

<b>Series</b>	Gamma 16 – Study 17
<b>Reference</b>	Revelations 20
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Good evening brothers and sisters. Welcome back to the Gamma program. Today, we are going to be looking at Revelations 20 Study 17. Now let's start with a word of prayer. Lord we ask that you be with us this evening, help us to see it through the data from the Bible and be able to form reasonable conclusions about what the Bible has to say. We pray O Lord that this study, although it's difficult will be the one that will give us hope for the future. We ask Jesus' sake. Amen.

We're finally arrived at Revelations 20 on momentous time, because this is actually a difficult study. We'd probably be looking at one of the most difficult passages in the whole of the Bible. And in order to understand it, we actually have to draw together the ideas from a lot of parts of the Bible to put this together. So, I guess the best thing for us is probably to slowly go through it. You may have to go through the slides or this video again and again a few times to really get a grasp, to really understand this difficult passage, but although it's difficult it is still the Lord's word. We need to take time to have it sink in.

This is the lesson plan that we actually have today. We're going to be looking at the passage itself. The exposition of Revelations 20. Let's look at what Revelations 20 says anyway then we are going to look at some of the problems and difficulties this passage gives to us and then we are going to review the four main views on this particular passage. And we are going to focus on the two views, which I think are the most important and then we'll look at the final judgment, which is quite straightforward. And then there is some take-home applications.

So let's get started. If you're ready with your Bibles in front of you. We are going to look at the text first. All right. Now the text has four parts to it. Verses one to three talks about Satan being bound. All right. We will have to work out what that means. Then verses four to six, millennial's, the actual 1000 year reign. Then versus 7 to 10, Satan is released and the final battle begins and ends and Revelations chapter 20 verse 11-15, the great white throne of judgment for which there is very little controversy about, so we will leave that part of the exposition to later on near the applications. All right.

Let's get started. Now, versus 1-3.

1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

What does this actually mean?

Then I saw, is this actually sequential or is it chronic logical? You have the last battle when Jesus Christ comes in in chapter 19, the last few bits of chapter 19 is the second coming that's for sure. Then I saw. So is this after the second coming or is it just a sequential pattern of visions? Is it chronology or sequence of patterns, we are not sure yet. We'll have to look at the context. Here you actually have the scheme of Revelations as you can see, and you've got this progressive recapitulation, things get repeated again and again.

So, is Revelations 20 another repeat cycle that we are talking about, or is it chronological? Now, what we know is chronological from Revelations 20 onwards to 21-22, because after you've got the thousand year reign, you've got the judgment, the last battle, and then you've got the judgment and after judgment, you have got new heavens and new earth. So definitely from 20 to 21-22, it is chronological. Now, how far does this chronological sequence extend. Is it extend from 19 then 20 and then 21-22. Is it chronological from then or is it still recapitulating? Where does the chronological sequence start? That's the difficulty with that particular passage.

Let's look at, what happens to Satan? See the action here is Satan is bound by this angel and is bound for 1000 years, is put into a pit and sealed. It is absolutely sealed, and the purpose is that, so he will no longer deceive the nations any longer for these 1000 years. At the end of 1000 years, he escapes and you know, he is permitted to be released. Now Revelations 12, if you go back remember that, you've got Satan being talked about then. And what happened, then was Satan was then cast down from heaven and when he was cast down from heaven, he wound up on earth where he actually persecuted the pregnant woman, which is symbolic of the church. All right. And there's a difference here. We have to look at the difference between chapter 12 and chapter 20. All right.

In chapter 12, remember it says the great dragon was thrown down from heaven, which is from heaven and that ancient serpent who is called the devil and Satan. So in chapter 12, he comes down from heaven into the earth and then he persecutes the church,

Verse 15, The serpent poured water out like river from his mouth after the woman to sweep her away with a flood and that is basically deception.

All right. So Revelations 12 talks about Satan being cast down from heaven onto the earth where he actually actively persecutes the church and Revelations 20, the vision is a little bit different. He is cast from the earth right down into the depths of hell where are the pit where he is actually bound and he can't deceive the nations and there is a defined period, this period is 1000 years. So there is a difference here and after that, there is a release for a little while.

