

REVELATION CHAPTER TWENTY

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 145

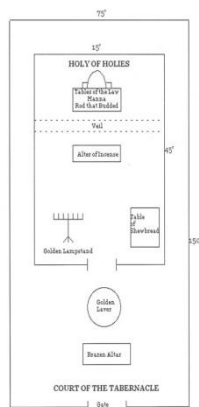
11-20-2002

1. Tonight we will continue studying the book of the Revelation.
2. Last week I taught the last two verses of Revelation chapter nineteen and then we looked at a number of points of introduction related to chapter twenty.
3. When time expired we were about to begin Rev 20:1-3, but first let's look at an expanded translation of Rev 19:20 and 21.

Expanded Translation:

Rev 19:20 And then the Antichrist was captured together with his sidekick the False Prophet. Both were cast into the lake of fire created for Satan and his demon subalterns. It was the False Prophet who had been so convincing, he had seduced so many into worshiping the image of the Antichrist erected in the Temple and great numbers had followed his recommendation to take the mark of the beast.

Rev 19:21 The rest of those who fought against the Lord at Jerusalem, Megiddo and Edom were killed by the Lord's executioners sword and all the carnivorous birds gorged themselves on their flesh.



4. Now let's see what principles we can glean from Rev 20:1-3.

KJV

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

NIV

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

Principles:

1. The next phase in God's prophetic program is introduced by a vision of yet another angel. For other references to angels doing God's bidding let's look at Rev 7:2; 8:1 and Rev 14:6-10.

Rev 7:2 Then I saw another angel (angelos) coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Rev 8:1 When he opened the seventh seal, there was silence in heaven for about half an hour.

Rev 8:2 And I saw the seven angels (angelos) who stand before God, and to them were given seven trumpets.

Rev 14:6 Then I saw another angel (angelos) flying in midair, and he had the eternal gospel to proclaim to those who live on the earth-- to every nation, tribe, language and people.

Rev 14:7 He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries."

Rev 14:9 A third angel followed them and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand,
Rev 14:10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

2. Though several expositors have taught that the angel of Rev 20:1 is Christ Himself, I agree with Walvoord's comment: "in lieu of specific proof it is better to assume that this is another great angel operating at the command and in the authority of God."

2.1 The difficulty found here is solely a product of the Greek noun angelos; it can be either an angel or a messenger. There is no basis for believing the messenger is Christ.

3. As John witnesses the scene, he observes the angel coming down from heaven possessing the key of "the bottomless pit," that is, "the abyss" (see Rev 9:1, 2, 11) and "the deep" (Luke 8:31 and Rom. 10:7) again all of these seem to be similar references.

Rev 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

Rev 9:2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

Rev 9:11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.

Luk 8:30 Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him.

Luk 8:31 And they begged him repeatedly not to order them to go into the Abyss.

Rom 10:7 "or 'Who will descend into the deep? [abussos]" (that is, to bring Christ up from the dead [nekros]).

4. The Abyss in our verse (Rev 20:1) is the home of demons and unclean spirits. The angel is also observed to have a great chain in his hands.

5. I want to review what we learned when we studied the abyss in Revelation chapter nine.

NIV

Rev 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

Rev 9:2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

Principles:

5.1 The rising crescendo of judgments on the earth now introduces the first woe, a dramatic event described by John in the first twelve verses of chapter nine.

5.2 As the trumpet of the fifth angel is sounded, John records that he sees a star fallen from heaven having the key to the bottomless pit.

5.3 The star is described as "falling." A more accurate translation would be "having fallen earlier with the result this star is on the earth."

5.4 For the event itself, see Revelation Chapter 12.

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan who leads the whole world astray. He was hurled to the earth, and his angels with him.

5.5 Hal Lindsey has written of this passage: "The star of Revelation 9:1 has to be a person rather than a literal star, since "he" is given a key with which he opens the bottomless pit. I believe this fallen star is none other than Satan himself, described in Isa 14:12 as "Lucifer" or "Star of the Morning." Satan receives the key from Christ Himself, since Christ is the possessor of the key to hell (Rev 1:18).

Rev 1:18 I, Christ am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

5.6 John Walvoord has written: "The star here mentioned ... seems to refer to a person rather than a literal star or meteor."

5.7 The person referred to as the star is given the key of the bottomless pit, or the pit of the abyss, as it is better translated.

5.8 The creatures who ascend out of the pit come to punish only the unbelievers of the Tribulation.

5.9 The locust are a visual presentation of a panoply of demons running amok on planet earth. It has been written "they are uncanny denizens of the abyss, locust of a hellish species, animated by devilish instincts and equipped with infernal powers." Another has written ... "the locust army is a symbolical representation of judgment of a superhuman kind ... The locust are commanded to hurt only those who do not have the seal of God on their foreheads."

5.10 They torment men in a way comparable to the torment of a scorpion. All except the sealed of God are subject to their torment. It is impossible then for any believer in that day to be subject to the torment of the locust; the torment is rather a judgment upon those who reject Christ.

5.11 The Abyss is a place no doubt but what place is the question. Could this be Tartaros, the place of confinement of the angels who sinned just before the flood or is it just a special Abyss where reserve forces of Satan are made to reside.

5.12 Satan is given the key of the bottomless pit, or pit of abyss. This is the first instance of this expression in Scripture mentioned three times in this chapter and four additional times later in the book of the Revelation. The "bottomless pit" (in the Greek abussos) is the abode of demons according to Luke 8:30-31.

Luk 8:30 Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him.

Luk 8:31 And they begged him repeatedly not to order them to go into the Abyss.

5.13 The Greek word abussos is found seven times in The Book of The Revelation: Rev 9:1, 2, 11; Rev 11:7; Rev 17:8; Rev 20:1 and verse 3.

Rev 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

Rev 9:2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

Rev 9:11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 17:8 The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

5.14 From these references, it may be concluded that the pit of the abyss is none other than the place of detention of the wicked angels. It is here that Satan himself is confined for a thousand years during the reign of Christ on earth (Rev 20:1-3).

5.15 Let's take a look at an expanded translation of Rev 9:3-11:

Rev 9:3 Earth's atmosphere was darkened by reason of the smoke from the shaft; even the light from the sun could not be seen. And out of the smoke there came grass-hopper like creatures into the earth. And there was given to them power like the power of a scorpion.

Rev 9:4 And they were told that they should not injure the grass of the earth nor any green thing nor any tree, for they were only to injure those who do not have the seal of God on their foreheads.

Rev 9:5 And they were given a charge; they were not to kill these unbelievers but instead they were to torture them for five months.

Rev 9:6 Their torture was similar to the sting of a scorpion. And in those days men shall seek death but they shall by no means find it. They shall long to die, but death is not an option; they can only suffer.

Rev 9:7 And the resemblances of the grasshoppers were similar to those of horses prepared for war. And upon their heads they wore a victor's crown; they had wreaths of gold like those provided at the Bema. And their faces were like the faces possessed by men.

Rev 9:8 but they had long hair like the hair of a woman. And their teeth were like those of lions. And each wore a breastplate of iron.

Rev 9:9 And the sound of their wings was like the sound of thousands of moving chariots and horses running into battle.

Rev 9:10 And they had tails like those of scorpions, and in their tails there resided stingers sufficient to inflict terrible pain upon the unbelievers living in the Great Tribulation. They were given this power for five months.

Rev 9:11 And these creatures had a leader over them, this is Satan, also called the angel of the bottomless pit, his name in the Hebrew tongue is abaddon, but in the Greek tongue it is called apollyon.

5.16 Now let's see what Walvoord has to say in his book entitled "*The Revelation of Jesus Christ*."

"The star here mentioned ... seems to refer to a person... The word fall in the perfect tense signifies completed action ... the occasion may be the aftermath of warfare in heaven ... It would seem the person referred to in this fall is none other than Satan ... the pit of the abyss is none other than a place of detention..."

5.17 Walvoord seems to leave open the possibility that the pit could be Tartaros however he does not so state.

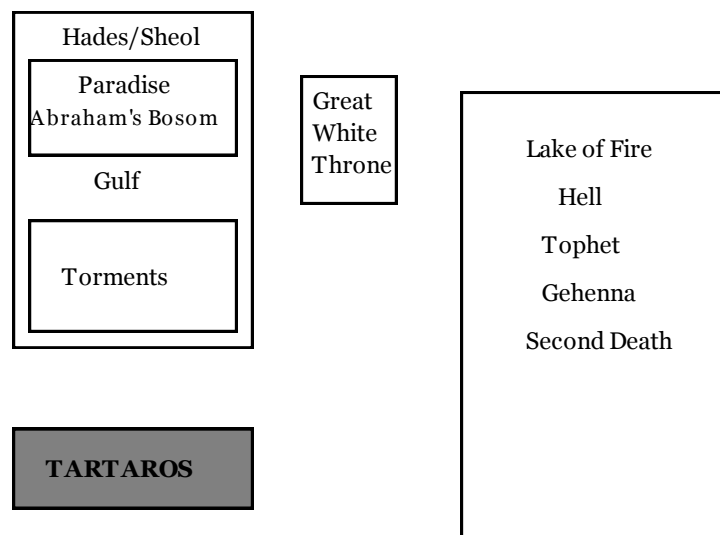
5.18 To what conclusion or lack of conclusion do we come. There is the possibility Satan does go to Tartaros and releases these willful and especially evil angels who once cohabited with the women of the world. Dr. Henry M. Morris of the Institute For Creation Studies is in support of this view. Dr. Morris in his *Defender's Study Bible* has the following footnote: "This pit is ... the lowest compartment of Hades ... It probably refers to the lowest hell where "the angels that sinned" (2Pe 2:4) are confined in "chains of darkness " awaiting their final judgment. It is probably these that will temporarily be released by Abaddon from the bottomless pit."

6. In verse two of Revelation twenty the angel is seen laying hold of Satan and binding him for 1,000 years after which such chaining, verse 3 tells us Satan is cast into the abyss and the door is shut.

6.1 All we know as a certainty is the abyss is a place where Satan is chained for 1000 years. It might be Hell, Sheol, Tartaros or a special place of confinement.

7. A seal is placed upon Satan himself making it impossible for him to deceive the nations until a thousand years have elapsed, after which, the angel declares, Satan must be loosed for a little while.

The Compartments of Hades



8. John Walvoord again writes:

"The dramatic prophecy contained in these three verses has been the subject of endless dispute because to some extent the whole controversy between pre-millenarians and a-millenarians hangs upon these passages. The passage yields to patient exegesis, and there is no solid reason for taking it in other than its ordinary sense.

9. As we read Rev 20:1-3 we find the angel is said to perform six functions:

9.1 to lay hold on the dragon,

9.2 to bind him for 1,000 years,

9.3 to cast him into the abyss,

9.4 to shut him up, that is, to use the key which will lock up the abyss,

9.5 to set a seal upon Satan which will render him inactive in his work of deceiving the nations,

9.6 to loose him after the thousand years.

At every point, however, the prediction has been disputed, especially by those of the historical persuasion. For example G. Encell in his book *The Exiled Prophet* finds the chain with which Satan is bound as a symbol of "the chain of evidence that has been coming to life for nearly a hundred years past, but mostly within the last half century, and is still coming to life, corroborating the truths of the Bible."

10. By this he apparently means archaeological evidence confirming the Bible record. Encell goes on to write:

"We are living in the time when the many lengths of this chain are being brought forward for which to bind Satan; when he is securely bound a happy state of things will prevail, as for a long period of time, is indicated by the expression "a thousand years." How long a period of time is symbolized no mortal knows."

11. The difficulty with this symbolic or historical interpretation is that it fails to satisfy the essence of the passage. Furthermore the mounting evidence for Christianity does not seem to reflect a binding of Satan in the twentieth century, quite the contrary.

12. Encell's views are so common to those of the a-millennial persuasion. The question has also been raised as to how can angel who is immaterial, lay hold on Satan who is also an immaterial; both are spirits.

13. Such a query is born of unbelief. Certainly the qualities belonging to a physical body is frequently attributed to angels and to Satan, and to God, the Creator of angels.

13.1 That God can also deal with His creatures in a physical way would seem to be a given unless as noted the thought is born from unbelief.

14. Particular objection has been raised as to the idea of binding Satan with a chain, again on the grounds that an immaterial being such as an angel or Satan cannot be bound with a physical chain.

15. In considering this problem, we must bear in mind that we have here language of appearance, (and I might add accommodation) that is, that John saw the angel with a chain in his hands.

16. The word chain here is a translation from the Greek *halusis*. It is the same as found in Mar 5:3 where we find a reference to Legion, a man possessed of demons who had been bound with chains.

Mar 5:3 This man lived in the tombs, and no one could bind him any more, not even with a chain.

Mar 5:4 For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him.

17. It is also the same Greek used for the chains which fell off Peter in Acts 12:7 and for Paul's chains described in Acts 28:20 and 2Ti 1:16.

Acts 12:7 Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.

Paul Preaches at Rome Under Guard

Acts 28:17 Three days later he called together the leaders of the Jews. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans.

Acts 28:18 They examined me and wanted to release me, because I was not guilty of any crime deserving death.

Acts 28:19 But when the Jews objected, I was compelled to appeal to Caesar-- not that I had any charge to bring against my own people.

Acts 28:20 For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."

Acts 28:21 They replied, "We have not received any letters from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you.

Acts 28:22 But we want to hear what your views are, for we know that people everywhere are talking against this sect."

Acts 28:23 They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.

Acts 28:24 Some were convinced by what he said, but others would not believe.

2Ti 1:16 May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains.

2Ti 1:17 On the contrary, when he was in Rome, he searched hard for me until he found me.

18. Different words, however are used in 2Pe 2:4 where there is a reference to the chains of darkness binding the wicked angel, and for the everlasting chains of Jud 6. In these verses we find general terms for being bound.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains (seira zophos) of darkness, to be reserved unto judgment;

Jude 1:6 And the angels who did not keep their positions of authority but abandoned their own home-- these he has kept in darkness, bound with everlasting chains (desmon hupo zophos) for judgment on the great Day.

19. The use of the word "chain" in Rev 20:1 gives no reason for interpreting the record in other than its ordinary sense.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

20. Whatever the physical character of the chain, the obvious teaching of the passage is that the action is so designed as to render Satan inactive.

21. In confirmation of this, verse 3 states that he is cast into the abyss, which by its character is a place of confinement.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

22. We must remember the Scriptures use words meaningful to us and though in our arrogance we may question a word here or there as being inappropriate or better said another way, understand that someday you and I will see the whole picture in God's frame of reference and we may even be able then to say "You did quite well!"

23. Since God wanted to show that Satan was totally inactive and out of touch with the world, how could He have rendered it more specifically than He has done in this passage?

24. The fact that Satan is bound for a thousand years is confirmed by a multitude of passages dealing with the millennial period in which Satan is never found working in the world.

25. Walvoord writes:

"Of major importance, however, is the decision whether this scene refers to the future millennium or to the present age as is taught by the a-millenarians. It should be made clear from this passage that if the millennium is the inter advent period between the first and second comings of Christ, as held by a-millenarians (the common Augustinian viewpoint of the inter advent age), then Satan must be bound during the present age. There are few theories of Scripture which are less warranted than the idea that Satan was bound at the first coming of Christ.

"A-millenarians often refer to Luke 10:18, as does Augustine, where Christ said to the seventy witnesses returning in triumph from their period of witness and miracles, "I beheld Satan as lightning fall from heaven." From this it has been inferred that the fall of Satan occurred at the first coming of Christ instead of in relationship to the second coming. Opposed to the a-millennial interpretation, however, is the uniform revelation of the New Testament which shows that Satan in the present age is a very active person. If anything, he is more active than in preceding ages ..."

26. For example in Luk 22:3, Satan is said to have entered "into Judas surnamed Iscariot, being of the number of the twelve with the result that he went out to betray Christ.

Luk 22:3 Then Satan entered Judas, called Iscariot, one of the Twelve.

27. Satan is revealed to have attempted to dominate Simon Peter as recorded in the Lord's saying in Luke 22:31: "The Lord' said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat."

28. Throughout the rest of the New Testament similar references are found.

28.1 In Acts 5:3 Ananias and Sapphira are said to be filled with Satan and motivated to lie to the Holy Spirit regarding the extent of their gift to the church.

Acts 5:3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?

29. In 2Co 4:3 and 4, Paul records that Satan is active in blinding the minds of those who hear the gospel:

2Co 4:3-4 But if our gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

30. In 2Co 11:14 Satan is declared to be transformed into an angel of light thereby deceiving the church through false teachers.

