

The Millennium: The 1000 Year Reign of The Messiah - What Will It Be Like?

TRANSCRIPT

Finding the Ancient Path

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Amen. Thank you, Samuel. Okay, guys, here we are. The millennium. What will it be like? Why am I doing this lesson? Glenn asked that very same question as he sat down this morning. So, I'm going to tell you both. Well, part of it is just me working through some of my own stuff, my own study, my own Bible study, trying to answer questions. I guess the other side of it would be I often think about this time I often wonder about this time in our future when we are in in the millennium. I often wonder what that's going to be like. And I I I think about it all the time. And I'm always looking for things in the scriptures to answer some of those questions. And so I thought it would be fun to um dig this up. And ironically enough, as I was digging it up, uh I ended up coming across [clears throat] or or learning, if you will, uh some things that Glenn and I have discussed at at great length at different times as it pertains to the new earth and new Jerusalem.

So, we're going to we're going to cover that. And then Glenn's promised to have a private talk with me and show me how I'm wrong uh tomorrow morning, actually. [laughter] So that's okay. It's all good and well. But let's jump into this with a couple of questions, a little bit of open discussion uh between me, Glenn, David. Um I just want to ask a couple of questions on on the outset here. Uh Glenn, David, when does the millennium begin? When does it happen? Can you give us a very brief answer as to when it happens? Glenn, you want to go first? Revelation 20 verse one. That's, you know, that's that's when it starts where the saints will reign with Christ for a thousand years. Okay. But build us up to that. What's happened? By the time it happens, what's already happened historically?

We've already been through the one year of of hell uh known as the day of the Lord where he has uh conquered all of the enemies and he has uh put Satan in jail for a thousand years and so all opposition has been eliminated. So post tribulation. Post tribulation. Okay. All right. David, what do you think? I definitely have to brush up on this. So, no, don't have a lot of context. Okay. Well, [clears throat] I want to get I Samuel, turn your mic on because I want to get a I want to get a consensus here before we move on. Would you would you concur with with Brother Glenn? I will concur with that. After the tribulation, after the day of the Lord. Yes. I'm sorry. I didn't mean to interrupt. Go ahead. No, no. Correct. That would be after his return and after the the dead are raised in Messiah. those who are surviving are transformed and caught up in the air and they make they go forth in order to um establish the kingdom.

At that point the thousand the thousand-y year reign begins. That's my understanding. Yes. Okay. So Glenn's over here nodding saying yes. Okay. Next question. When does the new earth happen? Oh the the new earth doesn't occur until after Hassatan is is released. Once he once he's released and once the the the great they they used to call it in in Christianity they call it the the great white throne judgment that that's the judgment of judgments. Um and at that point all the dead are are brought forth for judgment and those who are unworthy along with and his rebellious messengers are put into the lake of of fire. And at that point afterwards, that's when the new earth and the new heavens are established and everything is turned over to the father. All right, plan number two.

You have anything to add or change? No, I I I think what Sam said is right. It's I I think it's Revelation 20 beginning in verse 11 uh through 21. I mean, that tells the story. Okay. So, we have some consensus and I I'm going to throw some wrenches in that in our discussion in the in the spirit of exploration in the spirit of looking at what the scriptures saying are scriptures are saying and trying to harmonize those things. Okay. So, let's jump into this. the millennium. As most of you are aware, many hold the thousand-year reign of Christ be to be allegorical rather than actual defined period in which he rules the nations on the earth. The aim of this discussion is not to exhaustively dismantle that view, that allegorical view, but to make one fundamental point.

To deny the reality of a literal millennium is not merely a different reading of one chapter in Revelation. It requires setting aside the plain sense of numerous prophetic declarations and reshaping the forward movement of the prophets who spoke extensively about this time. If there is no literal millennial reign, then the concrete fulfillment of these promises disappears. The geography becomes symbolic. The reign becomes symbolic. The restoration becomes symbolic. In effect, what the prophets presented as a defined future reality is reduced to abstraction. In other words, they shouldn't have bothered writing about it at all. I come from my background is the belief that the millennium was allegorical. That's what our teachers, our scholars in my old church teaches, that this is all allegorical, that the thousand-year reign is just a number meant to mean something else.

And that always bothered me under the skin even though I never really made an issue of it because at the very least I was aware at face value that there were numerous prophets talking about this time. And so I I always had this nagging question in my heart. If it's all allegorical then what in the world are all these prophets doing talking about this time? How what does that mean? All of their prophecy is for not Well, that's where you kind of have to go if you stand on a allegorical millennium on an allegorical uh 1,000year reign of the Messiah. So, as we get into this, I have to bring a bunch of bad news to our discussion. Okay? Because before, as the brothers correctly stated in the in the outset, the millennium begins after a very bad time in human history.

And so, we're going to go through some of the bad stuff because it's in that bad stuff that I I need to ask a question. I need to make a point. We have to ask who will be there. In order for us to answer this question, we must first get through the tribulation. And I mean literally get through the tribulation. We know, we've seen, we've read in passages like Daniel 12, Matthew 24, and Jeremiah 30 that this time of trouble will be the kind of event that never was since there was a nation. It's going to be that big of a of an event. Yeshua says in Matthew 24 that if it hadn't been shortened, if he hadn't interrupted it, no flesh would be saved. So that right there gives us some idea as this to the severity of the days of tribulation. Jeremiah also says that none is like it that that great day.

None is like it as it is the time of Jacob's trouble. So in other words, it's not a good day. It's it's not a good time. Okay? It's a bad time. And I and I want to take a moment just to kind of briefly explain

how bad. Okay, here's some of the uh descriptions, words used to define the great day of the Lord or the tribulation, the time of Jacob's trouble, the day of Yhovah, the great day of his wrath, the day of trouble, the day of wrath, the day of darkness, the day of indignation. The list goes on and on and on. When you look at that list, you go, "Okay, yeah, this is not a good time." the great and dreadful day of Yhovah, the wine press of the wrath of God. Not a good time, not a happy day. And I wanted to briefly go through the scope of death, human death.

Well, not just human death, global death, animals and the like that we can expect during the tribulation if we view it linearly. Actually, at the end of the day, Glenn, number two, whether we view this aspect of our lesson linearly or thematically, it doesn't matter because at the end of the day, everybody's dead anyways. So, um, it doesn't really matter. I shouldn't have wrote that. Let's look at this. Revelation 6. So I looked, and behold, a pale horse, and the name of him who sat on it was death, and Hades followed with him. And power was given to them over a fourth of the earth to kill with sword, with hunger, with death, and by the beasts of the earth. Okay. So what do we learn from this single passage? What does this mean? Does this mean that 25% of mankind dies here?

No, it doesn't. That's how I used to read that. I used to read that by going, "Okay, right here, a fourth of the Earth, that's 25% of humanity dead right there by the pale horse." Until you realize something. 75% of the planet is water. 25.2% 2% is inhabited. So what is Revelation 6 really saying? Is he saying 25% of the earth population will be wiped out? I don't think so. I think what this is saying is that 100% of the inhabited lands will be affected with sword, hunger, death, and beasts of the earth. It's a little bit different of a way of looking at it. I think Revelation 9. So for the four angels, so the four angels who had been prepared for the hour, the day, the month, and the year were released to kill a third of mankind. Okay, so this is a little different, isn't it? different language here.