So what's the deal with that? Is it the same where are we talking about the same thing in chapter 12, recast the different way, or is it something chronological. Right. Now, then we come to the millennial rule.

4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands.

So you've got people, all right, on thrones, seated, those to whom the authority was given to judge. Now let's look on,

They came to life and reigned with Christ for 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. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

So you've got two groups of people in this resurrection. Who are all these people? Well, if we look here, these people are the martyrs. If you look in the passage, you look back at the passage. Those souls are those who had been beheaded. So therefore they were martyrs for the word of God, not only that, and

those who had not worshiped the beast or its image or received the mark on their foreheads or their hands.

So it is just martyrs, it is people who actually are believers who have not worshiped the devil, all right. They came to life and this is the first resurrection. So therefore these people are believers. Because in the scheme and structure of Revelations, you either have the seal of God or you have the mark of the beast. There is no third wave. So basically these are believers. Right? So they are believers. They also have not received the mark of the beast and they actually had the first resurrection and they reign with Christ for these 1000 years. Now let's read on, verses seven to nine

7 And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea (lot of folk coming in). 9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city,

So they surround it and there was a big battle.

but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night.

So that was a pseudo battle, was going to have a battle. Everyone all gathered up but fire came down from heaven and it wasn't much of a fight the devil was defeated. Satan is thrown into hell. Now let's look into this strange phenomenon. First, we start off with all the people in the world who have died because the first death has to be a physical death. So everyone has died, those are martyrs whose has got the mark of the beast, mark of the lamb, first death. Then you've got a situation where the martyrs and believers who have experienced the first death have died, they are resurrected and that resurrection is called the first resurrection and they rule for 1000 years.

What does it really mean?

Does it really mean that they rule for 1000 years exactly or is it a long period of time? Let's not get into that first. Okay. We'll get this first. Then you've got left behind are all the unbelievers and if they rule for 1000 years, they stay dead for 1000 years. Right. And at the end of this time when Satan is defeated, they will come to life again, unbelievers who have died, they stayed there until the second resurrection at the end of the 1000 years and this is called the second death. The second death is basically physical and eternal, second death means being thrown into hell. So you've got two groups of people, one the martyrs and believers who experienced the first death, physical death. They get resurrected and they're out ruling for 1000 years and then after that forever with Christ. Then you've got the second group that is left behind, second resurrection at the end of 1000 years. You don't want to be resurrected the second time because you go into the second death, which is physical and eternal. This is what the text say.

So if you look, the first death happens to all. Second, the first resurrection are those who are believers. They rule for 1000 years. The second resurrection which is implied. It's not really said, it is implied. Those who do not rise and rule, they will go into the second death, which is the eternal punishment in hell. That's quite straightforward from the text. That's problematic isn't it? Because what do we expect? No other Bible passage has anything about the millennium. Most Bible passages talk about the church or tribulation or difficulty and you've got the last judgment, the second coming but there is no mention of the Millennium anywhere in the Bible. And so if you've got this millennium, does it come after the church age or does it come before. That's the difficulty we have to actually solve.

All right. And the millennium is not the new heavens and new earth, it is a golden period of Christ's rule and there is still physical death because at the end of the 1000 rule, there is a big fight and the people are destroyed and there are still unbelievers at that time and then sin comes in at the end, even after the 1000 years of the best rule in the entire universe rule by Christ people still are deceived by the devil and they come to a wretched end, the second death.

Now in the Old Testament understanding, you see the church age, last days and then Jesus coming again. This doesn't really conform to it. So we've got a number of views to interpret Revelations 20. All right. So, I'm going to go through some of these views. It may be confusing. So if it is confusing, I'd like you to rewind and try to get some answers, otherwise you can go to your groups and will have a discussion about it. All right.