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.
2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

31. In Ephesians 2:2, Paul warns of those who live "according to the prince of the power of the air."

32. Paul writes in 1Th 2:18 that Satan had hindered his coming to them. More dramatically, in 2Ti 2:26, unsaved people are declared to be taken captive by the devil at his will and are rescued only by the grace of God.

33. The capstone to this series of references to the activity of Satan is found in 1Pe 5:8 which should settle the matter beyond dispute. In this passage Christians are told, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

34. This passage, instead of saying that Satan is bound and unable to deceive the nations, pictures him as a lion which has been loosed, walking about, roaring, seeking someone to devour.

35. That Satan is hindered by the protective power of God is evident throughout the Scriptures as in the case of Job.

36. There is no evidence whatever that Satan is bound today, but rather the mounting evil in the world and in the church would seem to demonstrate that he is more active than ever.

37. The nations of the world are being deceived today and the saints are being opposed by the ceaseless activity and deceptive power of Satan.

38. Much has been made of the fact that these verses are found in a book largely given to symbolic presentation and visions. It is true that John is seeing a vision in these early verses of chapter twenty.

39. The passage reveals, however, something more than seen. John visually observed the angel bind Satan and cast him into the pit.

40. John could not see how long Satan was to be in the pit nor could he see the purpose, namely, that the devil should deceive the nations no more and that he should be loosed again after the thousand years.

41. This purpose had to be given to John by divine revelation which constituted an interpretation of the vision.

42. If the record had given only what he saw without any indication as to the meaning of the passage, it might have lent itself to diverse interpretation.

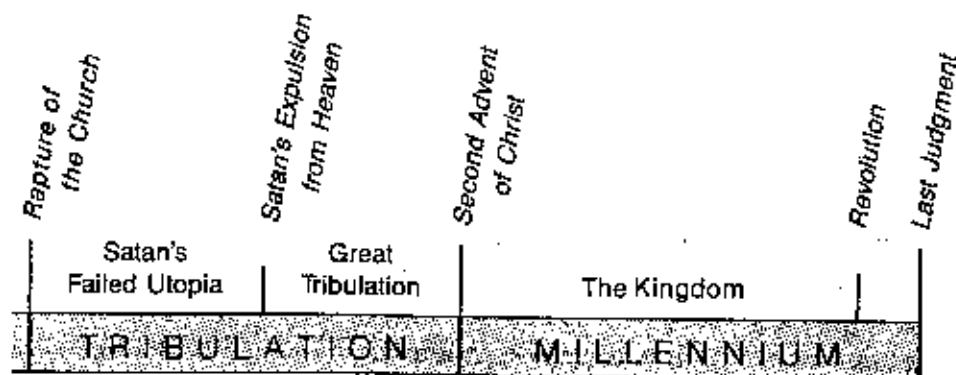
43. But with the vision recorded as it is, accompanied by the divine interpretation, we should not inject our own ideas but must accept the plain statements and interpretations of the passage as given.

44. It is most important to observe that while the thousand years are mentioned in verses four and five in the vision of John, they are also mentioned in verse six in the interpretation.

45. "The expositor is not free says Walvoord to spiritualize the interpretation of the vision but must accept the interpretation in its ordinary and literal meaning. If this is done, there is no other alternative than the premillennial interpretation which holds that at the second coming of Christ, Satan will be bound for a thousand years."

46. Such rule is one of the major features of Christ's righteous rule upon the earth and in fact will make possible the peace and tranquility and absence of spiritual warfare predicted for the millennial kingdom.

47. The period before Satan is bound, that is, the Great Tribulation, and the period at the close of the millennium, when Satan is again loosed, stand in sharp contrast to the tranquility of the thousand years in between.



48. The fact is that the only period in all human history in which Satan will not execute his work of deception will be the thousand years in which Christ will reign.

49. This passage also introduces, for the first time in Scripture, the exact length of the earthly kingdom of Christ. Six times in this passage the fact is stated that the period is a thousand years or a millennium.

50. The idea that the future millennium would be 1,000 years has been suggested by apocalyptic writers before Christ.

51. In the *Book of the Secrets of Enoch* it holds the idea that the history of man will run for seven thousand years, the last millennium of which will be one of great blessedness and will precede the eighth millennium, which is eternity.

52. There is significant extant tradition teaching that the kingdom reign of Christ would be a thousand years even before this scripture was written, possibly originating in direct revelation from God through His prophets although not recorded in Scripture, here scriptural authority is given for this concept.

53. Much of the opposition to the futurist interpretation has been leveled at this concept of a literal thousand years.

Albert Barnes in his book *Notes, Explanatory and Practical, on the Book of Revelation*, in commenting on the phrase "a thousand years," stated that it should be understood "either (a) literally; or (b) in the prophetic use of the term, where a day would stand for a year, thus making a period of three hundred and sixty thousand years; or (c) figuratively, supposing that it refers to a long but indefinite period of time."

54. Barnes seems to prefer the interpretation that the millennium is 360,000 years in duration. He further holds that Revelation chapter 20 should not be taken literally.

55. We have seen in our exhaustive study of the apocalypse abundant evidence eschewing all but a literal one thousand years - a literal millennium.

56. Even Augustine, living in the fourth and fifth centuries was favorable to the idea of a literal one thousand years. It was only after the second thousand years after the inter-advent period that serious questions began to be raised concerning the literalness of this event.

57. In conclusion John Walvoord writes in his book *The Revelation of Jesus Christ*.

"While Scripture sometimes uses the term "day" in other than a literal sense, never in the Bible is a month or a year used in other than its literal sense. Even the word day used of a period of time in reference to "the day of the Lord" is used literally throughout the book of Revelation.

“ It may also be faithfully held that all numbers in the Revelation are literal. About the only number that can even be reasonably questioned is that of the army of two hundred million in Rev 9:16. Even here it is probable that the number is intended to be taken literally as is the "ten thousand times ten thousand" of Rev 5:11. Certainly there is nothing inherently impossible in a thousand-year period in which Christ should reign upon the earth.”

58. Before we study John's vision of the martyrs sitting on thrones, let me give you an expanded translation of Rev 20:1-3:

Expanded Translation:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with the great chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore, at least until the thousand years were over. After the thousand years however he will be set free but only for a short time.

59. Now let's see what we can learn from Rev 20:4:

KJV

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

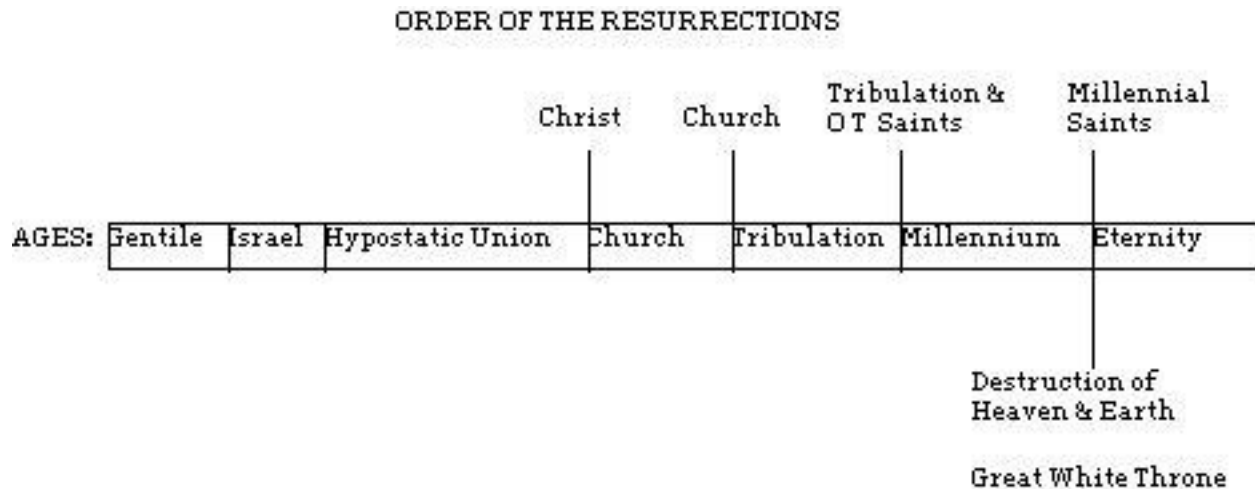
NIV

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Principles:

1. Who are these sitting on the thrones and what is meant by the judgment?
2. The interpretation of verse four is complicated by a lack of specificity, John in his vision records that he saw thrones but refers to those sitting on the thrones as "they" (the subject "they" is supplied because the verb *kathizo* is parsed as a third person plural aorist active indicative).

3. Like all things found in the Word of God, the lack of specificity is purposed. It therefore is consistent to translate the they as those saints from battalion three.



4. Thus the “they” has as its antecedent the Old Testament saints and the saints martyred during the Tribulation.

5. This is certainly the view of Lewis Sperry Chafer who in his book entitled *Major Bible Themes* has written:

"In addition to the resurrection which takes place at the rapture of the church, there is also a resurrection of righteous dead in connection with the second coming of Christ to establish His kingdom . . . In Revelation 20 the resurrection of the martyred dead of the tribulation time is said to take place in connection with the second coming of Christ. It probably is combined with the resurrection of the Old Testament saints. Those resurrected are said to live and reign with Christ a thousand years (Rev 20:4) and are apparently rewarded much in the same way as the church is rewarded at the judgment seat of Christ. Their faithfulness to God even unto death and their service rendered are recognized in their sharing in the reign of Christ upon earth."

6. Chafer goes on to write:"Some confusion has arisen because of the fact that the church is also said to reign with Christ. Scripture seems to indicate that all the righteous raised before the Millennium will share in some way in the millennial reign, each in his own order and according to the sovereign purpose of God.

“The church will reign as the Bride of Christ in the New Jerusalem and all other resurrected saints will reign in their respective capacities on the earth.”

7. The most probable interpretation, "they" are all the Old Testament believers and believers who are martyred during the Tribulation. These will reign with Christ on earth. The raptured saints in heaven seem to recognize this distinction. Notice particularly Rev 5:10.

7.1 The raptured saints called the twenty-four elders sing of those believers of the Tribulation who will become a kingdom of priests who shall reign on earth.

Rev 5:8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

8. This correlates with the prophecy of Christ as earlier noted. Christ is speaking to Kingdom Age saints.

Luk 22:29-30: "And I appoint unto you a kingdom as my Father hath appointed unto me; That ye may eat and drink at table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

9. Verse four makes specific mention of those described as "beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

10. This detailed description fits only one classification of saint, namely, the tribulation saints who in refusing to worship the beast are martyred.

11. Here we learn that they are beheaded, first for their positive witness for Christ and the Word of God, second, because they refuse to worship the beast and receive his mark.

12. The most important truth introduced in verse four is the evident fact that a thousand years separates the resurrection of the martyred dead from the resurrection of the wicked dead. This is borne out in the passage which follows.

13. Before we look at that passage I want to give you an expanded translation of Rev 20:4.

Expanded Translation:

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat Old Testament and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They came to life, received a new body and reigned with Christ for a thousand years.

14. Now let's see what we can learn from Rev 20:5-6.

KJV

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

NIV

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Principles:

1. In order to clarify the distinctions observed in this passage, John mentions now that in contrast to the martyred dead raised at this time, the rest of the dead do not live again until the thousand years are finished.

2. The resurrection at the beginning of the millennium is therefore characterized as "the first resurrection." In what sense can the tribulation saints in their resurrection be labeled "the first resurrection?"

3. We earlier have studied the order of the Resurrection.

3.1 There we found four battalions: 1st the Resurrection of Christ, 2nd the raptured saints, 3rd the Old Testament saints and tribulational martyrs and 4th the resurrection of the millennial saints.

3.2 These four battalions are part of the first resurrection. The unbelievers who appear before the GWT represent the 2nd resurrection as defined in our verse six.

4. John Walvoord has written of these verses:

"It would seem clear from these facts that the term "the first resurrection" is not an event but an order of resurrection including all the righteous who are raised from the dead before the millennial kingdom begins. They are "first" in contrast to those who are raised last, after the millennium, when the wicked dead are raised and judged. Just as there are two kinds of physical death, namely, the first death which results in burial, and the second death which is described as being cast into the lake of fire (20:14) ..."

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.
Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

5. So there are two kinds of resurrection, a first resurrection having to do with the resurrection of the righteous, and a second resurrection having to do with the wicked. They are separated by at least one thousand years.

6. Walvoord further writes:

“A further question can be raised concerning the special mention of the martyred dead of the tribulation. In view of the fact that they are publicly humiliated and suffer as no preceding generation of saints have suffered, so God selects them for public triumph on the occasion of the establishment of His kingdom in the earth.”

7. The blessedness of those who take part in the first resurrection regardless of classification is summarized in verse six in the words "Blessed and holy is he that hath part in the first resurrection." Their estate is a happy and a holy one.

8. They are delivered from the power of the second death; they are given the special status of priests of God and of Christ, and are privileged to reign with Him on earth for the thousand years.

9. As previously indicated in verse four, the privilege of reigning with Christ is not exclusively the reward of the church, but the righteous saints in general are given privileged places of service on earth.

10. This does not mean that classifications of saints are ignored, but each saint is rewarded according to his individual relationship to the sovereign will of God.

11. If the church is afforded the special place in the New Jerusalem as the Bride of Christ, other resurrected people will also reign and enjoy privileges and rewards on earth.

12. They will apparently not only share in the political aspects of the kingdom but also in its religious life, for they are declared to be "priests of God and of Christ," a designation of a privileged rank similar to that which the church enjoys in this present age under Christ our High Priest.

13. The main burden of this passage, is to demonstrate beyond any question that there will be a thousand-year period between the resurrections of the righteous and the wicked.

14. Passages such as Dan 12:2 and Joh 5:28-29, which refer in general to the resurrection of both the righteous and the wicked, must be interpreted as declaring the fact of resurrections rather than that the two events take place at the same time.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Joh 5:28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,

Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

15. The significance seems to be that the time will come when both the righteous and the wicked will be raised without designating exactly when it will occur.

16. In considering Revelation 20:1-6 as a whole, there is much to commend its normal and literal interpretation. Alford writes pointedly:

17. "Those who lived next to the Apostles and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days [1860] to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion."

18. Before we look at a description of the doom of Satan found in Rev 20:7-9, I want to give you an expanded translation of Rev 20:5-6.

Expanded Translation

Rev 20:5 The rest of the dead, the unbelievers, are not removed from Sheol until the thousand years are over. This is properly called the first resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection. The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

19. Now let's see what we can learn from verses seven, eight and nine.

KJV

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

NIV

Rev 20:7 When the thousand years are over, Satan will be released from his prison
Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog-- to gather them for battle. In number they are like the sand on the seashore.
Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Revelation

Lesson 146

11-27-2002

1. Tonight we will continue studying the book of the Revelation. Last week I started teaching Rev 20:1-3.
2. When time expired we were looking at several principles derived from our exegesis of these three verses. I want to review some of that learned and then we will pick up with new material at point 20 where we were noting several Scriptures indicating Satan is alive and well on planet earth.
3. First however I want to give you an expanded translation of Rev 19: 20-21:

Rev 19:20 And then the Antichrist was captured together with his sidekick the False Prophet. The False Prophet had been so convincing, he had seduced many into worshipping the image of the Antichrist and great numbers had followed his recommendation to take the mark of the beast. Both were cast into the lake of fire created for Satan and his demon subalterns.
Rev 19:21 The rest of those who fought against the Lord at Jerusalem, Megiddo and Edom were killed by the Lord's executioners sword and all the carnivorous birds gorged themselves on their flesh. They were dispatched to Sheol to await the Great White Throne judgement.
4. Now let's return to our study of Revelation 20 verses 1-3.

NIV

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.
Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.
Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

Principles:

1. The next phase in God's prophetic program is introduced by a vision of yet another angel coming down from heaven with a key to the bottomless pit, a place of torment.
2. The abyss may be Tartaros or perhaps Hades.
3. Though several expositors have taught that the angel of Rev 20:1 is Christ Himself, I agree with Walvoord's comment: "in lieu of specific proof it is better to assume that this is another great angel operating at the command and in the authority of God."
4. In verse two of Revelation twenty the angel is seen laying hold of Satan and binding him for 1,000 years.
5. All we know as a certainty about the Abyss: it is a place where Satan is chained for 1000 years.
6. A seal is placed upon Satan himself making it impossible for him to deceive the nations until a thousand years have elapsed, after which, the angel declares, Satan must be loosed for a little while.

7. John Walvoord writes:

"The dramatic prophecy contained in these three verses has been the subject of endless dispute because to some extent the whole controversy between premillenarians and amillenarians hangs upon these passages. The passage yields to patient exegesis, and there is no solid reason for taking it in other than its ordinary sense.