He's come out. He comes right out and says that these four angels are going to wipe out a third of mankind. If this oneird is a deduction of whoever remains from the pale horse, then we could likely be at nearly 50% by this time in history. By the events of Revelation 9, the total population of Earth has been cut in half. How many people do we have these days, Glenn? Eight billion. Yeah, roughly around that. Okay. So, by the events of Revelation 9, if if things are truly cut in half, then we're down to about four billion people. The text indicates a catastrophic global mortality rate [clears throat] affecting well over half of humanity with Israel experiencing a twothird loss within the land. You can find that information in the book of Zechariah. So I ask, does it stop here?

Is that 50% loss the end? What happens to the remaining half? Well, let's continue. The pattern that we observe so far is that the seals affect all of humanity. How much? We not not certain. Whatever is left of that number, the angels affect onethird of those people. And then the bowls later affect everything. And the Bible does not give us fractions as it pertains to human loss when the bowls are poured out. Revelation 16, the second angel poured out his bowl on the sea, and it became blood as of a dead man, and every living creature in the sea died. Let's stop there for a moment and think about the ramifications of this single event alone. When every living creature in the sea in the ocean dies, we have to ask ourselves what impact will that have on humanity?

Well, every nation in the world depends on the oceans for food. Uh there are some cultures, some countries that depend solely on the ocean for their food. And so not only will the fish be dead, but the oceans are blood, everything is dead. Algae, fish, anything that lives, it says in in the sea, every living creature. So the ecosystem of the ocean is so perfectly balanced with the fish, with the algae, with the bacteria, with the salt. Everything is perfectly balanced as it should be, as God created it to be to do

everything that it does for the world. Time is coming when that goes away. When the oceans become blood as of a dead man and everything in the in the sea dies, imagine the stench. Imagine what that does to the air around us when 75% of the world is water.

We have to open our minds to the severity of the tribulation. In Revelation 16 again, verse four, third angel poured out his bowl on the rivers and the springs and the water and they became blood. Okay, now that just made things worse because all the rivers and all the the the tributaries and all the springs, they all end up somewhere. They end up in the lakes. They end up in the oceans. And so if you were to look at the ocean and all of the places that that water goes to and all the fresh water that goes to it and put it on a map, the earth would appear to have veins like a human body. And so now we're talking about not just a 75% issue with the oceans. Now we're talking about a global issue where this blood And the fish that live in the streams and the rivers are equally as dead and decrepit.

And the flies that are associated with that, it it gets bad. Revelation 16 again verse 8 and N. Fourth angel poured out his bull on the sun and the power was given to him to scorch men with fire and men were scorched with great heat. This is a bad day. One of the brothers, I think it was Luke this morning in our fellowship, said he prayed that he would be granted the the gift of witnessing the second coming of Christ. I've I've prayed that because I thought that would be pretty awesome. Until you realize what you have to go through, what the world has to go through before that moment comes, the sun is going to be the heat of the sun is going to be increased in such a way that men will will be scorched with fire. Revelation 16 again verses 18-20. There were noises and thunderings and lightnings and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth.

Uh Glenn, number two, have you experienced an earthquake? I haven't experienced that. David, have you? No. Samuel, have you? No. Us? No, I have not. Okay. My wife and I have. He lived four years in Los Angeles and uh on two occasions I experienced an earthquake. I was laying on my couch in my apartment that I shared with two or three other single brothers at the time. This is before Joey and I were married. I was sleeping taking a nap on the couch in the apartment when all of a sudden it felt like one of the brothers took my couch and just pushed it. And I looked up expecting to see somebody there and there was nobody there. And then I realized that the whole apartment was moving. And that was my first experience with an earthquake. Second experience, my wife and I were in a hotel in downtown San Bernardino when we were hit by another earthquake and we ran out to the street and it was the most incredible sight to look down the street and see the whole city just kind of rocking back and forth, cars moving, cars alarm going off.

It was frightening and it only lasted for about 10 seconds. This is the kind of earthquake in Revelation 16 that the earth has never seen before. It's going to be catastrophic to any and every structure on the planet. And then he goes on to say that every island will flee away and the mountains were not found. How big of an earthquake, a global earthquake, is this when the islands flee away? What would happen if the islands of Hawaii would shift even 20 ft? That alone would cause catastrophic death on the island. But here, Revelation is telling us that every island flees away. What does that mean? Does that mean they sink? Does that mean they move drastically and the mountains were not found? What does that mean? Does that mean they're leveled down to planes?

Glenn's nodding his head. Yes. So, we we have to kind of get our brains around the severity of of what's coming. A great hail from heaven fell upon men. Each hailstone weighing about the weight of a talent. 75 pounds. And Glenn's right. I happened to look that up myself and it was 75 pounds. Can

you imagine a piece of ice falling on you from the sky at 75 lbs? It's instant death. And this is the kind of hail that is falling on the planet. Now look at the verses. Revelation 16, all of them consecutive all of them. And so these things are happening one after the other after the other. And we haven't even talked about the second coming of Christ yet in Isaiah 66 that he comes with fire, with anger, anger and fury and the slain of the Lord shall be many. his return alone will will cause loss of life.

If you want to learn more about that, watch my hell video. Believe it or not, we talk about that in my hell video. Isaiah 13. Behold, the day of the Lord comes cruel with both wrath and fierce anger to lay the land desolate, and he will destroy its sinners from it. So, not only are we talking about the tribulation, we're now we're talking about the second coming of Christ that just in one sense adds to the destruction. So, all in all, the Bible tells us that people will die from the sword, hunger, famine, pestilence, which is disease, beasts of the earth. What does that mean? That means that during this time, man will no longer be the dominant creature on the planet. The predatory animals of the earth will hunt us wherever we're at. Martyrdom, fire, smoke, brimstone, earthquakes, plagues, hail, mountains melting, islands moving, etc.

Yikes. Th this is not going to be something that any of us want to experience. Like you, brother Luke, I would like to see the second coming of Christ myself. The fact of the matter is whether you're alive during this time or not, you will still see the second coming of Christ. Because if you die tomorrow, when does the Bible tell you that you're awakened at the second coming of Christ? Okay. So, not not a good time, right? So, although precise numbers cannot be certain, a reasonable estimate is that approximately one-third of the human population worldwide may survive the tribulation. And that's that's a guess, right? Okay. Total guess. Approximately one-third of the human population may survive the tribulation and the second coming and enter into the millennium.