Now, let me just mention to you the four views that we are going to look at are basically Orthodox views, which means they believe in the most important points that we all believe. So there isn't any heresy involved anywhere. So we shouldn't have a situation, where I take this view and I'm going to propagate this view and all the rest of you are horrible sinners, and we should split the church into four pieces. No, that's not the idea. All these false views are Orthodox in a sense that:

- They all believe in the death and resurrection of Jesus Christ.
- They all believe in the Second Coming.
- They all believe in the bodily resurrection of believers.
- They all believe there is a last judgment.

If you hold to any of these four beliefs, you are Orthodox, you are okay. You're not going to go to hell. All right. So, we need to understand, but how Christians, genuine Christians understand this is a little bit different on each side. So we're going to name the views. All of you are named according to the Second Coming of Christ. So basically we know Christ is going to come again. So they're all named according to when the Second Coming of Christ comes in respect to the millennium or 1000 year rule, which was described in Revelations chapter 20.

So you've got the pre-millennial view where Jesus Christ comes, at the end of the tribulation is called pre-millennial. Why? Because it comes before the 1000 years. Very simple. All right. So this is the pre-millennial view and this particular view is post tribulation or historic. Historic why? Because this is the first view that the early church fathers had. First 200 years of Christianity, everybody held to this view and it is after the tribulation, which means after the suffering. And so this is the standard view.

Now the other twist from this is also a pre-millennial view, but it's a pre-tribulation view, which means there is a rapture, which we discussed in chapter 19. You've got a rapture, the church is taken away and then Jesus comes in again, just before the millennial. This is the **pre-millennial view**, but there's a twist it's a pre-tribulation or a dispensational view. We'll talk a little bit more about this later on.

So Jesus raptures the church away and then you are left with non-Christians or people who then come to know God later on and you've got the Millennial rule, but this millennial view is basically the rule of God in Israel. The nation of Israel will be reconstituted in the millennial view, all of God's promises will be fulfilled for them in this particular view.

Now then you've got the other views. Here is a post-millennial view. This is where one day, the millennial will start at some stage and things will get very much better. People will come to know Christ and in the end Christ will come at the end of this millennium, which we could be living in now. This is the **post-millennial view**.

The last view is basically the, **Amillennial view**. The Amillennial View says, well, there's no real 1000 years, it's got, A, which is no, no millennial, but what we are living in now, right after Jesus has died all the way to when Jesus comes again, most simple, the 1000 years is actually the church age. It is what we're actually experiencing now.

These are the four views that we just rewind and recap. We have got the historic, post-tribulation, pre-millennial view, which is basically the church age, tribulation, second command of Christ, thousand-year rule, last judgment that basically follows the natural reading of chapter 19 and chapter 20, 21 and 22. Then you've got the dispensational premillennial view, which is basically the rapture. All right. And then Christ comes again and the rapture comes before the tribulation. So good news, the church is raptured away. And the millennial kingdom is largely to do with Israel. And then you've got the last judgment. All of them have the last judgment. And then you've got the post-millennial view where at some stage the millennial starts and then Jesus comes again. Then you've got Amillennial view, which is basically, we're all living in the millennium now and then Christ will come again. Very straightforward.

Let me just dispense now with the history. All right. Now the history first was the earliest view is the **Historic Pre-Millennial View**, which basically says the church age you've got tribulation and then you've got Jesus coming again, 1000 year rule and then the judgment. That's the most common view of the early church fathers up until about 300-400 AD then people started to talk about the Amillennial View. Maybe this is a no 1000 real rule, it may be all of life is 1000 year rule. Then you've got later on 1100 AD about 1700 AD the post-millennial view and the latest view is basically the Dispensational Pre-Millennial view, which is the most commonly known view in Malaysia, but that doesn't mean it's the most accurate.

So these are the four views. By and large, if you look at the United States, most of the folk there are into the Dispensational Pre-Millennial View. Many of the Pentecostal or Assembly of God denominations buy into that view. A lot of mainline churches however, are either historic pre-mill or Amill.

