

January 28, 2023

The Revelation has been and will continue to be a very mysterious book unless it is studied from the historical context in which it was intended. If we don't look at the timeframe ("*things which must **shortly** come to pass*"- 1:1, 3; 22:10- *emp. added*) we may as well just guess at the times of the events of The Revelation as most "intellectuals" have. Time and again there have been predictions on The Revelation that have come and gone since whatever was prophesied (*or inferred*) time wise has passed or has been regurgitated in other forms in order to explain what many of these folks know nothing about (*Deu 18:22; Rom 2:20*).

We must always allow scripture to explain scripture (*1 Cor 2:13*) since the "wisdom of this world is foolishness with God" (*1 Cor 3:19*).

Revelation's 1,000 Years: Lesson 11

1. How did Jesus describe Satan?

Nothing more can be said here about Satan being the "father" of lies (*Jn 8:44*). Thayer: "one who has infused his own spirit into others, who actuates and governs their minds".

2. What caused Satan's fall from his high position in Heaven?

To make reference to the devil from Isaiah 14:12-14 as pertaining to Satan's fall, the context has to do with a "proverb against the king of Babylon" (*v. 4*). Nowhere in scripture is Satan given such a name as "Lucifer" as if it was exchanged for another because of position (*such as with Abram to Abraham [Gen 17:5] or Jacob to Israel [Gen 32:28]*). If such were the case then it would have been listed with his other aliases as found in *Rev 12:9; 20:2*.

3. How successful will Satan ultimately be at receiving the worship of the world?

The context of *Rev 13* has to do with the churches of Asia under the Roman Empire. The "beast" there represented the Caesars whose "image" the Christians could not bow down to. (*For the sake of space here please visit <https://truthdiscovered.net/content/2016/daily-readings/Bible%20Study/Revelation/Revelation13.pdf>*)

4. When does Satan's domination of planet Earth come to an end?

Rev 20:1, 2- This is where we find the phrase "and bound him (*Satan*) a thousand years". We can't go back and forth deciding what is literal and what is figurative in speech, especially as it applies to the Revelation which often uses metaphors and similes (*one thing used to represent another*). *2 Pet 3:8* shows that God is not constrained by time, 1,000 years being **God's time according to completing His will**. Here the 1,000 years figuratively (*not literal*) represent the age between Pentecost and the return of Christ. It is the same "1,000 years" of the Christian dispensation which will end when Christ comes to judge Satan and to claim His bride. Each of these "1,000 years" runs concurrent (*Satan's binding and the saint's reigning*). At the end of Satan's binding he will be released, be judged and then "cast into the lake of fire and brimstone" (*v. 10*) which is when his "dominion on planet Earth [will] come to an end" (*Satan being "the god of this world"- 2 Cor 4:4*).

And since the word “millennium” is not found in the Bible, why is it so often used to refer to a **doctrine** that is foreign to it? Isn't that “adding to” the text (22:18)?

5. What happens as a result of Satan being bound for 1,000 years?

Rev 20:3- The chain that the angel used to bind Satan for the figurative 1,000 years (*i.e.*, *the Christian age*) is the word of God (*the “sword of the Spirit”- Eph6:17; Rev 19:15, 21*), specifically as it concerns the truth of the Gospel (*not “with a chain of circumstance” whatever that means*). Thus it only limits him as he was limited in Job 1&2. And he is not “jobless” since he, “as a roaring lion, walketh about, seeking whom he may devour” (1 Pet 5:8). He is only hindered from unleashing his full fury on mankind as a mob boss in prison still has input in the day to day activities of the illegal mob he presides over.

6. What event precedes the binding of Satan?

1 Thes 4:16, 17- Nothing in this verse references where the time of Satan's binding is to occur once the “righteous dead are raised”. His binding began on Pentecost when “the saints of the most High... possessed the kingdom (*church*) forever”- Dan 7:18. According to Acts 2:47 and Col 1:13, the “kingdom” and “church” are synonymous. See also Rev 1:9.

The statue in Dan 2 of Nebuchadnezzar's nightmare is explained simply in that very chapter and must correlate with the historical empires that **immediately** succeeded that of Nebuchadnezzar's (“*after thee shall arise”- v. 39*). The phrase “after thee” has to do with the end of his Empire (*which he “built”-Dan 4:30*) in 539 BC and not some distant world kingdoms some thousands of years later. That prophecy of the statue was fulfilled in the coming of the Messiah(2:44). The Babylonian kingdom (605-539 BC) is represented by the “head of gold” (v. 38), the silver is the Medo-Persian empire (539-331 BC), the brass is the Greek Empire (331-200 BC) under Alexander the Great and the kingdom that is represented by “**iron**” in Daniel's vision was the Roman Empire (200 BC- 476 AD). These same empires are represented in Dan 7 as a “lion” (v. 4- Babylonian), a “bear” (v. 5- Medo-Persian), a “leopard” (v. 6- Greek) and the final beast (v. 7- “*dreadful and terrible, and strong exceedingly*” with “*great iron teeth*”) represented Rome (Rev 13:2). The church (*kingdom*) was established during the Caesars (“*these kings”- v. 44*) in 33 AD. All these kingdoms (*Babylonian, Medo-Persian, Greek, Roman*) preceded the “kingdom which shall never be destroyed” (*i.e.*, *the church- v. 44*).