Well, joy, somebody else will be there. Okay. Psalm 50:es 3-5, we're talking about the millennium here. Now, the beginning of the millennium, it says that he will gather his saints to him, those who have made a covenant with me by sacrifice. 1 Corinthians 15, the dead will be raised incorruptible, and we shall be changed. 1 Thessalonians 4, the dead in Christ will rise first. This is happening at the second coming, right? He will descend with a shout, will raise the dead in Christ first, and then those of us who are alive uh remain caught up together with him in the clouds to meet the air. So Luke, if you're listening, I'm sure you are, if you're one of these people, you will have already experienced the bulk of the tribulation. Okay. So, we have that to look forward to if that's something that we really want.

So, we are resurrected. Okay. When are we resurrected? Well, at some point during the tribulation, otherwise it would cost the the death of all flesh. We're we're going to be seeing the Lord return. He's going to be raising the dead uh in Christ. We are going to join him up in the air. And then I asked the question, "Where do we go then?" You took a breath like you were getting ready to say something. Glenn, he's asking me a question. Okay. Well, let me I'll ask you that question. Go ahead. Where do we go then? After the resurre after the first resurrection, the resurrection, the the saints, uh, Christ meets them in the air and then they are on the sea of glass until after the old plagues finish. at which time then humanity is humbled and Christ returns to begin the kingdom and that's the beginning of the millennium.

Uh he comes back and he restrains Satan and that's when the millennium begins. I totally agree with everything you just said. The question I ask is the sea of glass where is it? It's a spiritual thing. It only It's only It's a spir Okay. Glenn thinks it's a spiritual thing. I I tend not to believe that. You know that

God's throne sits on this new glass from visions uh in the Old Testament. Yeah. You know, when when uh the I think it was 70 went up to meet have have dinner and they saw the sea of glass above them. So this is, you know, when when Moses brought the 70 up, they saw the sea of glass and through that sea of glass, they could see the throne of Bob. So it's it's a spiritual thing. So yeah, we're stop. It's it's only it's it's safe to say it's a location.

No, it's not a location. No, if we said it's a location, then we know it's above Mount Si where it was seen. But I think it's portable. Oh, what's the word you just used? Portable. Portable. Portable. Okay. I think it can be revealed. I don't think when um when uh uh who was it in in Babylon um that that also had these visions? He was by the u the river Chabar. So he wasn't at Mount Si. So we know that the sea of glass has been seen from multiple locations. Yeah. So, we're all I think we're all in agreement as it pertains to the sea of glass where what we're what we're struggling to be on agreement with is its location, so to speak. Okay, let's continue. Isaiah 26 says, "Your dead shall live. Together with my dead body, they shall arise. Awake and sing, who dwell in the dust, you who dwell in the dust."

For your due is like the dew of herbs, and the earth shall cast out the dead. Take refuge from the coming judgment. Come, my people, enter your chambers, and shut your doors behind you. Hide yourself, as it were, for a little moment until the ignition is passed. For behold, the Lord comes out of his place to punish the inhabitants of the earth for their iniquity. The earth will also disclose her blood, and will no more cover her slain. Those of you who have been with me for some time may recall a lesson in which we discussed uh this scripture at length and tried to make sense of it. Uh take refuge from the coming judgment. I think that's a reference to what Glenn just said about Yeshua taking care of business. And then he says until the ignition is passed that's the business is going to be taken care of.

But he says, "Hide in your chambers. Enter your chambers and shut the doors behind you and hide yourself." And that's the that's the phrase that we explored more than anything else when we looked at this last time. I want to do it again here for purposes of our discussion. That's the verse all by itself. Come, my people, enter your chambers and shut your doors behind you. As I was studying this this week, I focused on three things in that verse. Chambers, doors, and hide yourself. Was trying to figure out what in the world could this be. So, I broke things down from a linguistic perspective. Chambers is a is a room. Okay. Uh it is a inner room, a chamber, a private room, enclosed place. Often denotes a hidden or private interior room uh from where it's used elsewhere in scripture.

The word doors is what David Delet meaning door gate door panel always refers in scripture to a literal physical door. hide yourself. What is that, David? Uh, this says is to hide. Yes. Okay. To hide, to conceal oneself, to withdraw. Okay. The lexical usage of those first two words elsewhere in scripture shows us that these terms consistently refer to a literal physical space andor doors never abstract or symbolic in their concepts in scripture like Genesis 43 and Genesis 19. So, Joseph made haste and sought somewhere to weep and he went into his chamber and wept there. An example of where this word is not a uh abstract concept or we like to use the word allegory, allegorical, but a real place. Genesis 19. So, Lot went out to them through the doorway and shut the door behind him. a real door.

So there is no example in scripture where these two words clearly function as abstract metaphors or spiritual states. That's what I I came to understand about the words chosen here in Isaiah chambers and doors because we can look at that certainly I did for quite some time and and I hate to you I hate to use the word spiritual uh because it's not spiritual or physical. It's not really the the right way of of

discussing these things. I think the the better way of discussing these things is terrestrial or non-aterrestrial or terrestrial and of God would be probably be a better way of saying these things. What do I mean by that? Well, think about the mana. Was the mana physical in that it came from Earth? No. It was terrestrial. It was on earth, but it had heavenly origin.

Think about the rock that followed Israel that Moses struck. Paul says that rock was Christ. Was that a physical rock in that it came from earth or was it terrestrial rock in that it came from he a heavenly source? And I think that's that's how we we need to look at um these matters as it pertains to uh the new earth and or the new Jerusalem and or this chamber and these doors. What about hide yourself? The lexical and contextual pattern supports the reading that the hiding that we're talking about here assumes a tangible enclosed location. Just like we see in Genesis 3, Adam and his wife hid themselves. And 1st Samuel 10, there he is hidden among the equipment. Just like the first two words in every clear occurrence of this word in the Hebrew scriptures, the subject hides in a defined physical location.

The concealment involves spatial withdrawal and the action assumes a real environment capable of concealment. Why am I showing you all of this stuff? Well, because we're trying to answer the question whether or not these chambers and these doors that we're supposed to be hidden in after Yeshua collects us is some ethereal place that we should allegorize or is it a real place that we should not allegorize that we are actually in chambers somewhere where doors are hidden behind us. I tend to believe that this sea of glass that Glenn is is mentioning and these chambers are one and the same. Can I say that absolutely without any doubt? I can't. I don't think anybody can. It's just a a spiritual hunch, if you will. And as always, I'm always open to seeing things differently.

So here is the section of scripture that we arrive at that is the reason why I have showed you all the horror and all the destruction that the tribulation brings. Here we see in Revelation 20, I saw an angel coming down from heaven having the key to the bottomless pit and a great chain is in his hand. He laid hold of the dragon, that serpent of old, who was the devil and Satan, and bound him for a thousand years. He cast him into the bottom of his pit and shut him up and set a seal on him so that he should deceive the nations no more till a thousand years were finished. But after these things he must be released for a little while, 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 Christ and for the word of God and who had not worshiped the beast or his image and had not received his mark on the foreheads or on their hands.

And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 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 for a thousand years. Now, as we look at this verse, I'm not certain, Glenn, but I think you may have quoted this verse when we started. What's happening here? The angel's coming down. He has the key to the bottomless pit and he is cast into the pit for the beginning at the beginning of the millennium. Is that a safe statement to make? Okay. So we can see that the mill at the beginning of the millennium these nations are still there.