Let's start off with the **Dispensational or Pre-tribulation Pre-Millennial View**. This is the most popular in the United States and even in this country, but actually it's a very relatively new view. Since the 1800 only. It has secret rapture, which is really not evidenced by any other scripture directly. Usually when Christ comes as depicted in much of scripture, it is usually with a loud trumpet, everybody knows in the four corners of world. The problem with this view is that it treats Israel and the church completely differently. All right. All the Old Testament prophecies will be fulfilled in the nation of Israel in the millennium. So the millennium is a time where the church has already raptured up and God will play out or fulfill all his promises to Israel not in the church but in Israel, the nation of Israel at that particular time. And this actually goes against what the early church fathers and the early church always believe, the people like Iraenaeus. They always saw that the church was a fulfillment of Old Testament hopes. Where, for example, if you look at Genesis chapter 12, you've got Abrahamic covenant that all the nations will be blessed and the church will be part of that blessing. And this view doesn't see that. All the early church fathers saw the church as a fulfillment of Old Testament hopes and read Old Testament passages in relation to Christ, the church or individual, but never as separate dispensations.

In fact, the kingdom of God in this particular view is established only in the millennium. Which means the Sermon on the Mount, the ethic is not incumbent upon us anymore, it applies to Israel at that particular time. So if Israel as a nation is going to be reestablished at a time, then you've got the reestablishment of the temple and you've got sacrifices, so the political ramifications of this view is very important. If you actually believe in this view, like for example, Donald Trump, he actually moved the capital of Israel, at least the US Embassy to Jerusalem because of the evangelical Christians there,

because they see a political ramification to this particular view, because the millennial kingdom will come, Israel will be reconstituted and Jesus Christ will rule, and all the promises of the Old Testament will be fulfilled in Israel at that particular time. So therefore you help it along. It influences your political choices.

And so therefore it causes problems. You've got religious intolerance, hatred. In the Middle East crisis, which actually undermines Christian witness. You've got human rights abuses. You've got peaceful solutions are very difficult because this affinity to the particular land and it also encourages fanatics to rebuild the temple, because fanatical Jewish believers, if they actually rebuild the temple, all right, they will usher in the new millennium or the rule of Christ.

Now the church, we don't see that. We see the promises of the church of Old Testament fulfilled in the church, but we also see in the last days if we look at Romans chapter 9 to 11 that in the last days ethnic Jews will come to know Christ. All right. The issue is coming to know Christ not a reconstitution of the nation of Israel.

Then you've got the **Post-millennial view**, which is not very popular. It's like the 1000 years is symbolic of what we actually have now begins right off the resurrection. Some people believe that begins a little bit later. It doesn't really matter, but this is the millennium we are living in now, the proclamation of gospel results in a golden age, things all get better. Many people come to know Christ, believed on by the Puritans, not very popular especially after two world wars. The trouble is the New Testament shows that there will be tribulation before the end of this time, which actually goes against this particular view. You look at 2-Thessalonians 2:2.

Then you have got this problem with Revelations 19. You've got the second coming of Jesus. There will be a great battle. That doesn't sound very much like things getting better, does it, but they reinterpret this white horse in Revelation 19, where Jesus coming in a horse as conquering, which means it is emblematic or symbolic of the conquering of the gospel towards the end of the age. Right? So this is the post-millennial view.

I'm going to largely now focus on the two most important views I think most churches will hold to and much of the text would support, which is basically Historic Premillennial and Amillennial View.

Now the **Historic Post-Tribulation Premillennial** view is basically, you have got church age, you have got tribulation, second coming of Christ. All the promises of God is fulfilled in the church and we all go into the millennium, where is a thousand year rule, whether it is 1000 years literally or it is emblematic or symbolic of a long period of time and then you get a Last Judgment. So, we will deal with that. Now this is a view which is most commonly subscribed to by the early church fathers who are basically the leaders of the early church; Papias, Justin Martyr and Irenaeus.

Basically you've got a situation where we know that Revelations 20 going into 21, 22 is chronological. What we are doing is that we believe from, it is actually chapter 19 onwards to 20 and 21, 22. It's all chronological. All right. So you've got a sequence of events. It start off with chapter 19, where you got a marriage of the lamb. When Jesus comes again, there's full intimate fellowship with God. And then there'll be a battle. It all ends here and then only there will be Revelations 20 where there is a millennial rule of Jesus Christ. So this is a very natural reading of the text. All right. And it actually fits 2-Thessalonians chapter 1 verse 7b

7...when the Lord Jesus is revealed from heaven with his mighty angels 8 in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.