7. How many resurrections will there be?

John 5:28, 29 make no mention of there being two resurrections nor does it allude to a millennial gap between them. It is an assumption that clearly reads into the text. Also, according to Rev 20:12 both the righteous and the wicked are to be judged “according to their works” and there's no mention of a separate time period between them even there. I would be careful promoting such without absolute proof.

8. Where does the Bible describe the righteous as being during the millennium?

Rev 20:4 has to do with those who have died righteous and who are presently residing in the realm of Paradise (*the church victorious*) to await Christ's return (*the same place Jesus told the repentant thief on the cross next to Him where they would meet that very day- Lk 23:43*). The Bible does not promote the doctrine of “rapture” which also needs to be proven with scripture since the doctrine of a “millennial reign” depends heavily on it.

Again, the “1,000 years” here has to do with a figurative period in which God accomplishes His Divine plan to save man. Nowhere in this verse does it state (*or does “Jesus [make] it clear”*), or even infer that these saints are in Heaven or will be in Heaven before the resurrection or the Day of Judgment.

9. If the righteous are in heaven during the millennium, where are the unrighteous?

Rev 6:16, 17 has to do with a response of the Jewish authorities who rejected Jesus as the Christ and the fall of Jerusalem in 70 AD and not some yet future event. And Rev 20:5 has nothing to do with 6:16, 17 since these passages are not in the same context. What 20:5 describes as the “first resurrection” is actually what Paul describes in Romans 6 as being “buried with [Christ] **by baptism** into death (*i.e., separation*): that like as Christ was **raised up** from the dead by the glory of the Father, even so we also should walk in newness of life” (*v. 4*). “For if we have been planted together in the **likeness of His death**, we shall be also in the **likeness of His resurrection**” (*v. 5- This is what’s referred to as the Christian’s first resurrection [“baptism which now saves”- 1 Pet 3:21] to begin a separation from the world in the kingdom which “is not of this world”- Jn 18:36*). This is why a true Christian is not to fear “the second death” (*v. 6*) once having taken “part in the first resurrection”. These phrases have nothing to do with two **future** resurrections. And since “God is not the God of the dead, but of the living” (*Mat 22:32*) these saints are presently alive in Paradise where they reign victoriously while those composing of “the rest of the dead” (*“those who have done evil”- Jn 5:28, 29*) will remain in torments in the Hadean realm until Christ returns. They will only rise up to face “the resurrection of damnation (*Gk.2920- a tribunal: condemnation*)” (*Jn 5:29*).

10. How does the Bible describe the effect of the Second Coming on lost people?

The use of Jeremiah 25:33 (*in the context referring to Jerusalem, “the city which is called by My name”*) is taking that prophesy out of its original context in order to express the false premise of the earth surviving what Peter called a complete annihilation “in the which the **heavens** (*Gk.3772- sky*) shall pass away with a great noise, and the **elements** (*Gk.4747- something orderly in arrangement*) shall melt with fervent heat, the **earth** (*Gk.1093- soil, terrain, globe*) also and the **works** (*Gk.2041- toil*) that are therein shall be **burned up** (*Gk.2618- to consume wholly*)” (*v. 10*). As God spoke all things into existence it will be “by the same word” (*v. 5*) that He will speak it out of existence. This physical realm will no longer exist according to Rev 20:11 even though the millennialist doctrine depends on it to survive. Such a doctrine has been made infamous by Hal Lindsey in his book “The Late Great Planet Earth” and many have been duped and have developed a cult like attitude toward these (*and other*) passages because of it.

11. What will be the condition of planet Earth during the 1,000 years?

Again, using O.T. prophecies is only adding to what has been written; Jer 4:23, 25 concerns Judah’s desolation and not the end of some fabled future millennium. Using the phrase “without form and void” comes from Gen 1:2 but here it is used as a simile to describe how desolate the land of Judah was during their captivity in Babylon. And Isa 24:1 has to do with Judah being invaded by the Chaldeans which has nothing to do with an ‘end times’ so called “prophesy”. These are very dangerous teachings (*1 Tim 4:1*).

In Luke 17:28-30 (*synonymous with Mat 24*) Jesus used similes to describe what was to happen to Jerusalem in 70 AD.