Right? This verse alone among others shows us that the nations will be present in one form or another at during the millennium. And then it says here that they who's the they resurrected those in the first resurrection reigned with Christ for a thousand years. As I'm studying this, I ask myself these questions. Reigned how? Reigned over what? Reigned over who? We're going to try to answer some

of those questions in the course of our discussion. But I asked myself, is this what we're going to be reigning over? Because by this time in history, [clears throat] everything that we mentioned about the tribulation, this will be the condition of the planet, all of the planet by the time the millennium begins. True. Amen. Glenn says, "Yes." Yes. So, I'm asking myself as a student of scripture, except for what?

Except for the building. Yeah. the buildings won't be there. They'll be leveled. I'm asking myself as a student of scripture, when the scripture when the Bible says we are going to reign with him, are we reigning over this? Is this what we're reigning over? Or will we be reigning over this? The end of the thousand years. Glenn Glenn thinks this happens at the end of the thousand years. I I'm I'm going to show you some things here. this morning that challenged that linear chronological view of Revelation because I don't believe that Christ and us, the resurrected, are going to be reigning over a planet that is so destroyed, we are basically at the cavedwelling age again. By the time the earth is destroyed in the tribulation, humanity will be forced all the way back to living in caves because no structure will be standing.

And so I'm asking, is that what we're going to be reigning over? And I I struggle with that. Yeah, I I get that we reign over the people, but even then th those those people are going to be barely hanging on to life, right? So let's ask answer this question. When does the new earth come because that's basically what I'm proposing in this study. If we reign over this and not over the previous image, then it's safe to say that the new earth is not the last thing to happen as the book of revelation tells us if we read it chronologically. question for Glenn, for David, for Samuel. This verse, the wolf, the lamb shall feed together. The lion shall eat straw like the ox. When does that happen? During the thousand years. During the thousand years. David, are you in agreement with that?

I think it's, you know, at at the end times. Obviously, I don't know if it's exact during the thousand or after that, but this is kind of like this is peace on earth. This is, you know, one of the the prophecies that uh, you know, the Jews hold on to that until this happens, Messiah has not come yet. So, this is a sign that a Messiah has come. Okay, Samuel, I would have to agree that something of this nature will probably be during the reign, but I have a slightly different view in terms of how that's going to to take place. I'll sh it a little bit later, but I don't I don't see this as being the new heaven and the new earth. Um, just based on my reading of of scripture. Okay. Me neither. Glenn says, "Me neither." Okay, let's look at Revelation 21.

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea. Then I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. God himself will be with them and and be their God and will wipe away every tear from their eyes. And there shall be no more death, nor sorrow, no more crying. There shall be no more pain with the former things have passed away. Okay, so we've read that passage. We know it. We know it well. When reading Revelation chronologically, the new heaven based on your the brother's answers from this morning, the new heaven and the new earth is basically the last thing to happen before we go into uh the eighth day or eternity.

The tribulation is over. Final battle with Hosatan is done. He's in the lake of fire along with the false prophet, the beast, and all those who took the mark. In this linear view, when and only then does the new earth come. There should be no more death, no more births. There should be no more infants or

old people. We shouldn't be building houses and planting gardens in the new earth because Yeshua has already done this for us. So again, I want to make the statement when we read revelation chronolog chronologically, the new earth is the last thing to happen. That's the consensus. Yes. Isaiah 65:17-25. This is Isaiah's prophecy of what we just read in Revelation 21. So let's read it and see if we can find some similarities. For behold, I create a new heaven and a new earth, and the former shall not be remembered.

Well, that's pretty much what uh John says at the beginning there. I saw a new heaven and a new earth. The first heaven and first earth have passed away. Okay? Or come to mind, but be glad and rejoice forever in what I create. For behold, I create uh Jerusalem as a rejoicing and her people as a joy. I will rejoice in Jerusalem and joy in my people. Well, that's pretty much what John says up there. He will dwell with them and they shall be his people. The voice of weeping shall no longer be heard in her nor the voice of crying. And again, that's what John says in Revelation 21. So I think it's safe to say from a exeetical perspective that what Isaiah is prophesying is exactly what Revelation what John is seeing in his vision. Right? Well, there's more to Isaiah 65.

No more shall an infant from there live but a few days from where it says in that first verse, I create a new heaven and a new earth. And then he goes on to say, no more shall an infant from there live but a few days, nor an old man who has not fulfilled his days. Well, wait a minute. In the new earth, we all have our new bodies. There's no infants. There's no old men for the d for the child shall die. The child is going to die now in this new heaven and new earth 100 years old. The sinner, there's sinners there. The sinner being 100 years old shall be accursed. They shall build houses and inhabit them. They shall plant vineyards and eat their fruit. They shall not build and another inhabit. They shall not plant or another eat. For as the days of a tree, so shall be the days of my people.

Wait a minute. I thought we were eternal. And yet Isaiah is saying, "No, no, no. You have the lifespan of a tree, a good long tree, two or 30 hundred years. My elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth children for trouble." Okay, wait a minute. The elect are bringing forth children in the new earth. They shall be the descendants of the blessed Lord and their offspring with him. It shall come to pass that before they call, I will answer. And while they are still speaking, I will hear. The wolf and the lamb shall feed together. There's the verse that we started with, right? And according to Isaiah, this is the new heavens and the new earth. The lion shall eat straw like an ox. The dust shall be the serpent's food.

They shall not hurt nor destroy in my holy mountain, says the Lord. Now, this is where as a student of scripture, you got to go. Wait a minute. Everything that I say has just said is contradictory to the box in red. Glenn says no. [laughter] And I'm sure you'll you'll have all kinds of tasty treats for us here in the course of time. I'll let Samuel do it. Okay. But when you look at this verse, by the way, I was sharing with Glenn before we started that when you read commentary about the differences between Isaiah 65 and Revelation 21. Um, which I I did very briefly. I never read commentary ever, but for this study, I thought that' be interesting to see what they say. Every single one of them, I looked at four or five of them, 100% of them said that pretty much Isaiah doesn't know what he's talking about.

That we have to read Revelation through the lens or we have to read Isaiah through the lens of Revelation. As in, John saw it. So, whatever John sees is most important than what Isaiah prophesied. That's pretty much what they all said in a nutshell. Which tells me what? It tells me that every last one of them are dispensational in their worldview. In their eyes, the New Testament trumps the Old

Testament. In their eyes, anything that the Old Testament has to say is not as important as what the New Testament has to say. And we know as students of scripture, that's bunk. So, what's going on here? How can Isaiah be prophesying that during the new heavens and the new earth, all of these things that are going to be happening shouldn't be happening in the new earth according to a linear view of Revelation.

