one day. This was not long after Jesus ascended to heaven. We'll read from verse 1

1 Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;

3 *who, seeing Peter and John about to go into the temple, asked for alms.*

4 *And fixing his eyes on him, with John, Peter said, "Look at us."*

5 *So he gave them his attention, expecting to receive something from them.*

6 *Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."*

7 *And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.*

8 *So he, leaping up, stood and walked and entered the temple with them – walking, leaping, and praising God.*

The book of Acts contains numerous accounts of how God worked with the Apostles. Many of these, and most likely many that are not recorded in Acts, were told to those to whom the Gospel was preached, and the Hebrews would have known many of these accounts. So the Hebrews are exhorted that they must give more earnest heed to the things they have heard.

Let me read verse 4 once more to make one more point. It says:

4 *God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?*

Note that we learn something very important here regarding signs and wonders and miracles and gifts of the Spirit. God gives them according to His will. Can one go to school and learn how to do signs and wonders? Can I be taught how to do a miracle? Does some preacher decide he will do miracles, so he has some miracle meetings? This verse tells us that God bears witness to the

ministry of others with such things according to His own will. It is by God's will.

So what is this word that is here contrasted with the word of angels? It is that word which first began to be spoken by the Lord. That is what we have in the four Gospels. The veracity of the Gospels was confirmed by many miracles. I count 36 miracles that Jesus did in the four Gospels. But the greatest miracle of all is when God raised Him from the dead. Most certainly His word is sure.

But that is not all. His life and works were confirmed to us by those who heard Him. The apostles gave testimony to His words. And as though that were not enough, God stamped His approval on the words of the apostles with signs and wonders and miracles and gifts of the Holy Spirit that God chose to do through them. And at the time this letter was written, those men were still alive. We could give a list of all the things that are recorded that took place and no doubt there were more.

CONCL: So let me briefly recap what we have looked at in this message, and then close by giving some prophecies to the millennium, which is largely what these two chapters are about and what verse 5 will deal with when we come to it.

Chapter 2 is a warning for all of us as believers to heed the Scriptures lest we should drift away. Verses 2-4 then warned these believers of the consequences of failure to take heed. They would meet justice. The failure they were presently heading into was putting their trust in angels to bring in the kingdom, instead of continuing to trust in Christ as they had been taught.

Now look at verse 5 as a preview to the next message.

5 For He has not put the world to come, of which we speak, in subjection to angels.

God has not put the world to come in subjection to angels. God's Son will bring it in and be the ruler of it.

So let us look at a few prophecies to the millennium. Turn to Isaiah for our first reference. And we'll begin in verse 6:

6 For unto us a Child is born, Unto us a Son is given; (That was His first coming. Now he proceeds to speak of the millennium) And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

The words: "For unto us a Child is born, Unto us a Son is given" refer to Christ's first coming. We note that it is given in the present tense though it would not happen for another 700 years. All the rest of verse 6 and 7 speak of the millennium.

Let me give you one of my favorite millennial passages. Turn chapter 11. We begin in verse 1:

1 There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.

2 The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

3 His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears;

4 But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.

5 Righteousness shall be the belt of His loins, And faithfulness the belt of His waist.

6 "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.

7 The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox.

8 The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den.

9 *They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.*

If you were to underline all the prophecies that refer to the tribulation and the millennium in the Bible you would have a very large portion of the Bible underlined.

Now go to Romans 8. We begin in verse 18. Paul writes:

18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

19 *For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.*

20 *For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;*

21 *because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

22 *For we know that the whole creation groans and labors with birth pangs together until now.*

23 *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

Paul said that we as believers eagerly wait for the time of the redemption of the body. He is referring here to the time when the animal kingdom is delivered from the bondage of corruption. This happens in the millennial kingdom.

Verse 24:

24 *For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?*

25 *But if we hope for what we do not see, we eagerly wait for it with perseverance.*

We, the believer of this age, are saved in this hope. What hope? The hope of the time when the believer will live in the new body

when the animal kingdom is delivered from the bondage of corruption into the liberty of the children of God!

The Hebrews in this book were waiting for this kingdom as well, and year after year, the Lord was not coming and they were starting to give up. The teaching of the Jews about a deliverance by the angels was becoming appealing to them.

Now go to the greatest passage in the NT, Revelation chapter 20. In the last few messages we have made much of chapter 19 when Christ comes down and destroys all of lost mankind and the false prophet and the antichrist, and the vultures clean them up. That is the end of the tribulation. Chapter 20 then speaks of the millennium. We begin in verse 1:

1 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

I wanted to give a few more Scriptures but ran out of time. But let me add that the World Economic Forum has some big plans for 2030. They think by this time you may own nothing and be happy. But I have better news. If you figure it out, by 2030 we may have spent seven years in heaven, and have already come down to

enjoy the millennium! Lift up your heads, your redemption draws near!