8. We find the angel is said to perform six functions:

8.1 to lay hold on the dragon,

8.2 to bind him for 1,000 years,

8.3 to cast him into the abyss,

8.4 to shut him up, that is, to use the key which will lock up the abyss,

8.5 to set a seal upon Satan which will render him inactive in his work of deceiving the nations,

8.6 to loose him after the thousand years.

9. There are those of the historical school, mostly amillenarians who teach Satan is chained today and thus there will be no "millennium." For example G. Encell in his book *The Exiled Prophet* finds the chain with which Satan is bound as a symbol of "the chain of evidence that has been coming to life for nearly a hundred years past, but mostly within the last half century, and is still coming to life, corroborating the truths of the Bible."

10. By this he apparently means archaeological evidence confirming the Bible record. Encell goes on to write:

"We are living in the time when the many lengths of this chain are being brought forward for which to bind Satan; when he is securely bound a happy state of things will prevail, as for a long period of time, is indicated by the expression "a thousand years." How long a period of time is symbolized no mortal knows."

11. The difficulty with this symbolic or historical interpretation is that it fails to satisfy the essence of the passage. Furthermore the mounting evidence for Christianity does not seem to reflect a binding of Satan in the twentieth century, quite the contrary.

12. Encell's views are common to those of the amillennial persuasion. The question has also been raised as to how an angel who is immaterial can lay hold on Satan who is also immaterial; both being spirits.

13. Such a query is born of unbelief. Certainly the qualities belonging to a physical body are frequently attributed to angels and to Satan, and to God, the Creator of angels. That God can also deal with His creatures in a physical way would seem to be a given unless as noted the thought is born from unbelief.

14. Particular objection has been raised as to the idea of binding Satan with a chain, again on the grounds that an immaterial being such as an angel or Satan cannot be bound with a physical chain.

15. Since God wanted to show that Satan was totally inactive and out of touch with the world, how could He have rendered it more specifically than He has done in this passage?

16. The fact that Satan is bound for a thousand years is confirmed by a multitude of passages dealing with the millennial period in which Satan is never found working in the world.

17. This over against the numerous passages in the New Testament where we find Satan active and working against the plan of God

18. In Luk 22:3, Satan is said to have entered "into Judas surnamed Iscariot, being of the number of the twelve with the result that he went out to betray Christ."

Luk 22:3 Then Satan entered Judas, called Iscariot, one of the Twelve.

19. Satan is revealed to have attempted to dominate Simon Peter as recorded in the Lord's saying in Luke 22:31: "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat."

20. Throughout the rest of the New Testament similar references are found.

20.1 In Acts 5:3 Ananias and Sapphira are said to be filled with Satan and motivated to lie to the Holy Spirit regarding the extent of their gift to the church.

Acts 5:3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit ... and have kept for yourself some of the money you received for the land?

21. In 2Co 4:3 and 4, Paul records that Satan is active in blinding the minds of those who hear the gospel:

2Co 4:3-4 But if our gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

22. In 2Co 11:14 Satan is declared to be transformed into an angel of light thereby deceiving the church through false teachers.

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.
2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

23. In Ephesians 2:2, Paul warns of those who live "according to the prince of the power of the air."

Eph 2:1 As for you, you were dead in your transgressions and sins,
Eph 2:2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

24. Paul writes in 1Th 2:18 that Satan had hindered his coming to them. More dramatically, in 2Ti 2:26, unsaved people are declared to be taken captive by the devil at his will and are rescued only by the grace of God.

1Th 2:18 For we wanted to come to you--certainly I, Paul, did, again and again-- but Satan stopped us.

2Ti 2:24 And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

2Ti 2:25 Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,

2Ti 2:26 and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

25. The capstone to this series of references to the activity of Satan is found in 1Pe 5:8 which should settle the matter beyond dispute. In this passage Christians are told, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

26. This passage, instead of saying that Satan is bound and unable to deceive the nations, pictures him as a lion which has been loosed, walking about, roaring, seeking someone to devour.

27. That Satan is hindered by the protective power of God is evident throughout the Scriptures as in the case of Job.

Job 2:1 On another day the angels came to present themselves before the LORD, and Satan also came with them to present himself before him.

Job 2:2 And the LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it."

Job 2:3 Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason."

Job 2:4 "Skin for skin!" Satan replied. "A man will give all he has for his own life.

Job 2:5 But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face."

Job 2:6 The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life."

Job 2:7 So Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the top of his head.

28. There is no evidence whatever that Satan is bound today, but rather the mounting evil in the world and in the church would seem to demonstrate that he is more active than ever.

29. The nations of the world are being deceived today and the saints are being opposed by the ceaseless activity and deceptive power of Satan.

30. Much has been made of the fact that these verses are found in a book largely given to symbolic presentation and visions. It is true that John is seeing a vision in these early verses of chapter twenty.

31. The passage reveals, however, something more than seen. John visually observed the angel bind Satan and cast him into the pit.

32. John could not see how long Satan was to be in the pit nor could he see the purpose, namely, that the devil should deceive the nations no more and that he should be loosed again after the thousand years.

33. This purpose had to be given to John by divine revelation which constituted an interpretation of the vision.

34. If the record had given only what he saw without any indication as to the meaning of the passage, it might have lent itself to diverse interpretation.

35. But with the vision recorded as it is, accompanied by the divine interpretation, we should not inject our own ideas but must accept the plain statements and interpretations of the passage as given.

36. It is most important to observe that while the thousand years are mentioned in verses four and five in the vision of John, they are also mentioned in verse six in the interpretation.

37. The expositor is not free says Walvoord to spiritualize the interpretation of the vision but must accept the interpretation in its ordinary and literal meaning. If this is done, there is no other alternative than the premillennial interpretation which holds that at the second coming of Christ, Satan will be bound for a thousand years.

38. Such rule is one of the major features of Christ's righteous rule upon the earth and in fact will make possible the peace and tranquility and absence of spiritual warfare predicted for the millennial kingdom.

39. The period before Satan is bound, that is, the Great Tribulation, and the period at the close of the Millennium, when Satan is again loosed, stand in sharp contrast to the tranquility of the thousand years in between.

40. The fact is that the only period in all human history in which Satan will not execute his work of deception will be the thousand years in which Christ will reign.

41. This passage also introduces, for the first time in Scripture, the exact length of the earthly mediatorial kingdom of Christ. Six times in this passage the fact is stated that the period is a thousand years or a millennium.

42. The idea that the future millennium would be 1,000 years has been suggested by apocalyptic writers before Christ.

43. In the Book of the Secrets of Enoch Enoch holds the idea that the history of man will run for seven thousand years, the last millennium of which will be one of great blessedness and will precede the eighth millennium, which is eternity.

44. Much of the opposition to the futurist interpretation has been leveled at this concept of a literal thousand years.

Albert Barnes in his book *Notes, Explanatory and Practical, on the Book of Revelation*, in commenting on the phrase "a thousand years," stated that it should be understood "either (a) literally; or (b) in the prophetic use of the term, where a day would stand for a year, thus making a period of three hundred and sixty thousand years; or (c) figuratively, supposing that it refers to a long but indefinite period of time."

45. Barnes seems to prefer the interpretation that the millennium is 360,000 years in duration. He further holds that Revelation chapter 20 should not be taken literally.

46. We have seen in our exhaustive study of the Apocalypse abundant evidence eschewing all but a literal one thousand years - a literal millennium.

47. Even Augustine, living in the fourth and fifth centuries was favorable to the idea of a literal one thousand years. It was only after the second thousand years after the inter-advent period that serious questions began to be raised concerning the literalness of this event.

48. In conclusion John Walvoord writes in his book *The Revelation of Jesus Christ*:

"While Scripture sometimes uses the term "day" in other than a literal sense, never in the Bible is a month or a year used in other than its literal sense. Even the word day used of a period of time in reference to "the day of the Lord" is used literally throughout the book of Revelation. It may also be faithfully held that all numbers in the Revelation are literal. About the only number that can even be reasonably questioned is that of the army of two hundred million in Rev 9:16. Even here it is probable that the number is intended to be taken literally as is the "ten thousand times ten thousand" of Rev 5:11. Certainly there is nothing inherently impossible in a thousand-year period in which Christ should reign upon the earth."

49. Before we study John's vision of the martyrs sitting on thrones, let me give you an expanded translation of Rev 20:1-3:

Expanded Translation:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with the great chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore, at least until the thousand years were over. After the thousand years however he will be set free but only for a short time.

Now let's see what we can learn from Rev 20:4:

KJV

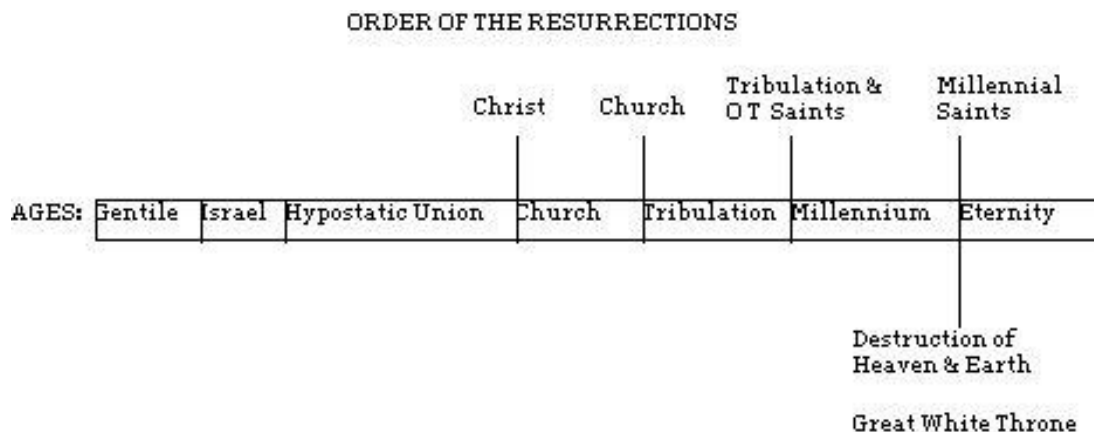
Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

NIV

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Principles:

1. Who are these sitting on the thrones and what is meant by the judgment?
2. The interpretation of verse four is complicated by a lack of specificity, John in his vision records that he saw thrones but refers to those sitting on the thrones as "they" (the subject "they" is supplied because the verb kaqizw is parsed as a third person plural aorist active indicative).
3. Like all things found in the Word of God, the lack of specificity is purposed. It therefore is consistent to translate the "they" as those saints from battalion three.



4. Thus the "they" has as its antecedent the Old Testament saints and the saints martyred during the Tribulation.

5. This is certainly the view of Lewis Sperry Chafer who in his book entitled Major Bible Themes has written:

"In addition to the resurrection which takes place at the rapture of the church, there is also a resurrection of righteous dead in connection with the second coming of Christ to establish His kingdom . . . In Revelation 20 the resurrection of the martyred dead of the tribulation time is said to take place in connection with the second coming of Christ. It probably is combined with the resurrection of the Old Testament saints. Those resurrected are said to live and reign with Christ a thousand years (Rev 20:4) and are apparently rewarded much in the same way as the church is rewarded at the judgment seat of Christ. Their faithfulness to God even unto death and their service rendered are recognized in their sharing in the reign of Christ upon earth."

6. Chafer goes on to write: "Some confusion has arisen because of the fact that the church is also said to reign with Christ. Scripture seems to indicate that all the righteous raised before the Millennium will share in some way in the millennial reign, each in his own order and according to the sovereign purpose of God. The church will reign as the Bride of Christ in the New Jerusalem and all other resurrected saints will reign in their respective capacities on the earth."

7. The most probable interpretation, "they" are all the OT believers and believers who are martyred during the Tribulation. These will reign with Christ on earth. The raptured saints in heaven seem to recognize this distinction. Notice particularly Rev 5:10.

7.1 The raptured saints called the twenty-four elders sing of those believers of the Old Testament and Tribulation who will become a kingdom of priests reigning with Christ on earth.

Rev 5:8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

8. This correlates with the prophecy of Christ.

Luk 22:29-30: "And I appoint unto you a kingdom as my Father hath appointed unto me; That ye may eat and drink at table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

8.1 Christ is speaking to Kingdom Age saints.

9. Verse four makes specific mention of those described as "beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

10. This detailed description fits only one classification of saint, namely, the tribulation saints who in refusing to worship the beast are martyred.

11. Here we learn that they are beheaded, first for their positive witness for Christ and the Word of God, second, because they refuse to worship the beast and receive his mark.

12. The most important truth introduced in verse four is the evident fact that a thousand years separates the resurrection of the martyred dead from the resurrection of the wicked dead. This is borne out in the passage which follows.

13. Before we look at that passage I want to give you an expanded translation of Rev 20:4.

Expanded Translation:

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat Old Testament and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They came to life, received a new body and reigned with Christ for a thousand years.

Now let's see what we can learn from Rev 20:5-6.

KJV

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

NIV

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Principles:

1. In order to clarify the distinctions observed in this passage, John contrasts the believing dead raised at this time, with the rest of the dead who will not be raised until the thousand years are finished.

2. The resurrection at the beginning of the millennium is therefore characterized as "the first resurrection." In what sense can the tribulation saints in their resurrection be labeled "the first resurrection?"

3. We earlier have studied the order of the Resurrection.

3.1 There we found four battalions: 1st the Resurrection of Christ, 2nd the raptured saints, 3rd the Old Testament saints and tribulation martyrs and 4th the resurrection of the millennial saints. The believing Jews and gentiles surviving the Tribulation are also part of the 1st Resurrection.

3.2 These then are all part of the first resurrection. The unbelievers who appear before the Great White Throne represent the 2nd resurrection as defined in our verse six.

4. John Walvoord has written of these verses:

"It would seem clear from these facts that the term "the first resurrection" is not an event but an order of resurrection including all the righteous who are raised from the dead before the millennial kingdom begins. They are "first" in contrast to those who are raised last, after the millennium, when the wicked dead are raised and judged. Just as there are two kinds of physical death, namely, the first death which results in burial, and the second death which is described as being cast into the lake of fire (20:14) ..."

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

5. So there are two kinds of resurrection, a first resurrection having to do with the resurrection of the righteous, and a second resurrection having to do with the wicked. They are separated by at least one thousand years.

End Lesson Taught 11-27-2002

Revelation

Lesson 147

12-4-2002

1. Tonight we will continue studying the Book of The Revelation. Last week I started teaching Rev 20:5 and 6.

2. When time expired we were studying the first and second resurrections. I want to review some of that learned and then we will resume that study.

3. First however I want to give you an expanded translation of Rev 20:1-4.

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with the great chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore, at least until the thousand years were over. After the thousand years however he will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat OT and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They came to life, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

4. Now let's return to our analysis of Rev 20:5-6.

KJV

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

NIV

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Principles:

1. In order to clarify the distinctions observed in this passage, John contrasts the believing dead with the rest of the dead who will not be raised until the thousand years are finished.

2. The resurrection at the beginning of the millennium is therefore characterized as "the first resurrection."

3. We earlier have studied the order of the Resurrection.

3.1 There we found four battalions: 1st the Resurrection of Christ, 2nd the raptured saints, 3rd the Old Testament saints and martyrs from the Tribulation and 4th the “resurrection” of the saints from the Millennium.

4. These then are all part of the first resurrection. The unbelievers who appear before the Great White Throne represent the 2nd resurrection as defined in our verse six.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.
Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

5. So there are two kinds of resurrection, a first resurrection having to do with the resurrection of the righteous, and a second resurrection having to do with the wicked. They are separated by at least one thousand years.

6. Walvoord writes:

“A further question can be raised concerning the special mention of the martyred dead of the tribulation. In view of the fact that they are publicly humiliated and suffer as no preceding generation of saints have suffered, so God selects them for public triumph on the occasion of the establishment of His kingdom in the earth.”

7. The blessedness of those who take part in the first resurrection regardless of classification is summarized in verse six in the words "Blessed and holy is he that hath part in the first resurrection." Their estate is a happy and a holy one.

8. They are delivered from the power of the second death; they are given the special status of priests of God and of Christ, and are privileged to reign with Him on earth for the thousand years.

9. As previously indicated in verse four, the privilege of reigning with Christ is not exclusively the reward of the church, but the righteous saints in general are given privileged places of service on earth as opposed to the Church Age saints who rule with Christ but from the New Jerusalem resting above the earth.

10. This does not mean that classifications of saints are ignored, but each saint is rewarded according to his individual relationship to the sovereign will of God.

11. If the church is afforded the special place in the New Jerusalem as the Bride of Christ, other resurrected people will also reign and enjoy privileges and rewards on earth.