So, I thought we should look at this a little bit closer. There's our verse again. According to Isaiah, in the new earth, and while the new Jerusalem is on the planet, there will be infants, old men, both can die, sinners will live longer lives, houses will be built, vineyards will be planted, all in a supposed eternal state according to the chronological view of Revelation. And one more thing, the elect are having children. According to the chronological view of Revelation, when the new earth comes, that is the eternal state. That's when we go into eternity. And yet Isaiah is saying differently. When I posit the notion that the quote unquote elect are having children, I say to myself, well, hang on. And I did, the elect are having children. I thought the elect have been translated by this time and have their eternal new bodies.

As it says in 1 Thessalonians 4, how can they be having children? Well, when you read this verse here, it says they, the elect mentioned here, are the descendants of the blessed of the Lord. Well, who does that sound like? When it says descendants of the blessed of the Lord, you should be thinking about Abraham. You should be thinking about Isaac and Jacob and Ephraim and all the blessings slash prophecies given to them about their descendants, their genetic descendants. This is a direct reference to Abraham, Isaac, Jacob, and all the prophecies given to them regarding their descendants. And I thought, well, hang on again. You and I as disciples of Yeshua are among the very same group and yet we will have our new bodies by this time. So who are these other people called the elect?

Well, before I answer that question and Glenn you'll have plenty of opportunity to share your thoughts. I wanted to look at one more thing. I asked myself in this study, is John's vision really all that different than Isaiah's prophecy? Because at face value, when you look at these two sections of scripture, as we just did, you can come away with going like, "Well, wait a minute. These things are polar opposites." But I don't think they are. Let's look at Revelation 21 again. A different part of Revelation 21, the same chapter. The city had no need of the sun or the moon to shine in it. The glory of God illuminated in it. The lamb is its light, and the nations of those who are saved shall walk in its light. Okay? And the kings of the earth bring their glory and honor to him.

Are these kings of the earth believers? Were they converted somewhere somehow in the process? Doesn't say that. No. The kings of the earth according to the Bible war against Yeshua at some point. Yes. And not at another point. Okay. Are they believers? If they're not believers, then these human kings are present during the time of the new earth and the new and the millennium, bringing their glory and honor to him. Its gate shall not be shut at all by day. There shall be no night there, and they shall bring the glory and the honor of the nations into it. But there shall be no means uh enter in anything that defiles or causes an abomination or a lie, but only those were written in the Lamb's book of life. Question, if the new earth and the new Jerusalem doesn't happen until the end, why is there language at the text about nothing defiling or defiles entering into the new Jerusalem?

Because by a linear perspective, there shouldn't be anything that defiles on the entire planet at this time if you read Revelation chronologically. So, no, I don't believe that Isaiah and John are at odds at all. On one hand, you have Isaiah prophesying. On the other hand, you have John seeing that which was prophesied. And I think when you read between the lines and you look at these otherwise

ambiguous verses, you can't come to the conclusion that the book of Revelation is entirely chronological. I'm not willing to say that none of it's chronological. Not at all. I think the verses that we looked at earlier on in Revelation 9 are obviously chronological. But I also think it's wrong to say it's entirely chronological. That you can't look at any of it through a thematic lens the way John may have seen it in his vision.

So, having said that, we go back to the question that I said we would answer in a second. Who are these other people called the elect in Isaiah 65? Well, I said it earlier. I believe it's genetic Israel. Scripture maintains a distinction between genetic Israel as the elect according to covenant lineage from the saints who are saved through obedience to Yahweh and the testimony of Yeshua. Isaiah 65 describes the elect living on the new earth who build houses, plant vineyards, and bear children, which demonstrates the continued presence of mortal descendants of Jacob after the resurrection. After the first resurrection, by contrast, those who participate in the first resurrection have already received their transformed bodies and are no longer subject to death.

Also, those who are elect via faith in Christ. Therefore, the prophetic picture requires two concurrent realities. Elect Israelites preserved in the earth who continue normal human life and the resurrected faithful who have entered into their glorified state. Both of them are elect. Not all who are called elect in Isaiah's national sense are shown to be in their resurrected immortal condition. And scripture consistently identifies the fully redeemed as those who keep the commandments of God and hold the testimony of Yeshua. So if these people are genetic Israel, why are they there? Well, we know there's numerous prophecies almost in every book of the Old Testament where the father says he will in the future assemble his people. He will assemble the outcasts of Israel and gather them back, the dispersed of Judah from the four corners of the earth and bring them into the land.

Isaiah 11 Isaiah 43. I will bring you I will gather you. This is that this is happening during this time where he's bringing them back into the land. How do they get there? Well, that was something I really had to study out too. I asked myself, are they being taken when the faithful saved are being harvested? Well, no. Turns out there's numerous references to these highways, these divine highways that are going to be created for the remnant of his people. This is just one verse. Isaiah 11. There's actually six or seven different verses in the scriptures that talk about this divine way of getting his people back in to the land. So, really quickly before we get into all of Glenn's comment, [laughter] he's just he's just sitting over here just waiting.

I wanted to very quickly uh make two two statements. One, I want to talk about the life in the millennium. But two, I want to land on this point. The more I study this, the more I believe that the new earth will happen shortly after Yeshua's return and that the remaining humanity that gets to experience or that comes into the millennium will get to experience the new earth. Why? But one has to ask, why would the father allow the new earth to be in existence for the thousand-year reign? Well, I think it's love. I think it's the father giving humanity one last shot to experience what life would be like with him for eternity. Now, ironically, despite the beauty of the new earth, each generation of humanity after the first generation will get further and further away from their um impression of the new earth, just like we see today.

You know, the kids being born today are being born into a world that we could only imagine when Glenn and I were little. And yet they look at it and go, "Yeah, where's my new phone? Where's my new iPhone? Where's my new this?" And I think humanity will will will do that during the uh millennium. Hence the the reason why Satan will have so much power when he's released. But long

story short, I believe the new earth is going to be part of the millennium and not the very last thing to happen. We started this lesson asking what's life in the millennium going to be like. I want to go through these very briefly. [snorts] Life, long life and blessing. I'm not going to read all of these for sake of time. Uh you can read them as we kind of go along here. Peace and security and dwellings, healing and removal of infirmity, direct teaching from the Lord.

I can't wait for that. Isaiah 2:3. He's going to teach us his ways and we're going to walk in his paths. righteous rule over the earth, enforced worldwide peace. Nation will not lift up sword against nation. Neither shall they learn war anymore until Satan is released. Of course, once Satan is released, then war will happen again. Survivors from the nations remain. They'll go up to uh the to Jerusalem year to year to worship the king. mandatory pilgrimage for worship, enforced worldwide peace. Nation shall not lift up sword against another nation, neither shall they learn war anymore. Wild animals no longer threaten humanity. That's a verse we looked at already. Reigning with Messiah, priestly service to Yah. We're going to be priests in his service, judging and administrative oversight.