9 They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might,

So this actually fits in with that. Then you've got a chronology where Satan is thrown into hell after the beast. If you look at chapter 19, big battle there, fire from and sulfur from Jesus' mouth destroys the people who are going to fight against the people of God. And then the beast and the false prophet were thrown into hell. Here you actually have a situation where if you read

Rev 20:9-10 but fire came down from heaven and consumed them, 10, and the devil who had deceived them was thrown into the lake of fire where the beast and the false prophet were.

Which means the beast and the false prophet were there already in chapter 19 and chapter 20 the devil was thrown in together where they were. So, all three of them will have a great time in held together. So there is some chronology and actually make sense to this particular view. Then if you look at the pattern, if you look at Revelation 20, you've got a resurrection of the saints. You've got the millennial. Then you've got the rebellion of Satan, deception and final battle, and then you've got Revelation 21, 22, which is basically new heavens and new earth. And this actually corresponds to Ezekiel, which is also apocalyptic prophecy where Ezekiel 36 to 37 actually talks about the resurrection of Israel, restoration of the land, leadership of the Davidic king. It actually fits in with Revelation 20 where we talk about resurrection of the saints and millennium rule under Christ. Then you have got Ezekiel 38 to 39, which talks about big battle, rebellion of Gog and Magog and this actually corresponds with the rebellion of Satan, causing rebellion when he is released from the thousand year rule to deceive the people at that time, and then there's a final battle again. And then you've got Revelation 21-22 that talks about new heaven and new earth, Ezekiel 40 to 48 talks about new Jerusalem and the restored temple.

So therefore there is a pattern which actually corresponds to the Old Testament as well. Then you've got reigning. Daniel talks about reigning.

Daniel 7:9 As I looked, thrones were placed and the Ancient of Days took his seat;

So there were thrones, it is in plural. All right.

As I looked the horn made war with the saints and prevailed over them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom.

So therefore there is a period of reigning, which is consistent with the thousand year rule. And this thousand year rule death is still present. There is only one passage where this is possibly true, Isaiah 65 versus 20-21,

No more shall there be an infant who lives but a few days...

In this particular period of time, there will be premature death

Or an old man who doesn't live out his days for the young man shall die a hundred years old

Which means everybody will have long life.

And the sinner, a hundred years old shall be a accursed. They shall build houses and inhabit them. They shall plant vineyards and eat their fruit.

So there will be long life. Deaf is still present though. When this is going to happen? Probably the thousand year rule, but there are problems with Premillennial view. So we have to acknowledge problems with this view as well.

Now, the first thing is that that's the only place where in the entire Bible where you actually have direct reference to a thousand-year rule. So therefore one should be a bit careful about making doctrine out of just one passage of scripture. So therefore we're not really ever going to be very certain. There is no mention of Millennium in most of the New Testament. Every time the scripture is written, it is about the last days. It doesn't talk about the last 1000-year rule. That's a scriptural an old testament understanding of last days is always the last days and then Christ coming. And even you look at a passage in Isaiah where we have an idyllic situation, people live a long life. This is actually, we look a few verses earlier, verse 17,

**For behold, I create new heavens and a new earth, and the former things shall not be remembered or come to mind.**

It just actually describes 21 and 22. So it's the new heaven and new earth time where when old man who does not live out his days or young man shall die a hundred years old is not actually death, is actually emblematic or symbolic of a very, very long life as it were.

Then you've got chapter 19. Let's read the big battle,

**Rev 19:17:18 Come, gather for the great supper.**

Remember all the vultures gonna come,

**18 to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.**

Which means if everybody is eaten up, how can you have anybody going for another battle when the Satan is released from hell and then all the nations gather again. Where are all the people? I thought they were all killed and then you've got only resurrected people during the millennial rule. And then you've got this issue of the final battle. There is a final battle in Revelations chapter 16. There is a final battle in 19 and there is also a final battle in chapter 20. Are they consecutive battles or is this concept of recapitulation again and again, and again. And chapter 20 is basically another recapitalization of the chapter 19 and chapter 16 battle, but with a focus on Satan, rather than the focus on the beast. Right.