12. They will apparently not only share in the political aspects of the kingdom but also in its religious life, for they are declared to be "priests of God and of Christ," a designation of a privileged rank similar to that which the church enjoys in this present age under Christ our High Priest.

13. The main burden of this passage, is to demonstrate beyond any question that there will be a thousand-year period between the resurrections of the righteous and the wicked.

14. Passages such as Dan 12:2 and Joh 5:28-29, which refer in general to the resurrection of both the righteous and the wicked, must be interpreted as declaring the fact of resurrections rather than that the two events take place at the same time.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

15. The significance seems to be that the time will come when both the righteous and the wicked will be raised without designating exactly when it will occur. The lack of specificity concerning the timing is a direct result of the imminent nature of the Rapture.

16. In considering Revelation 20:1-6 as a whole, there is much to commend its normal and literal interpretation. Alford writes pointedly:

17. "Those who lived next to the Apostles and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days [1860] to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion."

18. Before we look at a description of the doom of Satan found in Rev 20:7-9, I want to give you an expanded translation of Rev 20:1-6.

Expanded Translation

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with the great chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore, at least until the thousand years were over. After the thousand years however he will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat OT and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They came to life, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

19. Now let's see what we can learn from verses seven, eight and nine.

KJV

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

NIV

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog--to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Principles:

1. Before considering the climax of the thousand years as revealed in Rev 20:7-9, a brief survey of a few Scriptures bearing on the Millennium is in order.

2. John in his vision does not occupy himself with the details of the millennial kingdom but only with the fact and duration of it. I want to review our *Doctrine of the Millennium*.

Doctrine of the Millennium

1. Many Old Testament and New Testament passages combine to teach that Christ will be the supreme ruler of the earth in an age called by many the Age of Christ, or the Millennium. The Apocalypse as you might imagine speaks to the subject in several places. Rev 20:1-11 summarizes His role.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

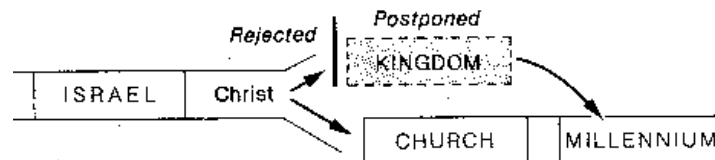
Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

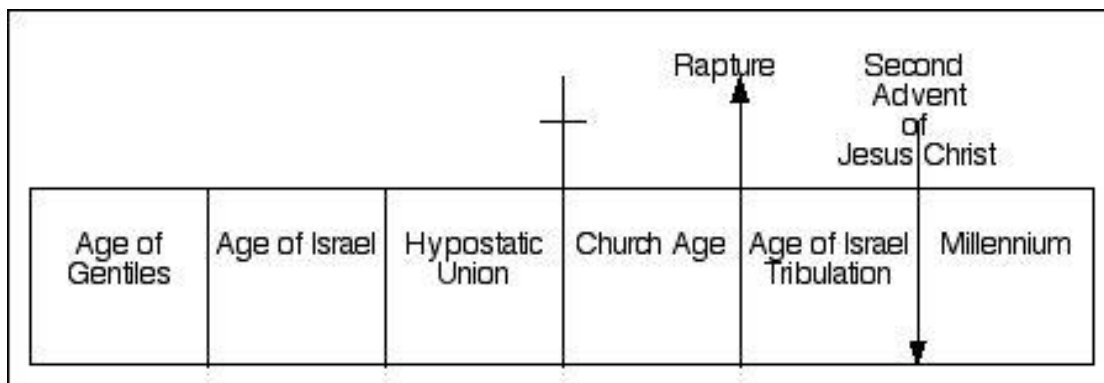
Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.





1.1 In Daniel 12:2 the two resurrections are also mentioned in connection with the resurrection of Israel to judgment at the Second Advent, when some are cast into the Lake of Fire and some are brought forward to live and reign with Christ in the Millennium. For example, in a message to Israel:

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

2. During the Millennium, Christ, as David's son, will sit on the throne of David and David will serve as Christ's executive officer.

Jer 30:9 Instead, they will serve the LORD their God and David their king, whom I will raise up for them.

Eze 34:23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Eze 34:24 I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

3. God's faithfulness to perform what He has promised to David and believing Israel is emphasized in Jer 33:20-21.

Jer 33:20 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

Jer 33:21 then my covenant with David my servant--and my covenant with the Levites who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne.

4. Israel's boundaries will be extensive, far beyond the boundaries of any prior kingdom of David, and it will be a forever kingdom.



Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

5. Christ's reign will be a universal rule.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

6. Christ will rule with a rod of iron in absolute power.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

7. All who oppose Him will be punished. Christ's government shall be one of righteousness and peace.

Isa 11:2 The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD--

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

8. These unusual characteristics are made possible in part because Satan is bound and rendered inoperative. The only source of evil in the world will be the sin nature residing in unbelievers.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

9. The Millennium will begin with believing adults transformed by the application of the New Covenant. However, there will be unbelieving children born into this age with old sin natures.

9.1 Children who are born during this Age of Christ will be subject to the righteous rule of Christ. Many will not believe, and, if deemed appropriate by Christ, they may even be executed. Such capital punishment will be summarily executed by Christ if their manifest sin or evil adversely affects perfect environment.

9.2 Volition will remain a divine institution and some number of progenies will reject the "Christ." This unbelieving ilk will produce both sin and evil.

10. "Open sin and evil" will be punished; no one will be permitted to disrupt perfect environment.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

11. Israel will enjoy a place of privilege and special blessing as God's priest nation.

11.1 Many passages bear on this subject. In the Millennium the Israelites will be re-gathered and restored to their Promised Land.

Jer 30:3 The days are coming,' declares the LORD, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,' says the LORD."

Jer 31:8 See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return.

Jer 31:9 They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

Eze 39:25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

Eze 39:26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.

Eze 39:27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be,

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

11.2 The people of Israel will be the subjects of the King.

Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Jer 23:5 "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

Jer 23:6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises ...

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed ...

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 11:1 I say then, Hath God cast away his people? . . .

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

12. Israel will have title to their land even as the Gentiles receive abundant blessings in their lands.

Isa 19:23 In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together ...

Isa 19:25 The LORD Almighty will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance."

Isa 49:5 And now the LORD says--he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength--

Isa 49:6 he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Isa 49:7 This is what the LORD says--the Redeemer and Holy One of Israel--to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Isa 49:22 This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Isa 66:18 "And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, and they will come and see my glory.

Jer 3:17 At that time they will call Jerusalem The Throne of the LORD, and all nations will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts.

Jer 16:19 O LORD, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, "Our fathers possessed nothing but false gods, worthless idols that did them no good.

13. Although the Millennium is often correctly described as a political rule, it will also be a time of abundant spiritual blessing.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

14. It will certainly be a time of righteousness, prosperity and universal peace.

Psa 72:7 In his days the righteous will flourish; prosperity will abound till the moon is no more.

Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Isa 12:3 With joy you will draw water from the wells of salvation.

Isa 12:4 In that day you will say: "Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted.

Isa 61:1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Isa 61:2 to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn,

Isa 61:3 and provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

15. As a center for worship, a Millennial Temple will be built. It is described in Ezekiel, chapters 40 through 46. There will again be sacrifices in that Temple.

15.1 The sacrifices mentioned by Ezekiel seem to be a memorial looking back to the cross, just as the Old Testament sacrifices looked forward to Christ's coming.

16. The groaning and travail of creation will be lifted. There will be prosperity, health, and both physical and spiritual blessing such as the world has never known.

Isa 35:1 The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,

Isa 35:2 it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God ...

Isa 35:7 The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.

Isa 30:23 He will also send you rain for the seed you sow in the ground, and the food that comes from the land will be rich and plentiful. In that day your cattle will graze in broad meadows.

17. There will be important changes in the topography of the earth.

17.1 The Promised Land will again be the garden spot of the world, the center of God's kingdom on earth and the place of unusual blessing.

18. The Millennium will be a golden age, the climax of earth's history, and the fulfillment of God's purpose to establish His Son as the supreme ruler over the universe.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

19. Those who are “overcomers” will receive special rewards in Christ’s kingdom.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

20. At the end of the Tribulation, a judgment will take place to determine which of the survivors of that great and terrible day of the Lord will enter the Millennium.

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory."

Mat 25:32 "All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats."

Mat 25:33 "He will put the sheep on his right and the goats on his left."

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'"

21. The Lord Jesus Christ, as the Messiah of Israel and King of kings, will rule over the entire earth.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

22. Included in the topographical changes will be the elevation of Jerusalem.

Zec 14:10 The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses.

22.1 Jerusalem will be secure and never be destroyed again.

23. An indication of the rule of Christ as King of kings and Lord of lords is that He will judge the nations that fought against Jerusalem in the Tribulation.

Zec 14:12 This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

Zec 14:13 On that day men will be stricken by the LORD with great panic. Each man will seize the hand of another, and they will attack each other.

24. A plague will seize man and beast alike. Israel will acquire great quantities of gold, silver, and clothing.

Zec 14:14 Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected--great quantities of gold and silver and clothing.

25. Those who survive the purging judgments at the beginning of the Millennium will be required to worship Christ annually.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem ✕ will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

26. God will withhold rain from those nations that do not send delegations to Jerusalem when the Feast of Tabernacles is celebrated.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.

Zec 14:18 If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles.

Zec 14:19 This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles.

27. It will be a time when the holiness of God is uniquely revealed.

Zec 14:20 On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD'S house will be like the sacred bowls in front of the altar.

Zec 14:21 Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the LORD Almighty.

Conclusion

1. The Millennium is a 1,000 year reign of Christ on earth, in perfect environment. The age of perfection begins with the Second Advent and ends with the Gog revolution.

1.1 The Gog revolution is put down by the Lord Jesus Christ.

Rev 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

1.2 The destruction of the forces of Satan and his followers is followed by the Great White Throne.

1.3 The Great White Throne Judgment is followed by the destruction of planet earth when a new perfect environment is ushered "in."

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

Rev 21:2 I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

End Lesson Taught 12-4-2002

Revelation

Lesson 148

12-11-2002

1. Tonight we will continue studying the book of the Revelation. Last week I taught Revelation chapter twenty verses five and six.

2. In preparation for our study of Rev 20:7-9 I gave you a review of the Age of Christ or what many call the Millennium. I need to review some of that learned and then pick up with new material at point nine where we were about to learn that the Millennium begins with only believers, in contrast with the Tribulation which began with only unbelievers.

3. First however I want to give you an expanded translation of Rev 20:1-6:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After the thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat Old Testament and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They came to life, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

Now let's return to our study of the Millennium:

1. Many Old Testament and New Testament passages combine to teach that Christ will be the supreme ruler of the earth in an Age called by many the Age of Christ.

1.1 The Apocalypse as we have seen speaks briefly to the subject in several places. We have previously, in summary fashion, spent time with several passages which describe the Second Advent and the Millennium.

2. Christ as David's Son will sit upon the throne of David.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever."

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

3. God's faithfulness to perform what He has promised to David and believing Israel is emphasized in Jer 33:20-21.

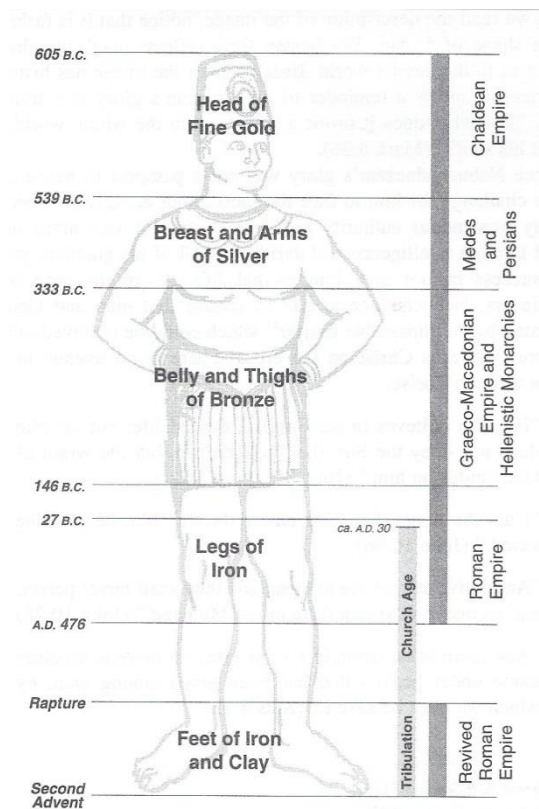
Jer 33:20 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time,

Jer 33:21 then my covenant with David my servant--and my covenant with the Levites who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne.

4. The rule of Christ shall be over the entire earth and it will be a forever kingdom.

Dan 2:44 "In the time of those kings, the God of heaven will set-up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."



NEBUCHADNEZZAR'S IMAGE

Dan 7:2 Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea.

Dan 7:3 Four great beasts, each different from the others, came up out of the sea.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.

Dan 7:5 "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

Dan 7:6 "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

Dan 7:7 "After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

Dan 7:9 "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

Dan 7:10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

Dan 7:11 "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.

Dan 7:12 (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

5. Christ's reign will be a universal rule.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

6. Christ will rule with a rod of iron in absolute power.

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

7. All who oppose Him will be punished for His government shall be one of righteousness and peace.

Isa 11:2 The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD--

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

8. These unusual characteristics are made possible in part because Satan is bound and rendered inoperative. The only source of evil in the world will be the sin nature of men still in their human flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And now for new material:

9. The Millennium will begin with believers only, made perfect by the application of the New Covenant. However there will be unbelieving children born into this age with old sin natures and volition.

9.1 Children who are born during this age of Christ will be subject to the righteous rule of Christ.

9.2 Volition will remain a divine institution and some number of unbelieving progenies will reject Christ's rule.

10. Certain sin and evil will be punished; no one will be permitted to disrupt perfect environment.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

11. Israel will enjoy a place of privilege and special blessing.

11.1 Many passages bear on this subject. In the millennium the Israelites will be regathered and restored to their promised land.

Jer 30:3 The days are coming, declares the LORD, when I will bring my people Israel

and Judah back from captivity and restore them to the land I gave their forefathers to possess,' says the LORD.

Jer 31:8 See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return.

Jer 31:9 They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

Eze 39:25 "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

Eze 39:26 They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.

Eze 39:27 When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be . . .

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

11.2 In the land true Israel will be the subjects of the King.

Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Isa 33:17 Your eyes will see the king in his beauty and view a land that stretches afar...

Isa 33:19 You will see those arrogant people no more, those people of an obscure speech, with their strange, incomprehensible tongue.

Isa 33:20 Look upon Zion, the city of our festivals; your eyes will see Jerusalem, a peaceful abode, a tent that will not be moved; its stakes will never be pulled up, nor any of its ropes broken.

Jer 23:5 "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.
Jer 23:6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises . . .

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed . . .

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 11:1 I say then, Hath God cast away his people? . . .

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

12. Israel will have title to their land even as the gentiles receive abundant blessings in their lands.

Isa 19:23 In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. . .

Isa 19:25 The LORD Almighty will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance."

Isa 49:5 And now the LORD says--he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength--

Isa 49:6 he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that M you may bring my salvation to the ends of the earth."

Isa 49:7 This is what the LORD says--the Redeemer and Holy One of Israel--to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Isa 49:22 This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Isa 66:18 "And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, and they will come and see my glory.

Isa 66:19 "I will set a sign among them, and I will send some of those who survive to the nations -- to Tarshish, to the Libyans and Lydians, to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations.

Jer 3:17 At that time they will call Jerusalem The Throne of the LORD, and all nations will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts.

Jer 16:19 O LORD, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, "Our fathers possessed nothing but false gods, worthless idols that did them no good.

13. Although the Millennium is often correctly described as a political rule, it will also be a time of abundant spiritual blessing.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

14. It will certainly be a time of righteousness, prosperity and universal peace.

Psa 72:7 In his days the righteous will flourish; prosperity will abound till the moon is no more.

Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Isa 12:3 With joy you will draw water from the wells of salvation.

Isa 12:4 In that day you will say: "Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted.

Isa 61:1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Isa 61:2 to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn,

Isa 61:3 and provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

15. As a center for worship a Temple is built. It is described in Ezekiel chapters 40 through 46.

15.1 The sacrifices mentioned by Ezekiel seem to be a memorial looking back to the cross even as the Old Testament sacrifices looked forward to Christ's coming.

16. The earth itself will have the curse upon its productivity lifted and there will be prosperity, health and both physical and spiritual blessing.