Paul says, "We're going to judge the world. We're going to judge the angels." What does that mean? Does that mean that in the new earth in the new Jerusalem, we're going to have rebel angels? No, I don't think that's the case. I think this is a reference to the angels that sinned already. Genesis 6. It's my perspective. Shining forth in glory. Daniel TW 12 Y shall shine like the brightness. I think we're going to have shining bodies. I think we're going to be glowing like stars as the Bible tells us. And that is my lesson on the millennium. Now, as always, I am open to your questions, your thoughts, your rebukes, your your your differences of opinions, your challenge, all of that. Thank you for listening. Who would like to go first? Glenn, would you like to go come and let me turn the camera because And by the way, guys, some of you have said, uh, Glenn needs a mic.

I'm working on that. I'm trying to find different solutions to give brother Glenn a clearer voice in these videos, but it just takes time and money and so bear bear with us here. So, uh, you know, my view is is that u most of revelation is linear. There are a couple of inset chapters where uh the story is told up to a c certain point and then uh you'll have like chapter 12 we'll go back and cover part of that whole area again. But I I think you can make a tiny tiny mistake that can put you on a course that then leads to um massive misunderstanding. And one of those tiny tiny mistakes is adding the word the to what scripture says is a new heaven and a new earth. We know for certain because of the bold plagues the earth is uninhabitable. Yep. And we know then that Satan is put away.

And then uh because of the healing waters that come that God puts that runs down and cures all of the uh rivers and oceans and because of the healing waters then the earth is instantly habitable again. And we know that if Yhovah did not intervene without the healing waters then all flesh would not be alive. So, but we also know that the millennium ends and we know that Satan is released. Now, how long does it take Satan to deceive the whole world again and to gather the armies together to come and attack Jerusalem and then after that linearly you know after that you know this this what happens after the millennium is the 8th day period and the eth day period is where Joel talks about the spirit of Yhovah is poured out on the whole birth. And so during that 8th day period, people have uh the holy access to the Holy Spirit and Satan has access to them and they have to overcome just like we do.

We we can have the Holy Spirit, but we we're fighting Satan every day and we're fighting for our life. Uh and if if if we don't win, Satan does. So, the earth after the 8th day period, uh, there's there's a big war. It's it's all jacked up and messed up again. Everything that was accomplished during the

millennium, you know, Satan's able to wipe out. And how long is that 8 day period? We don't know. There's there's no indication. But then when you get down to the great white throne judgment where it it talks about um the earth I think it's the earth and the moon fled away because there's no place found for it. Well, now you got a different you got a different situation. Everything after the great white throne judgment is spiritual. It's not physical. Um so uh the new heavens and the new earth that happens in chapter 21 is completely different than the new heavens and the new earth that had to be uh created uh at the beginning of the millennium for people to have air to breathe and food to eat.

And so you know the question was asked what are we reigning over? Well, we're reigning over a massive reconstruction from people that actually did live in caves. It says that people uh lived in caves and they prayed for rocks to come down over them because of the wrath of Yhovah. So, yeah, it it does get pretty pretty rough. And most of humanity is wiped out. and what's left, they're not even totally uh totally whipped yet. One of the things that we find out in the Feast of Tabernacles is that you look at the sacrifices that are given on the first day and then you see that the sacrifices that are given on the first day decrease the second day, decrease more the third day, decrease more the fourth day. And that's because when uh the millennium begins, the world is still defiant.

The the world uh is not on their knees before God. They're angry because God just wiped out all of their families, destroyed the earth, I mean, people are upset. So now during this reconstruction in the millennium, which is, you know, going to take a while. That's why I I was saying when Ed showed that picture of everybody being happy and everything. Yeah, that's the way it's going to be uh with wonderful ecology until Satan's released. And then the same thing uh that he did before. Matthew 25 [snorts] is not talking about uh if if you look at when Christ is separating the goats from the sheep. One thing that he says is is uh you know after he separates them he's he's you know they say why are you putting me in this group and he says well because you didn't feed me you didn't visit me in prison you didn't do all all these things um you didn't visit me with when when I was sick well that's not millennial because in the millennium there was so much food that the u the swers were overtaking the reapers there was so much perfect health.

God healed everybody. Uh so those things that you see in Matthew 25, that's talking about what happens after Satan's released and before the final judgment, uh the great white throne judgment. So who are the elect? The elect are the called of God. Now, is there some time in the future when God's going to quit calling people when there's no more new elect? No, no. The first fruits are called the first fruits because they're the first. And after they're resurrected, u first Thessalonians 4, that's not the end of God calling people. Um, so anyway, that's that's I'm I'm seeing everything as just fitting together so perfectly in a linear uh way. But you can't say the new heavens and new earth because there's obviously reconstruction more than once. Okay. So then you then you think that Isaiah's usage of the word new heaven and new earth is different than John's usage of the word new heaven and new earth.

Basically that's what I heard. Right. Two different I think it's twice in Revelation too. Yeah, I know. But you said I think I I think I heard you say it was different. It was somehow you can't add the word the to it. Okay. Because if you add add the word the to it then that means there's only one. Okay. Got Okay. Gotcha. So two at least. Yeah. Okay. Because when the world becomes uninhabitable and there's no more oxygen very quickly God has to renew the atmosphere so we can breathe and renew the earth. So that's an interesting perspective. I I I can appreciate that. Okay. Samuel. Um what what

I'm saying now is is I I don't offer it as doctrine. Um I have not dealt heavily with um in in in the prophets. My my focus more more or less up to this point has has generally just been on um walking in Torah and and trying to be um a good brother, a good stone, living stone within the the the edifice of the body of Messiah.

But I need to delve more into the prophets in order to perfect my understanding. Father willing. But my understanding is is is this as much as as this conversation is concerned. Everything that the apostle Johan and John share within this vision is more or less just um a summarization of what we see in Isaiah, in Ezekiel, and Daniel. So it's not a it's it's nothing new with the exception of it's revealed who the son of man is which is Yeshua Hamashiach because that's what it is. It's it's not the revelation of Johannan. It's the revelation of Yeshua Hamashiach to Yannan to be reported to us which explains and brings into perspective everything that was expounded on by the prophets. Um, but you don't just see in the the prophecies how this thing more or less plays out.

You also see evidence of this within the Psalms. And I'll share this with you just real quickly because it's a short one. And I think this is rather telling and this has something to do with what the the world is going to be like once Messiah returns and establishes his reign. And in Psalm 149 it says, "Praise ye Yhovah. Sing unto Yhovah a new song and his praise in the congregation of the saints. Let Israel rejoice in him that made him. Let the children of Zion be joyful in their king. Let them praise his name in the dance. Let them sing praises unto him with the temple and harp. For Yhovah takes pleasure in his people. He will beautify the meek with salvation. And salvation of course is Yeshua. Let the saints be joyful in glory. Let them sing aloud upon their beds.

Let the high praises of Elohim be in their mouth and a twoedged sword in their hand to execute vengeance upon the heathen and punishments upon the people. To bind their kings with chains and their nobles with fetters of iron to execute upon them the judgment written, "ishonor have all his saints. Praise ye Yhovah." To me, that means that's a future event that's going to occur where the saints of the most high co-raigning with our Messiah Yeshua Hamashiach um pretty much oversee what's going to transpire over the course of the reign of Messiah. What I find interesting is that the way that that the father created this earth, it's unusually unusually resilient. If you think about what transpired in Chernobyl and then you look at some of what's being shared now, you see the renewal of life.