So then lastly, there's a problem of mixed population. If you've got people, let's say you say not everybody was killed off in the last battle in chapter 19. Some people have survived and they actually ruled by the saints who have been resurrected, you have got a situation you have got people who have been resurrected and they're like super beings. And then they ruling over normal human beings. What if they get married? What will happen? So these are theoretical problems with the premillennial view.

So now we look at the Amillennial View, which tries to sort out all these problems that you actually don't have. This is actually proposed by people like St. Augustine, who proposes an early post-millennial view and basically he says, there is no real 1000 literal rule. It's all symbolic and Catholics mainly hold to this particular view. What he is saying is that the millennium, which is literally described in chapter 20, there is no millennium. This is actually brought forward here and the whole of time from the time of Christ death, right up to Christ coming again is actually the millennium, right. It is just different use



of terms. All right. And then the last judgment is brought forward back to the second coming. So everything is simple, it all ends there. This is called the Amillennial View, which is a very strong view as well. All right. It coheres with the normal under Old Testament understanding of the last days where you record the last days and then Jesus coming again, very simple, nothing complicated about it. All right. Now how did he do this? How did he justify it? How do you just say that, and actually look at chapter 20 and interpret it properly? How does he do that?

Well, if you look at this particular scheme in chapter 20, you've got Satan bound, millennial rule, and then you've got Satan released, final battle, and then the great white throne. What he did was he looked at the millennial reign. Alright, let's look at the millennial reign. Alright.

Now he saw thrones.

And on them were seated those to whom authority to judge was committed.

And so these are all the saints, saints who have died and you look down here,

They came to life and reigned with Christ for thousand years...and this is the first resurrection.

So what are you saying when John writes. And they came to life and reigned with Christ for a thousand years. And verse five says, this is the first resurrection. What he is saying that this is not resurrection. This is born again, which means a spiritual life. Remember chapter three, John chapter three, Nicodemus and Jesus, you see, you can't enter heaven, you can't even see the kingdom of heaven unless you are born again. So his interpretation is that the first resurrection or you came to life is basically spiritual rebirth. So, you don't need the thousand years. All right.

Then I saw thrones and seated on them with those to whom the authority to judge was committed.

So basically it's ruling. Whereas this ruling? Well, if it applies to us, we actually ruling in heaven, so which means your grandmother or grandfather who actually dies basically is actually ruling from heaven, because the word thrones is always spiritual. So the Amillennial View says that it only refers to the saints who are already ruling in heaven now. So this is actually heavily millennium and basically your being, your first resurrection is actually conversion. You're being born again. Right.

Now the second way in which they justify this and still read Revelation 20 is that this concept of Satan being bound. All right. Now, we looked at Revelations Chapter 20, Satan is bound for thousand years, so he won't deceive the nations anymore, then he is released at the end of 1000 years. Isn't it. All right. So they say this binding is actually a partial binding, it is not complete binding. All right. And they say Matthew 12:20, Jesus says,

But if is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. 29 Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

So what he is saying is that, Revelations 20 is talking about Satan being bound by an angel in the pit is actually Jesus binding the strong man.

Luke 10:18 And he said to them, "I saw Satan fall like lightning from heaven.

This is the concept of binding basically, but there are problems with the Amillennial View as well. The

problems are; it doesn't seem to fit our world today. If you say that Jesus Christ or the devil is bound by God today completely. It doesn't seem to fit the view because

1-John 5:19 We know that we are from God and the whole world is under the power of evil.

How can you be bound for a thousand years and sealed and still the world lies in the power of the evil one.

2 Cor 4:4 In their case, the god of this world has blinded the minds of unbelievers to keep them from the light of the gospel of the glory of Christ, which is the image of God.