Isa 35:1 The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,

Isa 35:2 it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God. . .

Isa 35:7 The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.

Isa 30:23 He will also send you rain for the seed you sow in the ground, and the food that comes from the land will be rich and plentiful. In that day your cattle will graze in broad meadows.

17. There will be important changes in the topography of the earth.

17.1 The promised-land will again be the garden spot of the world, the center of God's kingdom in the earth, and the place of unusual blessing.

18. The millennial Kingdom will be the golden age, the climax of earth's history, and the fulfillment of God's purpose to establish His Son as the supreme ruler over the universe.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

19. Believers who survive the Tribulation will also enter and enjoy the Millennium.

20. No summary review of the Millennium would be complete without a review of the Four Unconditional Covenants.

Abrahamic Covenant - Gen 12:1-3; 15:1-10, 12 and 17; Gen 17:1-11 and Gen 22:16-18.

Gen 12:1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Gen 15:1 After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

Gen 15:2 But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

Gen 15:3 And Abram said, "You have given me no children; so a servant in my household will be my heir."

Gen 15:4 Then the word of the LORD came to him: "This man Õ will not be your heir, but a son coming from your own body will be your heir."

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars--if indeed you can count them." Then he said to him, "So shall your offspring be."

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness.

Gen 15:7 He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

Gen 15:8 But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?"

Gen 15:9 So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

Gen 15:10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half ...

Gen 15:12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him ...

Gen 15:17 When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.

End Lesson Taught 12-11-2002

Revelation

Lesson 149

12-18-2002

1. Tonight we will continue our study of the book of the Revelation. Last week in preparation for our study of Rev 20:7-9, I finished a review of the Age of Christ or what many call The Millennium.

2. When time expired we were looking at the four unconditional covenants. I need to review some of that learned and then we will pick up with new material with a study of several Scriptures which describe the unconditional nature of the Abrahamic Covenant.

3. First however I want to give you an expanded translation of Rev 20:1-6:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After the thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat Old Testament and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They awoke, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

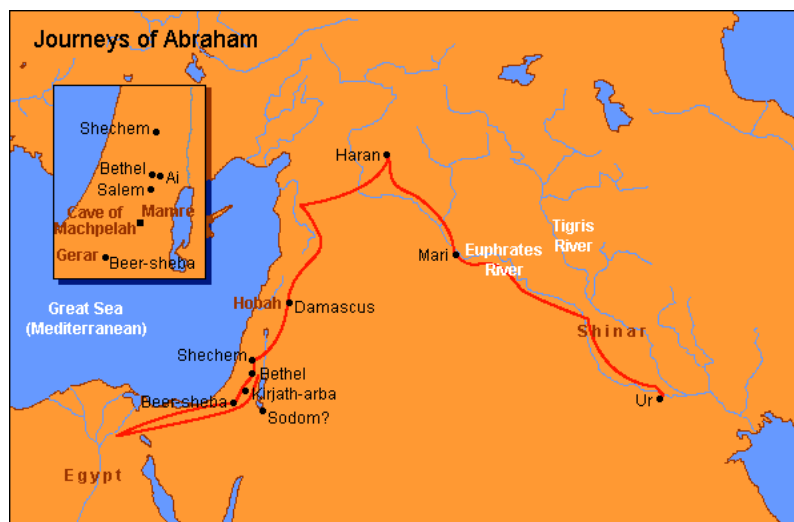
Now let's return to our study of Israel's four unconditional covenants:

1. Abrahamic Covenant- Gen 12:1-3; 15:1-10, 12, 17 and 18 and Gen 22:15-18.

Gen 12:1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; **and all peoples on earth will be blessed through you."**



Gen 15:1 After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

Gen 15:2 But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

Gen 15:3 And Abram said, "You have given me no children; so a servant in my household will be my heir."

Gen 15:4 Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir."

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars -- if indeed you can count them." Then he said to him, "So shall your offspring be."

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness.

Gen 15:7 He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

Gen 15:8 But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?"

Gen 15:9 So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

Gen 15:10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half ...

Gen 15:12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him ...

Gen 15:17 When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.

Gen 15:18 On that day the Lord made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river Euphrates ..."

Gen 22:15 The angel of the LORD called to Abraham from heaven a second time

Gen 22:16 and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son,

Gen 22:17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,

Gen 22:18 and through your offspring all nations on earth will be blessed, because you have obeyed me."

3.2 Palestinian Covenant - Gen 15:18-21; Eze 20:33-35 and 42-44

Gen 15:18 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates --

Gen 15:19 the land of the Kenites, Kenizzites, Kadmonites,

Gen 15:20 Hittites, Perizzites, Rephaites,

Gen 15:21 Amorites, Canaanites, Girgashites and Jebusites."

Eze 20:33 As surely as I live, declares the Sovereign LORD, I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath.

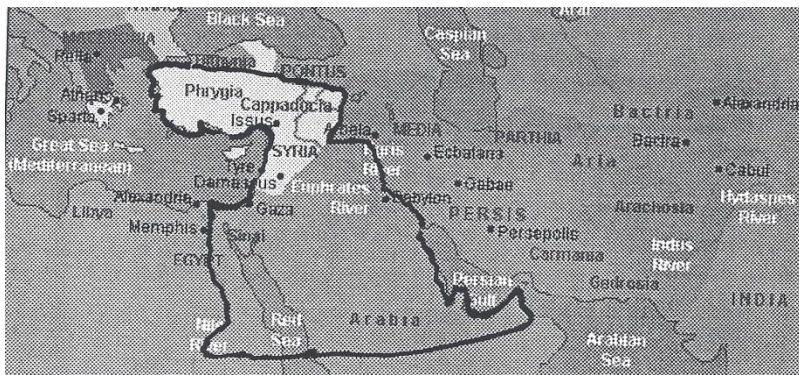
Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered -- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:42 Then you will know that I am the LORD, when I bring you into the land of Israel, the land I had sworn with uplifted hand to give to your fathers.

Eze 20:43 There you will remember your conduct and all the actions by which you have defiled yourselves, and you will loathe yourselves for all the evil you have done.

Eze 20:44 You will know that I am the LORD, when I deal with you for my name's sake and not according to your evil ways and your corrupt practices, O house of Israel, declares the Sovereign LORD."



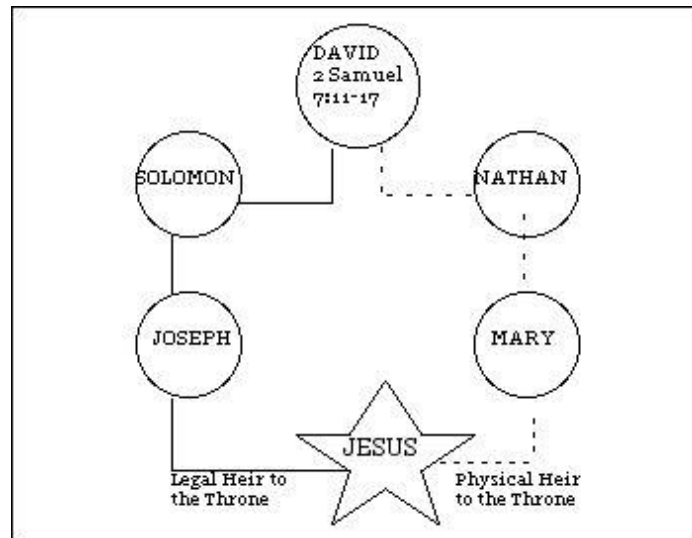
3.3 Davidic Covenant - 2Sa 7:10-13

2Sa 7:10 And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning

2Sa 7:11 and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies. "The LORD declares to you that the LORD himself will establish a house for you:

2Sa 7:12 When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.

2Sa 7:13 He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever.



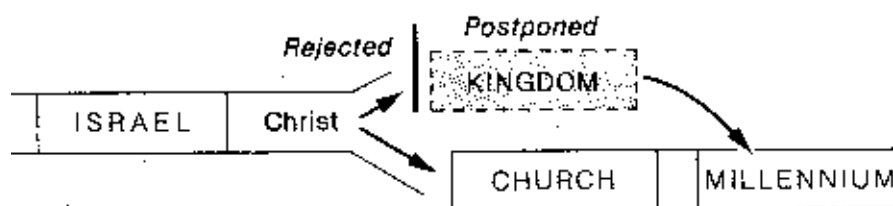
3.4 New Covenant - Jer 31:31-34

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

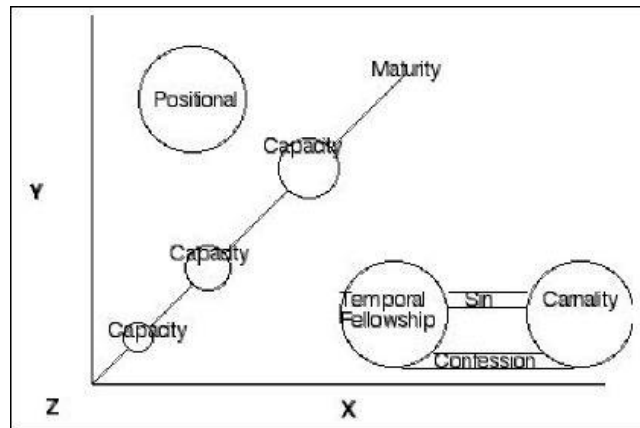
Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."



4. In Gen 17:1-11 God reaffirms the Abrahamic Covenant, Palestinian and the Davidic Covenant with the ritual of circumcision.

4.1 At the ripe old age of 99, Abraham is given the heir of the promise, Isaac, who is born that very year to his aged wife Sarah.

4.2 This is not a new promise but like all blessings for time, God will not bless unless there is capacity for the blessing. Capacity comes from Bible Doctrine resident in the soul.



Now let's see what we can learn from Rev 20:7-9.

KJV

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

NIV

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog-- to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Principles:

1. Our brief survey of the Scripture bearing upon the Millennium has served to emphasize and justify the literal interpretation of the thousand years.
2. John in his vision in the book of the Revelation did not occupy himself with the details of the millennial kingdom but only the fact and duration of it.
3. A central theme of the Millennium is Righteousness.

3.1 But it is a righteousness defined by God, not man. At the end of the Millennium under the delusion of Satan unbelieving mankind will evaluate God's definition of righteousness and determine it "hogwash."

3.2 This is what many unbelievers in the devil's world do today; people purported to have great intellect ridicule the rules and protocol established in the Scriptures.

4. Psalm 72 gives a picture of the righteous reign of Christ.

4.1 The dominion of Christ is stated to be from sea to sea with all kings bowing down before Him, all nations serving Him, and the earth being filled with the glory of the Lord.

5. Then will be fulfilled the desire of the nations for peace and righteousness, for the knowledge of the Lord will be everywhere.

5.1 There will be no need for teachers in the Millennium; His universal knowledge will instead pervade.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

6. For the whole period of one thousand years the earth revels in the immediate presence of the Lord and His perfect divine government.

Psa 72:1 Endow the king with your justice, O God, the royal son with your righteousness.

Psa 72:2 He will judge your people in righteousness, your afflicted ones with justice.

Psa 72:3 The mountains will bring prosperity to the people, the hills the fruit of righteousness.

Psa 72:4 He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor.

Psa 72:5 He will endure as long as the sun, as long as the moon, through all generations.

Psa 72:6 He will be like rain falling on a mown field, like showers watering the earth.

Psa 72:7 In his days the righteous will flourish; prosperity will abound till the moon is no more.

Psa 72:8 He will rule from sea to sea and from the River to the ends of the earth.

Psa 72:9 The desert tribes will bow before him and his enemies will lick the dust.

Psa 72:10 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.

Psa 72:11 All kings will bow down to him and all nations will serve him.

Psa 72:12 For he will deliver the needy who cry out, the afflicted who have no one to help.

Psa 72:13 He will take pity on the weak and the needy and save the needy from death.

Psa 72:14 He will rescue them from oppression and violence, for precious is their blood in his sight.

Psa 72:15 Long may he live! May gold from Sheba be given him. May people ever pray for him and bless him all day long.

Psa 72:16 Let grain abound throughout the land; on the tops of the hills may it sway. Let its fruit flourish like Lebanon; let it thrive like the grass of the field.

Psa 72:17 May his name endure forever; may it continue as long as the sun. All nations will be blessed through him, and they will call him blessed.

Psa 72:18 Praise be to the LORD God, the God of Israel, who alone does marvelous deeds.

Psa 72:19 Praise be to his glorious name forever; may the whole earth be filled with his glory. Amen and Amen.

7. Israel will be exalted and Gentiles also will be blessed. The major factors of the millennium, therefore, include a perfect and righteous government with Christ reigning in absolute power over the entire earth.

8. Every nation will be under His sway, and God's purpose in originally placing man in charge of the Garden of Eden will have its ultimate fulfillment in the Last Adam, the Lord Jesus Christ, who will reign over the earth.

9. The prominence of Israel in the millennial scene is evidenced in many passages of the Old Testament.

10. After the purging experience of the great tribulation, those who survive become the citizens of the kingdom (Eze 20:34-38).

Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered-- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

11. Israel then is rejoined to God in the symbol of marriage, being transformed from an unfaithful wife to one who reciprocates the love of Jehovah.

12. Gentiles who share the kingdom blessings have unparalleled spiritual and economic benefits and the thousand year reign of Christ is a time of joy, peace and blessing for the entire earth.

13. Though problems in understanding this period persists due to the fact that there is not a complete revelation of all details; the major facts are sufficiently clear for anyone who is willing to accept the authority and accuracy of the Scripture and interpret the language of numerous Old Testament passages in their ordinary sense.

14. John passes quickly over all these details as if it is unnecessary to repeat them at this point and takes us directly to the conclusion of the millennial kingdom when Satan again is loosed from his prison.

15. The word for expired in verse seven is from *teleo*, meaning "brought to the goal or to the end, hence "finished."

Rev 20:7 And when the thousand years are "expired," Satan shall be loosed out of his prison,

16. The same word is translated "fulfilled" in Rev 20:3 and "finished" in Rev 20:5. The prison referred to is, of course, the abyss in which Satan is cast at the beginning of the millennium.

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be "fulfilled:" and after that he must be loosed a little season.

Rev 20:5 (But the rest of the dead lived not again until the thousand years were "finished.") ...

17. On being released from his confinement, Satan loses no time in resuming his nefarious activities and plunges into his campaign to deceive the nations.

18. Those who are tempted are the unbelieving progenies of the millennium.

19. B. F. Atkinson believes infants born during the Millennium will live to its conclusion and will not be required to make a choice between the devil and Christ until the end. Such is in my opinion an error.

20. The children of those entering the millennium far outnumber the parents, and undoubtedly the earth is teeming with inhabitants at the conclusion of the thousand year reign of Christ.

21. Outwardly they have been required to conform to the rules of the King in obedience to Christ.

22. For many, this will be mere outward conformity without salvation faith; they therefore are easy victims of Satan's wiles.

23. William Hoste in his book *The Visions of John the Divine* has written:

“The golden age of the kingdom will last a thousand years, during which righteousness will reign, and peace, prosperity, and the knowledge of God universally enjoyed. But this will not entail universal conversion, and all professions must be tested ... Will not a thousand years under the beneficent sway of Christ and the manifested glory of God suffice to render men immune to his [Satan's] temptations, will they not have radically changed for the better, and become by the altered conditions of life and the absence of Satanic temptations, children of God and lovers of His will? Alas! It will be proved once more that man whatever his advantages and environment, apart from the grace of God and the new birth, remains at heart only evil and at enmity with God.”

End Lesson Taught 12-18-2002

Revelation

Lesson 150

1-1-2003

1. Tonight we will continue our analysis of the book of the Revelation. Two weeks ago I finished a review of the Age of Christ and began an analysis of Rev 20:7-9.

2. When time expired we were studying how unbelieving man, even after living with Christ in perfect environment, remains deceitful above all things, desperately wicked and at enmity with God.

3. Before returning to that study, I want to give you an expanded translation of Rev 20:1-6:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After the thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat OT and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands.

They awoke, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

KJV

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

4. I want to review some of that learned and then we will pick up with new material at point 23.

Principles:

1. John in his vision did not occupy himself with the details of the millennial kingdom but only the fact and duration of it.

2. A central theme of the Millennium is righteousness.

3. But it is a righteousness defined by God, not man.

4. There will finally be a true desire for peace and righteousness. The knowledge of the Lord will be everywhere.

5. There will be no need for teachers in the Millennium; His universal knowledge will instead pervade. Jer 31:34

6. For the whole period of one thousand years the earth revels in the immediate presence of the Lord and His perfect divine government.