That's the power of the father that's embedded within all of creation. There is a renewal and a healing that is embedded within creation that occurs when man ceases and the father's rock can work throughout the land when it's not being disturbed or unsettled especially by the the the sinful nature and the lev and the whims of men. And what I suspect is that during the thousand-year period, what we're going to have are not only the uh survivors of what's going to transpire during the course of the great revelation and their progeny being able to to live under the reign of the king and the coral reign of his saints. But what I also suspect is that you're going to have a situation where those who think they are in covenant are going to have the chance to actually walk it out.

I think that those who are cast out into outer darkness when Yeshua says, "Depart from me, you workers of iniquity. I never knew you." These are going to be those individuals who think that they are walking in righteousness right now who deny Torah and who are not fully submitted to Messiah within Torah. I think that those who survive and those who are resurrected and undergo judgment, they don't get to be within the the confines of uh Jerusalem that is established under the thousand-year reign, but instead they get to walk out what it really is like to be under the stewardship and in

submission to Yeshua Hamashiach. And they get to prove themselves during that period. And then afterwards, if they fail within their walk during that time, they undergo the second judgment.

But those who are submitted to Messiah in covenant and seek to walk in his ways and seek to walk in the ways of the father, those are the individuals who get to reign along with Messiah. And during this period, even with the glorified bodies, there are things that we're able to do. There are things that we're going to be required to do and that we end up will be doing. But when the new heavens and the new earth are established, when the new Jerusalem is brought down from Shamayen and placed here on earth, my understanding reading what what's in scripture and what I see being testified to especially by the apostles is that the father is a consuming fire. And when he finally comes, even the elements are going to melt. everything goes and the only thing that's going to remain are those who are faithful in Messiah who abound in covenant and at that point in time there will be no more giving and taking in marriage.

At that point when the father comes himself and he teaches us himself his Torah and no man needs to speak or teach another what is and what isn't truth because the father himself will be dwelling amongst us. So that's my understanding up to this point. Thank you for allowing me to share. Shabbat shalom. Hey man, brother as always. Thank you. Appreciate your insights. Um Emily, Shabbat shalom. My voice is a little cracking. Sorry. Um, so I just wanted to share a little bit when you were reading that Isaiah verse. Um cuz as I from my understanding it seems like he's totally just um showing the contrast of what the new Jerusalem which I see is it's the kingdom of heaven and it's still in heaven and it's situated above the new earth which is below. And so you know the new Jerusalem is from above.

She is our mother. When she's brought down, she still remains in the heavens and then the new earth is below. And so just like after the flood, the the new earth below is going to be restored and re populated with those that are not accepted into the kingdom. And so we will be reigning from above where there's no weeping, there's no death, and then the rivers will flow out and heal the nations below. But there's still, the law is eternal. They'll still have to come up just like it says in Zechariah 14, they have to come up for the feasts or they won't get rain. So the new earth below is still, you know, there's still sin, but they're going to learn the ways of the kingdom as we're reigning. And then that's just how I see it is my understanding. I don't know if that helps, but when you were reading Isaiah where it seems to be contradicting between sinners and children and old people versus no death, no weeping, you know, that's how I see it.

It's like contrasting the two areas, one above and one below. That's a very interesting perspective. Thank you. Um I I I didn't read it that way. Doesn't mean it's not right. I just uh hadn't considered that. So, thank you. And we appreciate that. Luke um with Samuel. I mean like word for word. He couldn't have expressed it better. My all my studies have led me to exactly what he stated. [snorts] I feel that all that call upon the name of Yeshua shall be saved and they will be in the kingdom. But when they get there, they're going to be like, "This isn't what I signed up for." [snorts] And they're going to have to learn a whole new way of doing things. And that's where in the end when Hasaton is released for a little season, those are the ones that are going to be led away and end up primarily in the lake of fire.

So that's enough out of me. Thank you. Amen. Luke, thanks. Okay, Daria, you're back. Hello. I was there, but I just didn't know how to how to in unmute me. Uh I want just to say that few days ago I was just watching uh this team that you were today talking about uh on on YouTube I think from

Torah family where Steven uh when he always says that he's of the car then to think about it pray about it uh I hope you know uh some of you are familiar with his teaching and he was saying Actually very interesting thing that in the in the kingdom uh there there is like uh the kingdom of heaven and the kingdom of God and the kingdom of the of God will be in the kingdom of heaven uh is in the kingdom of heaven and the people the the the one who will you know like I hope all of us who are the elected one we will be in the kingdom of God and those who will survive and will live in the millennial kingdom they will have no access to the kingdom of God where actually God and Yeshua will sit you know the d the there will be the the God and his presence actually will be in the kingdom of God and in the more far you are from the kingdom of God uh the more the the less light there will be.

Uh so this is uh something that I have uh understood that we will be with in the presence of Yeshua. This is the bride who will be with the the Yeshua with with Yhovah in the kingdom of God. And then there will be uh the the rest of the people will live without seeing his face in the kingdom of heaven. And they will not have access into the gate to enter the uh the kingdom of of God. And uh they will have to rely on the the leaves uh from the tree of life. They will be uh flowing in the river and they will collect it, you know, so they can be healed. So that's something uh there is a lot of actually I am sorry I my English is very limited in this but I just wanted to say that in that teaching he was saying something about the the kingdom of heaven and the kingdom of god and that there is difference in that that's what I wanted uh to say well thank you sister I appreciate that truly okay next up is James yeah hello shabbas Shalom again.

It's good to see everyone again and uh thank you brother Ed for the teaching as as usual. Um well I mean today's teaching is quite interesting and um I just have a little comment or question actually. Um it's surrounding the second exodus or is it final Exodus or however we may want to uh refer to it. Um so you know there is this warning in Matthew 24 that the Messiah says um uh be careful when people say to you hey he's out there in the wilderness go meet him and stuff like that you know don't go don't head over there to start you know going that far the coming of the son of man will be like lightning that flashes from one end of the heaven to the next and everybody will see it right so I've just been thinking because when I started to do my studies on the uh second exodus, right?

I just somehow assumed that well, it's going to be the same time as the coming of Messiah. The gathering is the same one that uh Paul talked about in 2 Thessalonians 2, 1 Corinthians 15, that we'll all be gathered to him at the same time. But uh later on, I started to um hear some teachings online of people saying, "Okay, the second exodus is going to be sometime before uh the tribulation or stuff like that." just got kind of muddled up, right? So, I've just been thinking to myself, okay, is there is there a subtle deception in this also that uh Messiah was warning us about that, hey, when people say to you, he's out there in the wilderness, go meet him, don't go. like could there be some hidden um um thing there that we need to watch out for so we don't also fall into that trap of okay overexpecting some kind of uh second exodus being gathered into the wilderness somewhere away from the dragon and away from the antichrist and then we are deceived into following some other people we're not meant to follow and stuff like that so I don't know what what are your thoughts please thank Okay.