So you've got a world where Satan is bound, yet he can blind the minds of believers or deceive them. And you look at the world. If we live in a world where the millennium is now and we are reigning, people who have died who are reigning spiritually, how can be a mass murderers who destroy people. Great Leap Forward by Mao Zedung. Millions died in 1958 to 1962. Stalin killed 20 million Russians in 1922 to 1953. Hitler 6 million Jews. Pol Pot 5 million of his own population. Indonesian massacre, 300,000 in 1965. How can these things actually happen?

And if you look at the language of the binding, is actually complete.

Rev 20:2-3 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years and threw him into the pit, and shut it and sealed it over him, so that he may not deceive.

So therefore the words used are very definite. All right. It's not partial. All right. Now, if you, therefore, I think the most important thing is that we look at the difference between Revelations chapter 12 and Revelations chapter 20. And this is a big issue here. In Revelations chapter 12, Satan is cast down from heaven into earth. That's an unmistakable and you actually have Revelations 12 say,

And the great dragon was thrown down, that ancient serpent who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the end of the earth and his angels were thrown down with him.

So you got a situation where the Satan is cast down and he persecutes the church and he is basically deceiving them, and this actually is what happened at the cross of Jesus Christ. Then you've got Revelations chapter 20 where Satan is actually brought down from earth right down to the pit. And he's actually bound and he can't deceive the nations and he can't deceive the nations for a period of time, which is 1000 years after which he is released and they he deceives again. So I don't think these two chapters are talking about the same thing. It's not logical. And in fact, if you look at Colossians 2:13

And you, who were dead in your trespasses and uncircumcision of your flesh, God made a alive with him.

So, basically when you are non-Christian, you were dead in your trespasses and uncircumcision of your flesh, God made you alive together with him. How? By forgiving our trespassers. Why? By canceling our record of debt, which means the debt which we owe that stood against us with this legal demands.

He set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame by triumphing them over them in him,

Which means this issue of victory, canceling the debt is actually a cross event. All right and it happened at the cross. So therefore Revelations 12, Satan thrown down from heaven, entering a strong man's house and plundering his goods, Satan fall from lightning from heaven. These are all consistent with the spiritual issue at the victory of the cross. It is not the binding in Revelations chapter 20. It's not the same thing. All right.

Let's look at the meaning of resurrection. Is it a physical resurrection or is it a spiritual resurrection, born again kind of issues.

They came to live and reigned with Christ for a thousand years, and the rest of the dead did not come to life until the thousand years were ended. And this was the first resurrection. Blessed and Holy is the one who shares in the first resurrection.

So the word resurrection is used here and Amillennial says, this resurrection is not physical. It's actually a spiritual resurrection that happens to all of us. Now N.T. Wright from England, one of the bishops there, actually has done the most extensive study on the word resurrection, which is anastasis and he says, in 39 out of 41 instances in the New Testament where anastasis is being used, it always refers to a physical resurrection without exception. Very, very few exceptions. So therefore, if that's the case, so the Amillennial View says that the first anastasis, so there is a second anastasis, second resurrection is basically physical. All right. Of course we know that people unbelievers who have died after a thousand years, they will be resurrected and they will have physical suffering in hell. But they say the first resurrection is actually spiritual.

#### **Does this make sense?**

It doesn't really make sense because the word anastasis almost always refers to a physical resurrection. So therefore we all agreed that the second resurrection is always physical because they're all resurrected and then they're cast into hell and because the word is used up here as well, the first anastasis must be physical as well. You can't interpret it differently. You can interpret one group physical resurrection, another group spiritual resurrection, it doesn't make consistent sense, because usually within a particular passage, you use the same word with the same meaning to be consistent, basically. So this actually supports a pre-millennial view.

Then there's another issue. The fourth issue is that if you take the Amillennial view, then you're saying all the suffering, the tribulation is three and a half years, 42 months. And all that is actually equal to 1000 years. Then this will throw all your symbolism out, then symbols, if any symbol can mean anything, then there's no point having any symbols at all. Right. So what he is saying is that what we talked about in the church age, tribulation, three and a half years, 42 months, it is actually equal to 1000 years, which actually doesn't make sense. So those are the problems associated with Amillennial view, So I've given you these two views, which the closest of these two views are the views that are closest to scripture, either one of them have got issues that we have to got to deal with. All right. And so, you can discuss this in their groups. It really doesn't matter which view you actually believe in because there will be, let me conclude with the applications and then we'll see why.