7. Israel will be exalted and Gentiles also will be blessed. The major factors of the millennium, therefore, include a perfect and righteous government with Christ reigning in absolute power over the entire earth.

8. Every nation will be under His sway, and God's purpose in originally placing man in charge of the Garden of Eden will have its ultimate fulfillment in the Last Adam, the Lord Jesus Christ, who will reign over the earth.
9. The prominence of Israel in the millennial scene is evidenced in many passages of the Old Testament.
10. After the purging experience of the great tribulation, Old Testament saints, Kingdom Age saints, martyrs of the Tribulation and believers who survive the Tribulation will become the original citizens of the kingdom (Eze 20:34-38).
11. Israel then is rejoined to God in the symbol of marriage, being transformed from an unfaithful wife to one who reciprocates the love of Jehovah.
12. Gentiles who share the kingdom blessings have unparalleled spiritual and economic benefits and the thousand year reign of Christ is a time of joy, peace and blessing for the entire earth.
13. Though problems in understanding this period persist due to the fact that there is not a complete revelation of all details; the major facts are sufficiently clear for anyone who is willing to accept the authority and accuracy of the Scripture and interpret the language of numerous Old Testament passages in their ordinary sense.
14. John passes quickly over all these details as if it is unnecessary to repeat them at this point and takes us directly to the conclusion of the millennial kingdom when Satan again is loosed from his prison.
15. The word for expired in verse seven is from *teleo*, meaning "brought to the goal or to the end, hence "finished."
- Rev 20:7 And when the thousand years are "expired," Satan shall be loosed out of his prison,
16. On being released from his confinement, Satan loses no time in resuming his nefarious activities and plunges into his campaign to again deceive the nations.
17. Those who are tempted are the unbelieving progenies of the millennium.
18. B. F. Atkinson believes infants born during the millennium will live to its conclusion and will not be required to make a choice between the devil and Christ until the end. Such is in my opinion an error.
19. The children of those entering the millennium far outnumber the parents, and undoubtedly the earth is teeming with inhabitants at the conclusion of the thousand year reign of Christ.

20. Outwardly they have been required to conform to the rules of the King in obedience to Christ.

21. For many, this will be mere outward conformity without salvation faith; they therefore are easy victims of Satan's wiles.

22. William Hoste in his book *The Visions of John The Divine* has written:

“The golden age of the kingdom will last a thousand years, during which righteousness will reign, and peace, prosperity, and the knowledge of God universally enjoyed. But this will not entail universal conversion, and all professions must be tested ... Will not a thousand years under the beneficent sway of Christ and the manifested glory of God suffice to render men immune to his [Satan's] temptations, will they not have radically changed for the better, and become by the altered conditions of life and the absence of Satanic temptations, children of God and lovers of His will? Alas! It will be proved once more that man whatever his advantages and environment, apart from the grace of God and the new birth, remains at heart only evil and at enmity with God.”

23. Robert Govett in his book *The Apocalypse Expounded* gives four reasons why Satan must be loosed after a thousand years:

“(1) to demonstrate that man even under the most favorable circumstances will fall into sin if left to his own choice; (2) to demonstrate the foreknowledge of God who foretells the acts of men as well as His own acts; (3) to demonstrate the incurable wickedness of Satan; (4) to justify eternal punishment, that is, to show the unchanged character of wicked people even under divine jurisdiction for a long period of time.”

24. In describing the nations, the term "Gog and Magog" is used without any explanation. From the context it is obvious this is not the same event as that described in Ezekiel 38 and 39 where Gog and Magog are prominent in the campaign of Armageddon.

25. The futile battle described in Revelation twenty is entirely different and separated by at least a thousand years from that of Ezekiel's prophecy.

26. T. B. Baines writing in his book *The Revelation of Jesus Christ* contrasts our battle with that prophesied by Ezekiel in these words:

“Gog and Magog are here used in a wider sense than in Ezekiel, and their invasion differs in time and details, though agreeing in character and object, with that which he foretells. Ezekiel predicts an incursion by a great northern power called Gog, which, from certain geographical indications, is easily identified with Russia. In the Revelation, however, Gog and Magog are used to designate the nations, not merely from the north, but from all parts, "the four quarters of the earth.”

Again, the invasion named by Ezekiel is at the beginning of Christ's reign; that in the Revelation at the end. The hosts in Ezekiel, too, fall on the mountains, and their bodies are buried; whereas the forces assembled in the Revelation are devoured by fire from heaven. The judgment is instantaneous. Christ's reign is a reign of righteousness, during which evil is not tolerated as now, but promptly crushed."

27. John Walvoord writes concerning the situation:

"Another plausible explanation is that the expression Gog and Magog is used in Revelation twenty much as we use the term "Waterloo" to express a disastrous battle, but one not related to the historic origination of the term."

28. Many contrasts can be observed between this battle and that of Armageddon in that Satan is prominent in Revelation twenty whereas he is not mentioned in Ezekiel chapters 38 and 39.

29. The invasion described by Ezekiel comes from the north whereas this invasion comes from all directions. Ezekiel's battle no doubt occurs just before the great day of God Almighty before the millennium, whereas John describes that which occurs after the thousand years have been finished.

30. The number of those who rebel against God and follow Satan is described as innumerable "as the sand of the sea" and the last gigantic rebellion of man is one in which the wicked meet their Waterloo.

31. The great and last army led by Satan comes from all directions to surround Christ and the camp of the saints, the city of Jerusalem.

32. It would seem Christ lets the armies of Satan encircle the capital city. As the army of Satan assemble in battle array, fire comes down from heaven and the besiegers are destroyed.

33. The destruction is much like that which occurred at Sodom and Gomorrah. So thus ends the last vain attempt of Satan to usurp the prerogative of God.

34. This ends the secular theory that in perfect environment all will serve God and do good. Even in perfect environment innumerable numbers respond to the temptations of Satan.

35. God in this scenario proves man is no damn good. We have just studied the end of the road for the nations as well as for the career of Satan.

Now I want to give you an expanded translation of Rev 20:7-9:

Rev 20:7 Near the end of the thousand years God permits the release of Satan from the abyss;

Rev 20:8 Satan then immediately sets out to deceive the leaders of the nations of the world; from the four corners of the earth he gathers the armies of the world for the battle to end all battles. The armies of the world gathered outside Jerusalem in vast numbers. They were as numerous as the proverbial sands of the seashore.

Rev 20:9 A global military force makes its way to the middle east where they surround the city of Jerusalem to do battle. Before a shot can be fired, God sends fire down from heaven to devour Satan's vast and last armada.

Let's now see what we can learn from Rev 20:10.

KJV

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

NIV

Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Principles:

1. After the destruction of the armies of Satan, the devil (diabolos meaning to accuse) is cast into the lake of fire. Attention is called to the fact that he is the deceiver (from the Greek verb planao meaning to fool, to lead astray, to cause to wander or deceive).

1.1 The noun diabolos comes from the verb diaballo meaning literally "to throw through thus to accuse."

1.2 The verb translated planao is parsed as a gnomic present active participle indicating Satan not only produces the action of the verb but the action of deception is to be expected as that which perpetually exists.

2. The three natures of Satan are thus emphasized - a slanderer, an accuser and a master of deception.

2.1 Satan first deceived himself in yielding to his arrogant lust pattern when he decided he could be like God (Isa 14:14).

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, you who did weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

3. He then deceived one-third of the angels to follow him in his rebellion (Rev 12:4).

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

4. Later he set about to deceive Eve in the garden, knowing once he had Eve, Adam would fall like the French army before a German brigade (Gen 3:1-6).

Gen 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

5. At the time of his final judgment he is still the master of deception (Rev 20:7-9).

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Rev 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Rev 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

6. John Walvoord writes concerning this verse:

“There is no sanctifying grace for fallen angels. In the divine act of judgment which casts Satan into the lake of fire, he joins the beast and the false prophet who preceded him by one thousand years. The text should be understood as teaching that both the beast and the false prophet are still in the lake of fire when Satan joins them ...”

7. It is most significant that the Greek verb *basanizo* is parsed as a third person plural, it also appears in the passive voice, thus the subject receives the action of torment; given the 3rd person plural we must understand it is not only Satan but also the beast, the false prophet and Satan’s demon army who are the subjects of the verb.

7.1 *Basanizo* originally meant to apply the lapis stone, a process used to polish other materials; later it came to mean "torture and torment."

8. It could be translated "Satan and his demon minions along with the Antichrist and the False Prophet shall be tormented day and night forever and ever."

9. Accordingly the Word of God plainly declares that death is not annihilation and that the wicked exist forever in a state of great pain.

10. The Greek teaches most emphatically of the everlasting nature of the punishment of the lost; it is said to be both day and night “forever and ever” (forever and ever is a translation from the Greek of *eis tous aionas ton aionon*), literally "unto the ages of ages."

11. The lake of fire prepared for the devil and the wicked angels is also the destiny of all who refuse to believe on the Lord Jesus Christ.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

12. Now we are ready for an expanded translation of Rev 20:10:

Expanded Translation

Rev 20:10 After the defeat of the military coalition, the Devil who had deceived them was again thrown into the lake of fire where he joined his demon minions, the Antichrist and the False Prophet. It is there they will be tormented day and night for ever and ever.

Now let's see what we can glean from Rev 20:11:

KJV

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

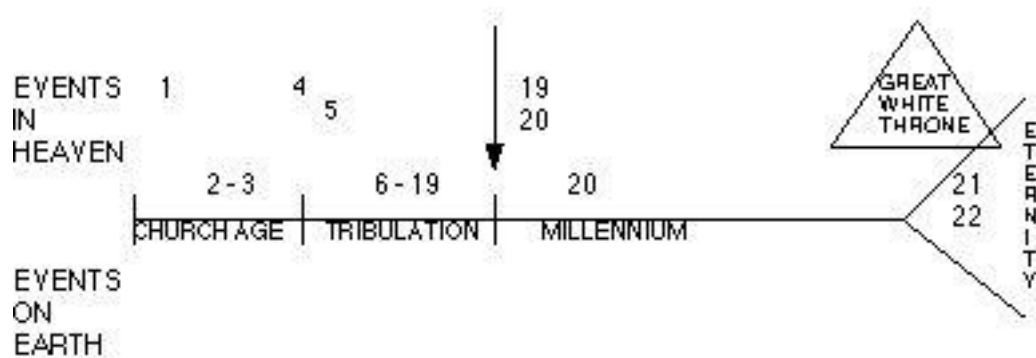
NIV

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

Principles:

1. The familiar phrase "And I saw" introduces the next phase of the prophetic revelation. John sees a great white throne with One sitting on it of such great majesty that earth and heaven flee away from before Him.
2. In Rev 4:2 John had beheld "a throne . . . set in heaven" with a description of the One sitting on the throne. Thereafter in the book of Revelation "the throne" is mentioned more than thirty times.
3. In this verse, (Rev 20:11) however, it is "a great white throne" and is to be distinguished from any previously mentioned throne in the book.
4. Though there is no specific mention made of the person sitting on the throne, it is clear, the One sitting is Christ Himself as in Rev 3:21.

AN OVERVIEW OF REVELATION



Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

1Jo 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

4.1 That Christ is the judge is made clear in Joh 5:22: "For the Father judgeth no man, but hath committed all judgment unto the Son."

4.2 In keeping with this, we find several other passages speaking of Christ judging (compare Mat 19:28; 25:31 and 2Co 5:10).

Mat 19:28 Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

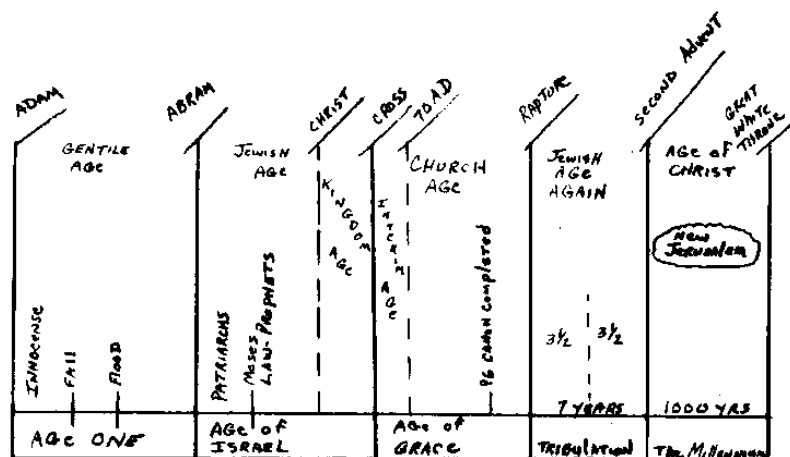
Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

2Co 5:10 For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

5. The majesty of the person sitting on the throne results in the earth and heaven fleeing away, that is, the throne is in space rather than in heaven as in 2Co 5:10 or on earth as in Mat 25:31.

6. The time of the appearance of the GWT is clearly at the end of the millennium in contrast to the other judgments which precede the millennium.

7. The most natural interpretation that earth and heaven flee away is that the present earth and heaven are destroyed and will be replaced by the new heaven and the new earth.



8. This is also confirmed by the additional statement in Rev 21:1 where John sees a new heaven and a new earth replacing the first heaven and the first earth which have passed away.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

9. Frequent references in the Bible seem to anticipate this future time when the present world will be destroyed (Mat 24:35, Luk 16:17; and 2Pe 3:10).

Mat 24:35 Heaven and earth will pass away, but my words will never pass away.

Luk 16:17 It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

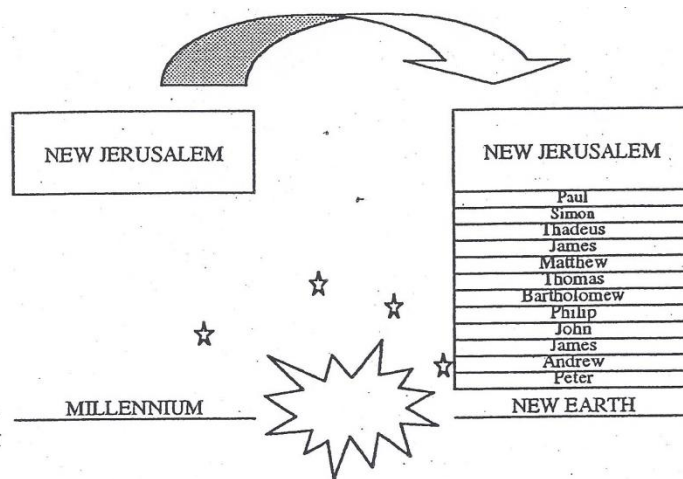
2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

2Pe 3:11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives

2Pe 3:12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

10. According to 2Pe 3:10 in the KJV, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

11. Peter goes on to ask in 2Pe 3:11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be an all holy conversation and godliness?"



12. J. B. Smith offers the rather astonishing and erroneous conclusion "that the language employed does not signify 'the vanishing of the former heaven and earth into nothing'" and offers the following passages as proof: 2Co 5:17; Jam 1:10; Rom 8:19-23 and amazingly 2Pe 3:10 and 13.

2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

Jam 1:10 But the one who is rich should take pride in his low position, because he will pass away like a wild flower.

Rom 8:19 The creation waits in eager expectation for the sons of God to be revealed.

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

Rom 8:23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

12.1 Even a casual reading of these passages, however, offers no evidence that Rev 20:11 should not be understood as a destruction of the present earth and heaven.

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

13. It would be difficult to find a more explicit statement of the heaven and earth being replaced than that contained here in Rev 20:11 and in 2Pe 3:10-11.

13.1 Further, it would be most natural that the present earth and heaven, the scene of the struggle with Satan and sin, should be displaced by an entirely new order suited for eternity.

14. Many babble on and on about how the earth is running down and therefore Peter is right concerning earth and heaven exploding; such may be the case however what could be simpler than for God to speak the destruction of the present heaven and earth and then immediately create a new heaven and a new earth by divine fiat, all in keeping with His perfect and sovereign purpose?

15. Before we look at the last four verses of chapter twenty, Rev 20:12-15, I want to give you an expanded translation of verse eleven.

Expanded Translation

Rev 20:11 I, John then saw a Great White Throne upon which the Lord Jesus Christ sat. Suddenly Planet Earth and all that surround the earth exploded and disappeared right in front of my very own eyes and all those being lined up in front of the Lord's Throne could see there was no place for them to go.