12. What will the righteous be doing in heaven during the millennium?

The redeemed of Rev 20:4 (*having been seated post Pentecost in a current figurative 1,000 year reign*) were already involved in judging their persecutors, the Jews and will not be involved in the final judgment of the lost. Only Jesus will be Judge on that Day (20:11). 1 Cor 6:2 does not give Christians the authority to pass judgment or condemn the fallen; only by their example will the lost, in comparison, be condemned.

13. What has Satan been doing during the millennium?

Satan has not been “exiled on a desolate earth” according to Rev 20:3, where the “bottomless pit” is not referring to the earth. This “pit” refers to the spiritual underworld and abode or stronghold of Satan. His activities have been hindered there as the chain represents the truth of the Gospel which reveals his lies in order that he not “deceive the nations... till the thousand years should be fulfilled”. The ‘loosing’ of 20:7 will happen right before the judgment of “the great white throne” (v. 11), after which there will be nothing physical remaining (2 Pet 3:10).

14. What remarkable event takes place at the end of the 1,000 years?

Again, context demands explanation. There will not be two separate literal resurrections as has already been explained in point #7. And if Satan is out of business until he is “released from his prison” (20:7) how do we explain the evil, pain and suffering that presently exist?

15. What other event marks the end of Revelation’s 1,000 years?

Rev 21:2 is describing the glorified church of Christ. Notice how verse 2 describes the city “as a bride adorned for her Husband”. Isn’t the church also known as His bride (*Jn 3:29; 2 Cor 11:2*)?

If we take the size of the city (*vs. 15-17*) as being literal, how could something so huge even fit within the borders of “a plain formed on the site of the Mount of Olives”? Zec 14 has also been taken out of context here. This concerns “the nations” (*Roman armies were composed of conscripts from the nations they conquered*) that encompassed “Jerusalem” which “city [was] taken” in 70 AD.

The city of chapter 21 is also known as the “beloved city” of 20:9, i.e., the “camp of the saints”, a.k.a., the church.

16. What will Satan influence the wicked to do when they are raised from the dead?

In Rev 20:7, 8, Gog (*Gk.1136*) is “a symbolic name for some future Antichrist” according to the koine Greek. Magog (*Gk.3098*) is “(figuratively) an Antichristian party”. These two combined consist of all the nations that will reject Christianity. They do not consist of “the lost of all ages” since the wicked will not be raised until after this event (v. 12).

17. How does God end this attempted overthrow of the holy city?

The “second death” (*death being separation*) is described in 2 Thes 1:8, 9 as an “everlasting (*Gk.166- perpetual: - eternal, forever, everlasting*) destruction (*Gk.3639-*

ruin, punishment) from the presence (*separate*) of the Lord, and from the glory of His power". It isn't a 'once and done' proposition as the theory of the soul's annihilation proposes. This and other passages (*Rev 20:10, 14*) show that "the lake of fire" (*Hell*) is "forever and ever" (*which has to do with perpetuity*).

18. What does God do once this final rebellion has been put down?

According to *Rev 21:1*, the "new heavens and new earth" concern the glorified church as she will come reveal that "our citizenship is in Heaven" (*Php 3:20*). John was already a member of the church/kingdom but was encouraging his readers that something even better was (*and still is*) on the horizon. In *Mat 16:19* Peter was told that (*according to Young's Literal Translation*) "whatever thou mayest bind upon the earth shall be, having been bound in the heavens, and whatever thou mayest loose upon the earth shall be, having been loosed in the heavens". Jesus essentially told the apostles here that the Mosaic Law was exchanged (*loosed*) with its replacement, the New Testament in His blood (*by which we are now bound- Mat 26:28; 17:5*). The earth will not be "recreated" since the resurrected dead "must put on immortality" in order to be received into Heaven itself as "flesh and blood cannot inherit the kingdom of God" (*1 Cor 15:50, 53- the context here referring to Heaven*). Quoting *Rev 21:4* has to do with a future state (*i.e., the glorified church*) of believers at the resurrection.

19. How does the book of Revelation describe God's relationship with His people in the earth made new?

When His disciples asked Jesus to teach them to pray (*Lk 11:1*), one thing He said to pray for at that time was for the kingdom (*a.k.a. the church*) and that it would come with its aim at fulfilling God's purpose for mankind. Since it, in the form of the church, **did** come at Pentecost it ushered in God's will being done "on earth as it is in Heaven" (*Mat 6:10*). Now righteousness dwells on earth via the church, Christ's body (*Jn 2:21*), "the temple of God" since "God said, 'I will make My dwelling among them and walk among them, and I will be their God, and they shall be My people'" (*2 Cor 6:16; Jer 24:7; 31:33; Heb 8:10; 10:16; Eze 11:20*). This is presently being fulfilled. It has nothing to do with the false doctrine of an eternal existence on "the earth made new" (*2 Pet 3:7*).

There may be some things explained here that might be hard to accept. Some people just accept things without concern for accuracy of context or scriptural proof to back up what has been published by the "non-inspired" works of mere men.

In Him,
Charli