

Revelation 20:1-6. A Millennium

Mystery Begins. When another angel came from heaven, he held a key to a bottomless pit, sometimes called the *abyss* with a big chain. Seizing Satan, in this case in the form of a serpent, he threw him into the abyss, binding him for a “thousand” [χίλιοι, *khee-lee-oy*, plural of uncertain affinity; [5507](#)]²⁷ years. The bottomless pit was locked and sealed—no more deception until the time uncertainty is over—then, believe or not, Satan is set free for a little bit [μικρός, *mik-ros*, “small, less, little while;” [3398](#)].

- Q Where was Satan incarcerated?
Why would he be “freed” for even a “little while?”
- Q Millennial—useful? Literal, or idiomatic?

Then there were thrones on which the beheaded martyrs sat. Given the authority to judge, they had neither worshipped the beast nor its image nor had the beast’s mark. They “came to life” and reigned with the Christ for 1,000 years. (John’s note: *The remainder of the dead did not come to life until the 1,000 year period was over.*) These initial believers were blessed and holy because a second death has no power over them, and ... they will become priests of “the God” and “the Christ.”

- Q Why were humans given the right to judge?
- Q Why did the martyrs come to life and others did not until later?
Support for “soul sleep?”
- Q What does it mean to be a “priest” of “the Christ?”
- Q What is the difference between the first and second resurrection?
- Q What is “mysterious” about this revealing by John?

REVELATION 20:1-6

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ²He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³He 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.

⁴I 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. ⁵(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶Blessed 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.



²⁷χίλιοι is sometimes used metaphorically as in Peter’s 2nd epistle; “...with the Lord one day is as a thousand years, and a thousand years as one day” (2 Peter 3:8).

Revelation 20:7-15. *Final Justice?* After 1,000 years, Satan will be freed from being guarded in prison. He will then deceive people from all over the world, yes Gog *from* Magog,²⁸ for battle. Numerous as sand on the seashore, they marched from all over to the camp of “God’s people,” at the very city He loves. But, not to worry: fire from heaven *consumed* them. Then Satan, the deceiver, was thrown into the “lake of burning sulfur” where the beast & false prophet had been thrown [see 19:20]. Eternal torment became the threesome’s destiny.

- Q Why 1,000 years? Why release Satan at all?
- Q To what idiom is John referring when using the “four corners of the earth” phrase? Flat earth?
- Q What is “the city He loves?”
- Q Why were they not destroyed?



Wow.

Then I saw Him seated on a great white throne; there was no longer room for earth or sky. Then? I saw the dead, both big and small, standing before the throne, and the books were opened. Books of deeds, and the book of life. The dead were assessed by the book of deeds. Even the sea gave up the dead, death and hell also gave up “their” dead—they were each sentenced [κρίνω, tried, judged, determined; 2929] according to what [ἔργα] they had done. Then death and hades were cast into the lake of fire, the second death. Remember, if anyone’s name is not found in the book of life—he/she was also thrown into the lake of fire. [Sulphur?]

- Q Why is death distinguished from hades, and personified? Is hades hell, this “lake of fire?”
- Q The book of deeds—does it not support a theology of salvation by works?
- Q What determines whose name is written in the “book of life?” Grammar.
- Q Why would the Lord God cast those whose name was not in the “book of life” into a “lake of fire?”
- Q What apologetic and/or explanation do you offer for this dramatically drastic action by the Lord?

REVELATION 20:7-15

When the thousand years are over, Satan will be released from his prison ⁸and will go out to deceive the nations in the four corners of the earth—Gog and [from] Magog—[see Ezekiel 38-39] to gather them for battle. In number they are like the sand on the seashore. ⁹They 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. ¹⁰And 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.

¹¹Then 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. ¹²And 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. ¹³The 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. ¹⁴Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

²⁸Gog *from* Magog (Hebrew: גִּיּוֹג מִמָּגוֹג, Gōg ū-Māgōg) or Ya’juj & Ma’juj (Arabic: يَأْجُوجُ وَمَاجُوجُ, Ya’jūju wa-Ma’jūju) are a pair of names that appear in the Scriptures and the Qur’an, referring to individuals, tribes, and/or lands. In Ezekiel 38, Gog is an individual and Magog is his land. By the time of the New Testament, John used the Jewish tradition to view Ezekiel’s “Gog from Magog” as “Gog and Magog.”