End Lesson Taught 1-1-2003

Revelation

Lesson 151

1-8-2003

1. Tonight we will continue our analysis of the Book of The Revelation. Last week I exegeted Rev 20:7-11.
2. When time expired I was about to teach verses twelve, thirteen, fourteen and fifteen.
3. Before returning to that study, I want to give you an expanded translation of Rev 20:1-11:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After the thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat Old Testament and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They awoke, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

Rev 20:7 Near the end of the thousand years God permits the release of Satan from the abyss;

Rev 20:8 Satan then immediately sets out to deceive the leaders of the nations of the world; from the four corners of the earth he gathers the armies of the world for the battle to end all battles. The armies of the world gathered outside Jerusalem in vast numbers. They were as numerous as the proverbial sands of the seashore.

Rev 20:9 A global military force makes its way to the middle east where they surround the city of Jerusalem to do battle. Before a shot can be fired, God sends fire down from heaven to devour Satan's vast and last armada.

Rev 20:10 After the defeat of the military coalition, the Devil who had deceived them was again thrown into the lake of fire where he joined his demon minions, the Antichrist and the False Prophet. It is there they will be tormented day and night for ever and ever.

Rev 20:11 I, John then saw a Great White Throne upon which the Lord Jesus Christ sat. Suddenly Planet Earth and the first and second heaven that surround the earth exploded and disappeared right in front of my very own eyes and all those lined up in front of the Lord's Throne could see there was no place for them to go.

Now let's see what principles we can glean from Rev 20:12-15.

KJV

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

NAME	DEBITS		CREDITS	BALANCE
	SINS	GOOD WORKS		
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION

BOOK OF LIFE

NIV

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

NAME	DEBITS		CREDITS	BALANCE
	SINS	GOOD WORKS		
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION
BROWN, J. (Unbeliever)	1,277,515	0	None	Condemnation
BROWN, J. (Believer)	0	1,277,515	+R	SALVATION

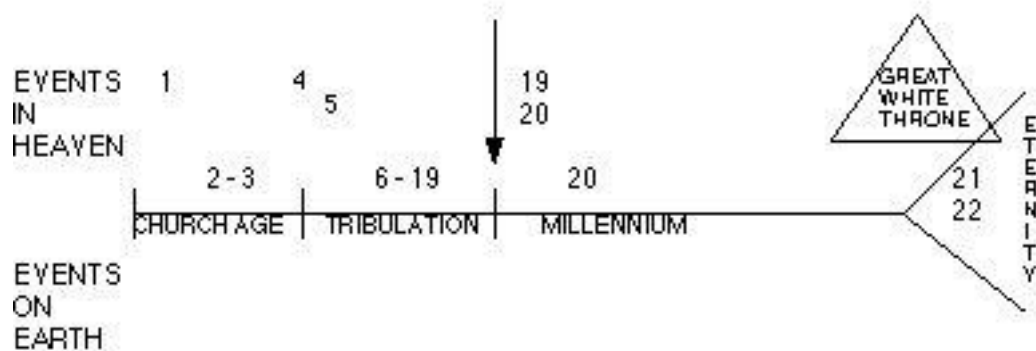
BOOK OF WORKS

Summary Principles:

1. The Great White Throne

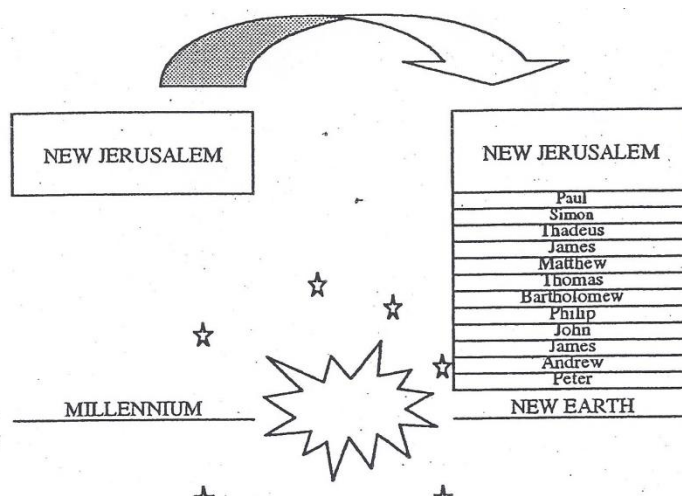
1.1 As the final climax to human history at the conclusion of the millennial kingdom, Scripture records the judgment of the Great White Throne (Rev 20:11-15).

AN OVERVIEW OF REVELATION



1.2 In contrast with previous judgments of the righteous, and various judgments of God upon the Israelites and the Gentiles living in the world, this is the final judgment; in the context it is seen to refer only to the judgment of all unbelievers.

2. The Destruction of the Heaven and the Earth



2.1 Before the judgment of the Great White Throne takes place, it is declared in Rev 20:11, "the earth and the heaven fled away; and there was found no place for them."

2.2 Human history having now run its course, the old creation is destroyed as expressed in Rev 21:1 ..."the first earth was passed away; and there was no more sea."

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2.3 In 2Pe 3:10-12 we find a description of the dramatic destruction of the earth and heavens: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (verse 10).

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2.4 Notice in 2Pe 3:11 "all these things shall be dissolved," and in verse 12 these concepts are combined when it says "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

2.5 Because of the destruction of the present earth and heaven, the judgment of the Great White Throne apparently takes place in space.

3. The Resurrection of the wicked dead

3.1 According to Revelation 20:12, John "saw the dead, small and great, stand before God." Rev 20:13 adds, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them."

3.2 All the wicked dead are here resurrected and stand before God to be judged. That the Judge is the Lord Jesus Christ Himself is clear from Joh 5:27, where it states that the Father "hath given him authority to execute judgment also, because he is the Son of man."

4. The Books of Human Works Opened

4.1 Revelation 20:12 declares, "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

4.2 The next verse repeats this condemning fact: "They were judged every man according to their works." Here the result of grace spurned is stated in stark terms.

4.3 There is no forgiveness apart from Christ (Acts 4:12), and those who refuse His grace inevitably must be judged for their refusal to believe.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4.4 In addition to consulting their works, the Book of Life is examined for their names. Whether, as some believe, that the Book of Life is simply the record of those who have eternal life or as others have held that it is the record of all living from which has been erased everyone who is unsaved, the result is the same.

4.5 If their names are not found, they have not received eternal life. Their doom is then pronounced, and in Rev 20:14-15 it is recorded:

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

4.6 Although some of those judged here may have been relatively good in comparison with others who were relatively bad, the lack of eternal life is the damning fact.

4.7 All who do not have eternal life are judged on the basis of their trying to work their way to heaven as opposed to faith alone in Christ alone. Their works are determined unacceptable and they are cast into the lake of fire.

4.8 The tragedy is that, according to Scripture, Christ died for them as well as for those who are saved.

4.9 According to 2Co 5:19, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

4.10 In 1Jo 2:2 Christ is declared to be "the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

4.11 These cast into eternal punishment could have been saved if they had simply turned to Christ. Their hopeless estate is due, not to a lack of divine love nor to any unavailability of the grace of God, but rather their refusal to believe.

4.12 Those who are negative at God consciousness will never hear the Gospel; these folks are condemned by their rejection of the testimony of God in the natural world (Rom 1:18-20).

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

4.13 They are justly condemned for their unbelief. The judgment of the Great White Throne is the sad ending for all who will not have Christ as their Savior and Lord.

5. Now let's back up and look at our verses in more detail:

KJV

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Principles:

1. Before the Great White Throne, John sees the dead described as "small and great" standing before Christ awaiting their judgment.

2. From the context it is clear these are the wicked dead, who are not raised in the first resurrection (compare Dan 12:2; Joh 5:28-29; Acts 24:15 and Rev 20:5).

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Joh 5:28 "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice

Joh 5:29 and come out-- those who have done good will rise to live, and those who have done evil will rise to be condemned.

Acts 24:15 and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

3. The phrase "small and great" used previously in the book of the Revelation (Rev 11:18; 13:16; 19:5 and 18) indicates that those appearing before the throne come from all walks of life and degrees of secular greatness.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great-- and for destroying those who destroy the earth."

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Rev 19:5 Then a voice came from the throne, saying: "Praise our God, all you his servants, you who fear him, both small and great!"

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

4. The fact that they are standing tells us they are now about to be sentenced. The accused even today is asked to stand for sentencing; so also did the accused in antiquity.

5. This is a fulfillment of the principle of Hebrews 9:27, "It is appointed unto men once to die, but after this the judgment."

6. Their judgment is made on the basis of the books which are opened, being in two classifications. The single book of life refers to a listing of those who are saved and have eternal life.

7. All people given the breath of life have their names written in the Book of Life; their names are redacted only after they refuse to believe on the Lord Jesus.

8. The other books mentioned as plural are the divine records of their works. The dead are judged on the basis of their records, and as in other final judgments, the sum of their works is now examined.

9. The sum of their works in total represent all that they have done in the flesh; vain attempts to make themselves right with God vis-a-vis accepting what Christ had done for them.

10. It is noteworthy that all the final judgments are judgments of works. In the case of the judgment seat of Christ (2Co 5:10 compared with 1Co 3:11-15) raptured saints are judged according to their works and rewarded.

2Co 5:10 For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

1Co 3:11 For no one can lay any foundation other than the one already laid, which is Jesus Christ.

1Co 3:12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw,

1Co 3:13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

1Co 3:14 If what he has built survives, he will receive his reward.

1Co 3:15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

11. In Matthew 25:31-46 the Gentiles surviving the Tribulation are judged to determine who will enter the Millennium. Only believers are permitted to enter.

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go way to eternal punishment, but the righteous to eternal life."

12. In the Tribulation believers are supernaturally protected against the day of the Tribulation; they do not worship the beast, they do not take his mark and they do take care of Israel when he or she is hungry, naked and in prison.

12.1 Recall our earlier study of the unusual role of God the Holy Spirit in the Tribulation, particularly the Great Tribulation.

13. The question has been raised concerning the judgment of those who die in the Millennium. It is clear that the unsaved who die in the Millennium are included in this judgment.

14. The Scriptures are silent, however, concerning any rapture or translation of saints who survive the Millennium and concerning the resurrection of saints who may die ' in the Millennium.

15. Walvoord writes of this omission, "Both events may be safely assumed, but are not the subject of the divine revelation, probably on the principle that this truth is of no practical application to saints now living."

16. Further light may be cast upon this in the Millennium itself as the truth of God is made known. The absolute justice of God is revealed in this judgment of works.

17. Even upon those who have spurned the Lord Jesus Christ there is differentiation in degrees of wickedness and according to many a variation in punishment.

18. While works are never grounds for salvation, they are, nevertheless, considered important before God.

19. Smith finds forty-two instances in Scripture where it is said man is to be judged according to his works with the following references in Revelation (Rev 2:23; 18:3, 6; and Rev 20:13; 22:12).

To the Church in Thyatira (800-1517)

Rev 2:23 I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.

Babylon's Judgment

Rev 18:3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

Rev 18:6 Give back to her as she has given; pay her back double for her works. Mix her a double portion from her own cup.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to their works.

Revelation Conclusion

Rev 22:12 "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.

20. Though men are judged according to their works, the Book of Life is introduced as the deciding factor as to where they will spend eternity.

21. Let's pause for a moment and get an expanded translation of verse twelve:

Rev 20:12 I John then saw the unbelieving dead, great and small, standing before the Great White Throne. It was clear that there were two sets of Books being used in the judgment. There was first the Book of Life in which remained the names of God's elect; this Book was used to make sure only unbelievers were being judged. I could not help but be impressed by the size of the second set of Books, called the Books of Works. The spiritually dead unbelievers were judged according to what they had done to make themselves right with God and every item of human good was found listed in the Book of Works. Beside each unbelievers name were listed the things done in the flesh to impress our Lord. Needless to say none of these things impressed the Christ.

Now let's go on with our study:

KJV

Rev 20:13 And the sea [thalassa] gave up [didomi] the dead [nekroi] which were in it; and death [thanatos] and hell [hades] delivered [didomi] up the dead [nekroi] which were in them: and they were judged [krino] every man [hekastos] according [kata] to their works [ergon].

Principles:

1. In verse thirteen the resurrection of the wicked dead is described; in this verse there is the unusual mentioning of those who are raised from the sea along with those who are dead and those who were in hades. That Hades and Sheol are the same goes without saying; Sheol being the Hebrew word and Hades the Greek word.

1.1 Walvoord believes "Those who died normal deaths and went to hell, or Hades, are also presented at this judgment along with those who died at sea, thus an abnormal death."

1.2 A special problem for some is introduced by the resurrection of those who were cast into the sea. Many expositors do not address the meaning of the "ones given up out of the sea."

1.3 It would seem the special mention of the sea is occasioned by the fact that the resurrection usually implies resurrection from the grave thus the sea, death and hades are used simply to describe the inclusive nature of the cadre of unbelievers who must appear.

1.3.1 Keep in mind all dead go to Hades as a special place of torment where some form of a body exists in pain. Recall the torment of the rich man.

1.4 I think the resurrection of the dead from the sea merely reaffirms that all the dead will be raised regardless of the condition of their bodies.

1.5 The expression is, however, somewhat unusual.

1.6 Thieme teaches the use of sea as figurative to illustrate that all graves give up dead.

1.7 Pentecost concludes that the sea, death and hades declares there is no place an unbeliever can hide to avoid his destiny before Christ and the Great White Throne.

1.8 Any obscurity which this passage may introduce does not alter the fact of the universal resurrection of all men in their order. The resurrection foretold here is that of the wicked dead - unbelievers only.

1.9 The resurrection of the wicked dead is in sharp contrast to the resurrection of the righteous dead. We therefore must not confuse those being given up from the sea, death and hades with any involved in the first resurrection.

1.10 Nothing is said here concerning the resurrection of the righteous and their receipt of resurrection bodies.

1.11 In only one sense is there similarity: The wicked dead do receive resurrection bodies suited for eternal punishment.

1.12 When every man is judged according to his works, he thus becomes subject to the perfect righteousness of God even if he goes kicking and screaming.

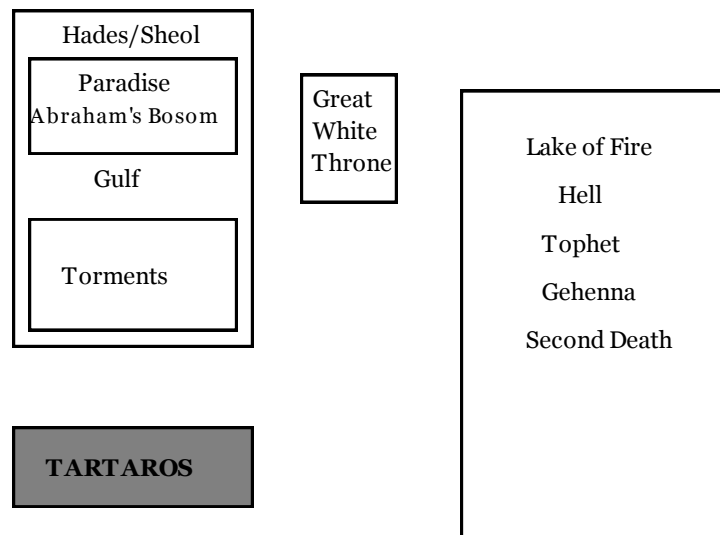
1.13 The peculiar construction of the closing clause of verse thirteen, "they were judged every man," uses a third person plural for the verb, but a first person singular in the masculine for the term "every man" or "each" (Greek hekastos - meaning everyone individually).

1.14 Accordingly, while they are judged as a group, the resulting judgment, nevertheless, is individual.

2. In the Authorized Version, Sheol in the Old Testament and Hades in the New Testament are incorrectly translated by the English word hell.

3. Both Sheol and Hades refer to the intermediate state or, as some believe, in certain instances to the grave. These terms never refer to the eternal state of punishment; therefore they should not have been translated in any instance by the word hell.

The Compartments of Hades



End Lesson Taught 1-8-2003

Revelation

Lesson 152

1-15-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I gave you a summary of Rev 20:12-15 and then I exegeted verse twelve.

2. When time expired I was in the process of teaching Rev 20:13.

3. Before returning to that study, I want to give you an expanded translation of Rev 20:1-12:

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After a thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat OT and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They awoke, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

Rev 20:7 Near the end of the thousand years God permits the release of Satan from the abyss;

Rev 20:8 Satan then immediately sets out to deceive the leaders of the nations of the world; from the four corners of the earth he gathers the armies of the world for the battle to end all battles. The armies of the world gathered outside Jerusalem in vast numbers. They were as numerous as the proverbial sands of the seashore.

Rev 20:9 A global military force makes its way to the middle east where they surround the city of Jerusalem to do battle. Before a shot can be fired, God sends fire down from heaven to devour Satan's vast and last armada.

Rev 20:10 After the defeat of the military coalition, the Devil who had deceived them was again thrown into the lake of fire where he joined his demon minions, the Antichrist and the False Prophet. It is there they will be tormented day and night for ever and ever.