Well, I'm not entirely certain that I understand the fullness of your question, Brother James. Samuel, did you follow that? Is that why you're raising your hand? Yes, because I did. I know exactly what he said. Um, go ahead. And and Brother James, you can correct me if I'm wrong. But but his his um he he's trying to reconcile the the what we call the second exodus. So the the saints who who bear the

mark of Yahovah um who escape Babylon and go into the wilderness where Yahovah will plead his case with us face to face. Um, but the concern is, um, how do we know that it's actually going to be our Messiah as opposed to, um, a false Messiah? Um, because Yeshua instructed us that when someone say, "Hey, I'm over here." Or, "Hey, I'm over here." Oh, I'm sorry.

Let me show my face. Sorry about that. Um, I'm over here. Don't believe it. And what I will say to you, brother James, is is is this ultimately everything has to flow through the raw hakadesh, the spirit of truth. The father gives his spirit to to the meek, to those who are humble, who are earnestly seeking him. If you think that you're going to be able to figure this thing out through your intellect and just through a studious reading of of scripture and scholarship work, you are severely mistaken. That's not how it's going to happen. You're going to have to lean on the father for understanding in order to know what you see. But there are some markers or some understanding. We know that our king isn't going to come with a good news or gospel which is contrary to what has been given to us from the very beginning.

We're not going to have a lawless Messiah saying one thing and contradicting everything that we see in the the brick and what we see in the brick kadeshaw. will be called the Old Testament and what we understand to be the true teachings that are reconciled with the Old Testament in the New. What what I what I suggest is that if you are truly in align with the spirit of the most high and if you are submitted truly submitted to Messiah Hash Hamashiach as Adonai as savior as king and your heart is really on obedience and submission to him the ruach is going to guide you is going to guide you in the truth and it's going to show view. This is what's true. This is what's false. The intellect will get us so far. But if you read Ecclesiastes 12, it says that, you know, a lot of books are a burden to the body.

In the end, what are we called to do? We're called to obey. We're called to submit to our Messiah. We're called to walk in righteousness, which is Torah. If that is your focus, then you're going to see these things play out because a lot of this is hidden from us in parable. And we think we see, but we don't see. But when you're operating within the spirit, within the ruach, those things become manifest to you and you get to understand them. It becomes a lot clearer. So the focus again should be on the walk and submission to Yeshua. And the rest of this is going to come into opening or understanding as you continue to walk. But it's not going to be you're going to figure it out and then walk in accordance to it. You you will have it reversed. That's just my understanding and my suggestion for for for you my brother.

Uh thank you Samuel. Hopefully James you got something from that. Um for clarity sake when someone uses the phrase second exodus what is that a reference to? Well, we know that in the first Exodus or the biblical Exodus, the father took his people out of a single nation being Egypt and led them to the promised land. in this thing that we call the second exodus because those words aren't in the scripture. But this thing that we call the second exodus will be his nation, his elect, his people, his elect will be coming out of Babylon as a whole. Um, cities around the world, some fleeing into the desert, um, and then he's going to lead them to the promised land as as well. Now, that's a very brief when does that happen? Very brief explanation of uh what it's going to look like.

Would you want to add something with that, Glenn? No, I was asking you when does that happen? When does what happen? The quote unquote second exodus. So, so my what I what I believe the second exodus will look like is Yeshua who says when you see the abomination of desolation, flee to the mountains. Okay, what what next? What happens next? Well, those of us around the world outside of Judea will be in the desert in the wilderness. Um the scriptures say that men of all will be

split in two. He'll make a path for those in Judah to flee and then we'll be nurtured there for a while. If you consider Revelation 12 to be that aspect of the process, the place of safety. So that's what I believe is the second exodus, the coming out of what happens in the millennium.

Yeah, it happens uh No, no, I don't think it happens in the millennium when all the nations are submitting to Yhovah and they're, you know, bringing the Israelites back. You don't think that happens during the millennium? No, I don't think that happens during the millennium. I think that happens during and or during the early stages of the tribulation if not leading up to the 3 and 1/2 year mark. So there's there's there's question about and we've discussed this on our channel before. There's questions about how long um people will be in the desert during the tribulation. Is it a year? Is it three and a half years? Is it all seven? We're open I'm open for discussion on all of that and we can do that another time. But in a nutshell, that's my explanation of a second axis.

Premillennial. Premillennial. Yes. Okay. Um James, is your hand up again? If you're if it is, you have about 30 seconds. Okay. So, quick one. 30 seconds. Yes. So, um about the second Exodus. So, sorry for taking extra time. So some people um relate this to the church of Philadelphia and I'm like okay how about the churches? They were faithful folks too but they were left out like they were not um given a way of escape from what was coming on on the earth and stuff like that. So it seems to me like there are two two categories of believers. Those who are who will escape right into the wilderness and those who will be caught and killed who would reign with Christ at the setting up of the millennium. Right? So, I just thought to throw that out in case there are similar thoughts out there also.

Thank you. Well, thank you, James. Okay, guys, listen. What did you see today? Did you see Ed Doss getting on on this channel saying, "Thus sayeth the Lord, this is the fact. This is what's going to happen." Hopefully, you didn't. [snorts] Uh, this is what you saw today was Ed Doss working through his own stuff and what he thinks he sees in scripture. um doesn't mean any of it is absolutely true and never do I ever make such a claim. Uh it's it's looking through these things and coming up with answers. That's why I welcome opposition. That's why I welcome Glenn and Samuel and other people who have their thoughts on these things. Just by listening to Emily and what she had to say about her perspective was a new angle that neither Glenn or I are considered in in our approach to this, which is the great thing about Bible study and esquetology, especially when we look at this stuff.

I'm certain that when we get on the other side of eternity, all of us are are going to have our theology rewritten in some way or another uh on the other side of it. Um, so what do we do until then? We we do what we did today. We look at stuff that doesn't seem to make sense. We look at stuff and try to make sense of it. And is it linear? Is it 100% linear? Is it 100% thematic? Is it a little bit of both? I tend to think it's a little bit of both. How that unwraps, I I'm not entirely certain. And I don't know if any of us will be entirely certain uh until Yeshua comes. But thanks for coming. Thanks for being here on the Shabbat with us. Thanks for for your comments and your questions. And I pray and hope that you have a wonderful uh rest of your Shabbat and a wonderful rest of your weekend.

And we'll be back together next week and discuss Lord knows what at that time. U Shabbat shalom everybody. Shabbat shalom. Shabbat shalom. Shalom. Shalom. Shabbat shalom. Goodbye. Shabbat shalom. Shalom. Thank you, Ed. Yes. Thank you. Bye, Joy. Brother Ed. Shalom. Brother Ed. Yes. Would it be possible for you to review all of the comments because the comment section has been blowing up today. There's some topics in there that I would love to see in future teachings. Just dig in deeper. I will do so, brother. Thank you for the suggestion. Thank you, sir. She's been there. Good shalom.