Now finally we will look at the final judgment.

Then I saw a great white throne and him who was seated on it. From his presence earth and sky had fled away and no place was found for them. And I saw dead, great and small, standing before the throne, and the books were opened.

So you've got the great white throne, but at the end of time, whatever happens there will be judgment.

Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it. Death and Hades gave up the death who were in it.

Now important things is that in this last judgment they are judged according to what they had done. Verse 13 to 15,

And they were judged, each of them, according to what they had done. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

So in Revelations, the binary structure of it is very clear. You either have a name written in the book of life, or you don't, you either have the mark of the beast or the mark of the lamb. And the destiny of those without the mark of the lamb, the mark of the beast, they have the mark of the beast or their names on the book of life. They will be tormented forever, and important thing, according to what they had done. Salvation is not going to be last days when you stand up and say, Oh, I said the sinner's prayer. The sinner's prayer is evidence of our faith. You're saved by faith and faith alone, but faith is never alone. Faith will result in good works and the good works that you do, do not save you, but they are a consequence of your actual authentic faith. So that's something that we really need to remember. And it is consistent with Paul who writes in Romans 2:6-11.

6 He will render to each one according to his works: 7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8 but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. 9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality.

There is no partiality in God. God will judge you according to your works.

### **What are the applications?**

First of all, there's no point arguing particular view. The important things is that whatever you choose a view, you actually must have a scriptural basis. And I've shown you that there are four views, especially the last two views, there are scriptural basis, but the scriptural basis on which also has holes in their argument. Right? So we can't be so dogmatic to say one view is the truth and only truth. Right, so there is no point arguing, but important thing is that you don't win by political means. You may take the Dispensational View and say, Oh, I've got to re-establish the kingdom of Israel, but we don't win by political means. You don't win by reestablishing a temple where the Al Aqsa Mosque is, in the middle of Jerusalem or moving towards that. You don't win by or destroying Palestinian homes. You don't win by oppressing the poor. All right. You win by loving God and loving your neighbor.

Lastly, there will be the sinful nature of men. After experiencing 1000 years of Christ's perfect rule, the first opportunity they get, people still flock to Satan again, which is absolutely sad and emblematic of human nature. And then you need a final battle. So we need to be careful about the sinful nature of man.

Live your life without compromise. What is the solution? The solution is not gravitating towards one of the four views. All the four views end with the judgment, and how do you actually survive that? Well,

Revelation 7:14

They wash their robes and made them white in the blood of the lamb. They hold fast to what you have you have until I come, Jesus says. The one who conquers and the one who keeps my works until the end.

Which means his words will translate into righteous deeds. Live your life without compromise. You want to avoid the second death. You want to avoid that because that will be disastrous. Recently, CNN archeologists had said discovered in Egypt, Egyptian mummies. Very interesting thing about this Egyptian mummies is that they actually have a golden tongue. They found gold in all these mummies. All of the mummies had tongues made of gold, basically gold foil. And why did they have mummies with tongues lined with gold. Because the idea is that if you die and you meet God or their god is called Osiris, you have a golden tongue. So you can say good things and defend yourself, so you would go into heaven.

Brothers and sisters in Christ, no golden tongue will serve you well. At the end, where we stand before the great white throne of God.

And they were judged, according, not what you can say, but what you have done. Because they were judged according to what they had done. And Revelations 14:13

Blessed are the dead who died in the Lord for now on. "Blessed indeed," says the spirit, "that they may rest from their labors, for their deeds follow them!"

What you've done because of your faith in Jesus Christ. That's the one that will follow you into eternal life. It doesn't have to be a gold tongue or platinum tongue or titanium tongue, it doesn't really matter. It is how you live your life with purpose. And I hope Revelations 20 will spur us to look forward to His coming and His rule.