Rev 20:11 I, John then saw a Great White Throne upon which the Lord Jesus Christ sat. Suddenly Planet Earth and the first and second heaven that surround the earth exploded and disappeared right in front of my very own eyes and all those lined up in front of the Lord's Throne could see there was no place for them to go.

Rev 20:12 I then saw the unbelieving dead, great and small, standing before the Great White Throne. It was clear that there were two sets of Books being used in the judgment. There was first the Book of Life in which remained the names of God's elect; this Book was used to make sure only unbelievers were being judged. I could not help but be impressed by the size of the second set of Books, called the Books of Works. The spiritually dead unbelievers were judged according to what they had done to make themselves right with God; every item of human good was found listed in the Books of Works. Beside each unbelievers name were listed the things done in the flesh to impress our Lord. Needless to say none of these things impressed the Christ.

Now let's go on with our study:

KJV

Rev 20:13 And the sea [thalassa] gave up [didomi] the dead [nekroi] which were in it; and death [thanatos] and hell [hades] delivered [didomi] up the dead [nekroi] which were in them: and they were judged [krino] every man [hekastos] according [kata] to their works [ergon].

Principles:

1. In verse thirteen the resurrection of the wicked dead is described; in this verse there is the unusual mentioning of those who are raised from the sea along with those who are dead and those who were in hades. That Hades and Sheol are the same goes without saying; Sheol being the Hebrew word and Hades the Greek word.

1.1 Walvoord believes "Those who died normal deaths and went to hell, or Hades, are also presented at this judgment along with those who died at sea, thus an abnormal death."

1.2 It would seem the special mention of the sea is occasioned by the fact that the resurrection usually implies resurrection from the grave thus the sea, death and hades are used simply to describe the inclusive nature of the cadre of unbelievers who must appear.

1.3 Keep in mind all dead go to Hades as a special place of torment where some form of a body exists in pain. Recall the torment of the rich man.

Luk 16:19 "There was a rich man who was dressed in purple and fine linen and lived in luxury every day.

Luk 16:20 At his gate was laid a beggar named Lazarus, covered with sores

Luk 16:21 and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

Luk 16:22 "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.

Luk 16:23 In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

Luk 16:24 So he called to him, 'Father Abraham, have } pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

Luk 16:25 "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.

Luk 16:26 And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

Luk 16:27 "He answered, 'Then I beg you, father, send Lazarus to my father's house,

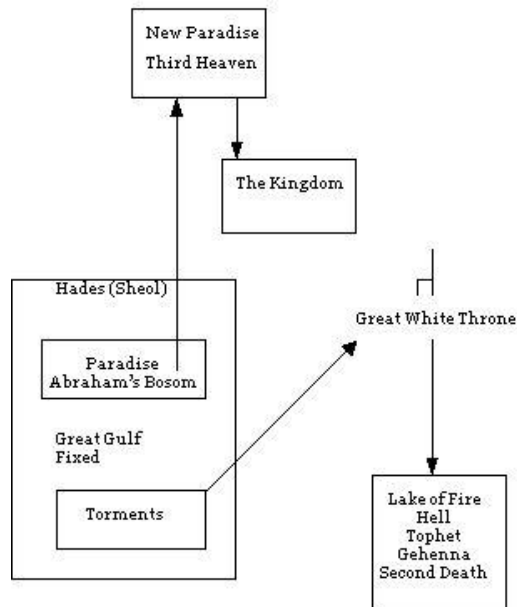
Luk 16:28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

Luk 16:29 "Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

Luk 16:30 "No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

Luk 16:31 "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"

The Compartments of Hades



1.4 I think the resurrection of the dead from the sea merely reaffirms that all the dead will be raised regardless of the condition of their bodies.

1.5 The expression is, however, somewhat unusual.

1.6 Any obscurity which this passage may introduce does not alter the fact of the universal resurrection of all men in their order. The resurrection foretold here is that of the wicked dead - unbelievers only.

1.7 The resurrection of the wicked dead is in sharp contrast to the resurrection of the righteous dead. We therefore must not confuse those being given up from the sea, death and hades with any involved in the first resurrection.

1.8 Nothing is said here concerning the resurrection of the righteous and their receipt of resurrection bodies.

1.9 In only one sense is there similarity: The wicked dead do receive resurrection bodies suited for eternal punishment.

1.10 The peculiar construction of the closing clause of verse thirteen, "they were judged every man," uses a third person plural for the verb, but a first person singular in the masculine for the term "every man" or "each" (Greek hekastos - meaning everyone individually).

1.11 Accordingly, while they are judged as a group, the resulting judgment, nevertheless, is individual.

2. In the Authorized Version, Sheol in the Old Testament and Hades in the New Testament are incorrectly translated by the English word hell.

3. Both Sheol and Hades refer to the intermediate state or, as some believe, in certain instances to the grave. These terms never refer to the eternal state of punishment; therefore they should not have been translated in any instance by the word hell.

4. Careful distinction, therefore, must be made between Hades as the intermediate state, in which the unsaved suffer prior to the judgment of the Great White Throne, and the eternal punishment which follows the Great White Throne.

5. The lake of fire in this passage, which apparently is identical to Gehenna (compare Mat 10:28; 18:9; etc.), is more properly a reference to the Valley of Hinnom extending to the south of Jerusalem but representing eternal punishment.

Mat 10:28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in "hell."

Mat 18:9 And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of "hell."

6. Hades is never used as a reference to the eternal state. The meaning of verse thirteen which speaks of "death and hell" as delivering up their dead is that those in the intermediate state in Hades are now raised from the dead in order to be judged and given their final destiny.

6.1 As a point of clarification, the term intermediate is not to be misconstrued as contemplating any possibility of escape; it is rather a painful holding tank until the final sentencing at the GWT to the Lake of Fire.

7. Before we look at verses fourteen and fifteen, I want to give you an expanded translation of verse thirteen:

Rev 20:13 Every unbeliever regardless of the manner or place of his death was given up; all who had died without Christ were required to stand before the King of Kings and the Lord of Lords, each was judged according to his works.

Now let's see what we can learn from Rev 20:14-15.

Rev 20:14 And death [thanatos] and hell [hades] were cast [ekballo] into [eis] the lake [lime] of fire [pur]. This [houtos] is the second [deuteros] death [thanatos].

Rev 20:15 And [kai ei - AND SINCE] whosoever [tis hos - THERE WERE THOSE] was not found [ouk heurisko - WHOSE NAMES WERE NOT DISCOVERED] written [grapho - perfect - WRITTEN IN THE PAST WITH THE RESULT THEY WERE NOT FOUND] in the book [biblos] of life [zoe] was cast [ekballo] into the lake [lime] of fire [pur].

NAME	DEBITS		CREDITS	BALANCE
	SINS	GOOD WORKS		
DOCTOR (Believer)	X	None	None	Condemnation
Believer		+R	+R	SALVATION
Unbeliever	X	None	None	Condemnation
DOCTOR J. (Believer)		+R	+R	SALVATION
Believer		+R	+R	SALVATION
Believer		+R	+R	SALVATION

BOOK OF LIFE

1. A summary judgment is pronounced in verse fourteen that "death and hell were cast into the lake of fire."
2. In a phrase, this means that all who were in Sheol, the intermediate state of torment, are declared unworthy; they are cast into the lake of fire.
3. This is then described as "the second death," which stands in antithesis to the first resurrection, or the eternal state of bliss, enjoyed by the saved.
4. We have now seen in our study that both the wicked and the righteous have been permanently assigned to their respective eternal destinies.
5. The phrase "whosoever was not found written in the book of life" describes the careful search of the records to be sure that no mistake is made.
6. If the point of view be adopted that the book of life was originally the book of all living from which have been expunged the names of those who departed from life on earth without salvation, it presents a sad picture of a blank space where their names could have been written for all eternity as the objects of divine grace.
7. Though they are judged by their works, it is evident that their destiny is determined by their not having a relationship with Jesus Christ.
8. When the fact is contemplated that Jesus Christ in His death reconciled the world to Himself (2Co 5:19) and that He died for the reprobate as well as for the elect (1Jo 2:2), it is all the more poignant that these now raised from the dead are cast into the lake of fire.

2Co 5:19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

9. Their ultimate destiny of eternal punishment is not, in the last analysis, because God wished it but because they would not come to God for the grace which He freely offered.

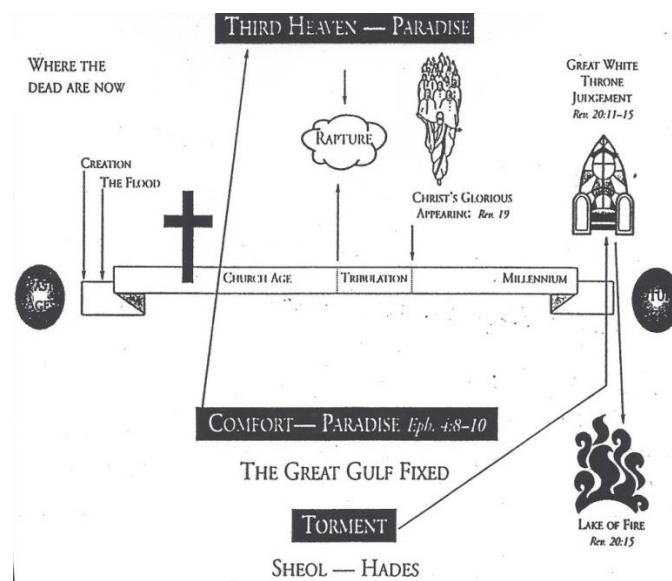
Joh 1:10 As many as received Him to them gave He power to become the Sons of God, even to them who believe on His name.

10. Many attempts have been made to escape the obvious meaning of this passage by spiritualizing the lake of fire; or as declaring it to be a mere symbol; or as claiming that it is not as bad as it seems, or, on the other hand, to represent it as the annihilation of the wicked rather than the beginning of their eternal punishment.

11. It may be conceded that the lake of fire is a symbol, but the symbol corresponds to reality. The rich man in Luke chapter sixteen gave his testimony: "I am tormented in this flame" (Luk 16:24).

Luk 16:24 So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

12. If unsaved souls in Sheol/Hades, the intermediate state, are tormented by flames, it is not unreasonable to assume that the lake of fire connotes the same type of punishment.



13. It cannot safely be assumed that there is any important difference between the physical and the spiritual reality embodied in the term "lake of fire." It is an awful destiny in either case.

14. Further, it seems very clear, according to Rev 20:10 as well as several other passages, that those cast into the lake of fire are not thereby annihilated.

Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

15. The beast and the false prophet are still alive and still tormented a thousand years after they are cast into that awful place, and the Scriptures make plain that along with Satan they will be tormented forever.

16. Not only is there no termination of eternal punishment recognized in the Bible, but explicit statements are made to the contrary in the strongest possible language.

17. Even Bible believing Christians have toned down the awfulness of eternal death. Many have tried to de-emphasize the horror by over playing the pain of "having no fellowship with God as the big problem."

18. For people like Ted Turner they think that living without God would be a pleasure; there are many who believe that God is a genuine jerk and they are happy to hear that in death they will be separated from Him.

18.1 They prefer their own standards of righteousness to God's standard.

19. A thorough appreciation of the pain of eternal fire enhances God's grace and makes the love of God all the more wonderful.

20. The fact of eternal punishment is not limited to this passage of Scripture, for Christ Himself speaks of the destiny of the wicked in many passages (Mat 13:40-42, 25:41).

Mat 13:40 "As the weeds are pulled up and burned in the fire, so it will be at the end of the age.

Mat 13:41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil.

Mat 13:42 They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal [aionios] fire [pur] prepared for the devil and his angels.

21. Earlier in Rev 14:11 eternal punishment is predicted for those who receive the mark of the beast.

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth-- to every nation, tribe, language and people.
Rev 14:7 He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries."

Rev 14:9 A third angel followed them and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand,

Rev 14:10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

Rev 14:11 And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."

22. A confirming note is also added in Rev 21:8.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the second death."

23. The only revelation that has been given concerning the eternal state recognizes two destinies only: one of blessedness in the presence of the Lord and the other of eternal punishment.

Now for an expanded translation of our last two verses of Revelation chapter twenty:

Rev 20:14 Both death and Hades were then cast into the lake of fire. This is called the second death or second resurrection to differentiate it from the first and blessed resurrection.

Rev 20:15 Those whose names were not found written in the Book of Life, were also thrown into the lake of fire to join Satan, his minions, the Antichrist and the False Prophet.

Now let's begin our study of the last two chapters of the Book of the Revelation.

1. Many are convinced that chapters twenty-one and twenty-two described events in heaven.

2. Then there are those who believe what is described in chapters twenty-one and twenty-two describe the Millennium.
3. Others believe certain portions of these last two chapters describe the New Jerusalem and other parts describe the new heaven and the new earth.
4. There are also those who believe that John sees the new heaven and the new earth in verse one of chapter twenty-one while the rest of chapters twenty-one and twenty-two describe the New Jerusalem.
5. This is the view of men like John Walvoord, Wycliffe, Col. R. B. Thieme, Lewis Chafer, Charles Ryrie and J. Vernon McGee.
6. For example Lewis Sperry Chafer writes:

"In Revelation 21:1 ... John writes, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." The new heaven is not described at all, and all that is stated about the new earth is, "There was no more sea" (Rev 21:1). The strange silence of Scripture on the appearance of both the new earth and the new heaven is nowhere explained. Instead our attention is directed immediately to the holy city of the New Jerusalem.
7. Tim LaHaye writes in his book *Revelation Unveiled*, "The last chapter of Revelation contains a final description of that heaven-like earth that God has prepared for those who love him."
8. Earlier LaHaye makes clear chapter twenty-one with the exception of Rev 21:1 describes the New Jerusalem.
9. Conservative scholars agree the New Jerusalem described in these last two chapters of the Book of The Revelation is also the same New Jerusalem in which church age saints will live; a city located above planet earth during the Millennium.
10. The earth and heaven of the Millennium recall "flees away" but not the New Jerusalem, it remains. The Bride has a permanent home not made with hands which does not fade away.
11. Ryrie writes in his book *Revelation Everymans Commentary*:

"In other words, the New Jerusalem is the eternal residence of the redeemed during both the Millennium and eternity. It is the place our Lord has gone to prepare for us (Joh 14:2) ... In other words, there seem to be two descents of the city ... being the one related to eternity and ... the one related to the Millennium."

12. Ryrie's distinction is no doubt accurate however he, like many of his conservative colleagues, makes clear the cities are the same. We will speak to this in more detail later. Let's now look at what Wycliffe says in his introduction to Revelation chapter twenty-one.

Wycliffe's Introduction:

1. We have now come to the final revelation given to us in Holy Scripture, a glorious climax to all that God has inspired men to write for the edification of his people throughout the ages.

2. In this passage we move from time into eternity.

3. Sin, death, and all the forces antagonistic to God are now forever put away.

4. Most students of the Word are convinced that what we have in this last section is a description of the eternal home of the redeemed in Christ.

5. It is probably not to be identified with heaven, but it must certainly be that to which the Scriptures have previously pointed - the City of God, the New Jerusalem, the Zion that is above.

6. One must not be dogmatic here as to what may be interpreted symbolically and what must be considered literally.

7. Different scholars, with equal devotion to the divine authority of the Scriptures, have different views concerning the hermeneutics of this great passage.

8. Even Lang, normally a literalist, insists upon a strong symbolism here and states that "the reason for the employment of symbols may be that there simply is no other way of creating in our minds any just conception of reality."

9. The origin and nature of the City is described in Rev 21:1-8.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

Rev 21:5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the second death."

9.1. This famous description, the equal of which cannot be found in any other literature of the ancient world, begins with John's stating that he saw a new heaven and a new earth.

9.2 There are two Greek words translated new in the New Testament, *neos* and the one used here, *kainos*, suggesting "fresh life rising from the decay and wreck of the old world."

9.3 Therefore, this passage does not teach that the heavens and earth are now brought into existence for the first time, but that they possess a new character.

9.4 As to the statement that there will be no more sea, the famous expositor Swete has written,

"The sea belonged to the order which has passed. It has disappeared because, in the mind of the writer, it is associated with ideas which are at variance with the character of the New Creation. For this element of unrest, this fruitful cause of destruction and death, this divider of nations and churches, there could be no place in a world of deathless life and unbroken peace."

9.5 As you can see there are various meanings attributed to the phrase "there was no longer any sea." For certain a literal meaning of the Scripture indicates in the new earth, there is no sea.

End Lesson Taught 1-15-2003

