

Christians look forward to the Millennium. The Millennium will be a period of time when Jesus sits in the temple and spreads the gospel of truth to the world. Christians in Rome believed, at the time of Constantine, that the “Edict of Toleration” (313A.D.), marked the beginning of the Millennium. A monument was erected with the emperor holding a cross standing upon Satan. The emperor pictured himself as God in the flesh (Jesus) at the start of the Millennium.

For anyone who studies the Revelation of John, the greatest mystery is that of the Millennium (**Rev. 20**). All the other areas of the book, even the revealing of the number 666, though they may be mysterious, are understandable in that we can comprehend their meaning, and we are but awaiting their appearance. However, no matter which view of Revelation one has, no one agrees on just what the millennium is truly for.

Jurgen Roloff in “*The Revelation of John*,” states: “*For ages the thousand-year kingdom has been the most controversial theme of Revelation. Dogmatically one understands by it a messianic interim reign on earth coming between the Parousia (the second coming of Jesus to the earth), and the general resurrection of the dead, as well as the creation of God’s new world (the time between [A]- The return of Jesus and the resurrection of the dead, and [B]- The creation of the new Heaven and Earth). The fact that Revelation represents this idea was essentially the cause of its being recognized by the ancient church as part of the biblical canon.*”

Steve Gregg in “*Revelation-Four Views*” states: “*For many reasons, the most interesting question to be resolved in the Book of Revelation concerns the meaning of the final chapters, and particularly chapter 20. The interpretation of these final chapters comprises what is arguably the chief controversy in eschatological studies, if not in all evangelical theology. None of the four approaches treated in the earlier chapters (Pre-millennial – historic and dispensational, Post-millennial, and A-millennial) monolithically adheres to a single interpretation of Revelation 20, which is unique among the chapters of the Bible.*

*Controversy attaches to almost every feature of this Millennium-e.g., its purpose, its venue, its character, its duration. Thus, the categories pertaining to the four approaches to the Apocalypse simply do not transfer to the millennial debate.*”

Because there is no consensus of understanding, even among those who hold to basic views of a-millennial, post-millennial, or pre-millennial, this study will approach the various views to the millennium, verse-by-verse, from chapter 20 of Revelation, and after covering the various views of theologians, I will conclude with my view.

## **REVELATION Chapter 20 – The Millennium**

### **Various Views of Verses 1 through 3**

Some view the chaining of Satan as being done when Christ rose and conquered death. Others view the chaining of Satan as implying the complete cessation of his influence on earth, and therefore an end-time event. The A-millennial position states, “the nations” is considered a reference back to Rev. 19:19-21, so verses 1-3 of chapter 20 are seen as a parallel with chapter 19. John in chapter 20 is supposedly going back and repeating the events of chapter 19.

G.K.Beale, in his book, “*The Book of Revelation*,” states : “Most commentators agree that the beast ascends from the abyss of Rev. 11:7 directly before Christ’s second coming. This ascent should probably be identified with Satan’s ascent from the abyss in Rev. 20:3b, 7, which further confirms that Satan’s ascent is prior to the final coming of Christ. Satan is essentially bound from the cross on.” This, of course, assumes the beast and Satan are one and the same.

Robert Mounce, in his book, “*The Book of Revelation*,” states : “It should be noted that the recurring “and I saw” of Rev. 19:11, 17, 19, 20:1, 4, 12, and 21:1, strongly implies a sequence

of visions that carries through from the appearance of the Rider on the white horse (Rev. 19:11) to the establishment of the new heaven and new earth (Rev. 21:1ff.).” (These are end-time events in sequence – not parallel events).

Charles Ryrie, in his book, “*Basic Theology*” states : “The truth is that the messianic kingdom will be inaugurated at the second coming of Christ. At that time the land promise made to Abraham and his descendants will be fulfilled (Gen. 15:18-21). Then the promise made to David that his descendant (Messiah) will sit on the throne of the kingdom forever will be fulfilled. Without a millennium in which all these promises can be fulfilled, the promises have to be cancelled for some reason, or be fulfilled in Israel’s past, or in the present non-literally.”

Paul Enns in his book “*The Moody Handbook of Theology*”, agrees with Ryrie in this assessment. Ryrie goes on to state : “A problem pre-millennialists have is that when the millennium begins, some people have to be alive in un-resurrected bodies, who can beget children and populate that kingdom. Some of the saved will survive being martyred and enter the millennium in their flesh bodies. Parents of the millennial kingdom will come from the redeemed (but un-resurrected) survivors of the Tribulation, the “sheep” of Matthew 25:32-34, and the faithful Jewish survivors of Ezekiel 20:38.”

Of course, this view of more “flesh” births runs contrary to the verse which implies the end will come when the number of Gentiles to be saved have been born (flesh – Rom. 11:25-26). In other words, there is no need in God’s plan for more flesh births, and yet, some claim that there are births of some kind in the millennium. Isaiah described the millennium as “the new heaven and earth” (Is. 65), implying a supernatural period.

### **Various Views of Verses 4 through 6**

Some view the people in focus here as only martyrs. Others view the people here as those given authority to judge, and thus, vindicate the martyrs. These include apostles (Matt. 19:28), saints (1 Corin. 6:2-3), and all who remain faithful (Rev. 3:21). As John is writing Revelation, he sees all Christians fundamentally challenged by the cult of Caesar and persecution, and thus, he portrays the whole salvation community. As to the statement in verse 4, “they came to life again”, some scholars argue that the first resurrection here is a spiritual one, and others argue that it is a physical one.

Steve Gregg, in his book, “*Revelation – Four Views*,” states : “There is much dispute over the identity of the persons who were seen seated upon the thrones (v. 4), and the preferred view by most expositors is they represent all the saints of both the Old and New Testaments (cf. Matt. 19:28).”

Steve Gregg also states one A-millennial position : “There can be no other physical resurrection than that mentioned at the end of the chapter, and that the “first resurrection” mentioned in verses 5 and 6 must, therefore, be a spiritual one.”

G. K. Beale cites Kline in arguing : “It is clear that “the second death” in v 6 is the spiritual death of the unrighteous, involving conscious, eternal suffering (see on 20:10, 14-15). On the other hand, the death of the righteous in vs. 4 (e.g., “the souls of those beheaded”) is literal, physical death. Therefore, there is a first death of believers that is physical and different in nature from the second death of unbelievers, which is spiritual. If there are thus two different kinds of death, it is plausible that the corresponding resurrections would also differ.” Beale argues further : “Christ is called first in 1:17 and 2:8 because he has “come to life” again (cf. also 22:13). These parallels to 20:4-6 are too close to be coincidental but imply that the “first resurrection” is Christ’s resurrection. The pre-millennial view of two resurrections is inconsistent because elsewhere in Scripture there is reference to only one resurrection – and this must be at the very end (Isa. 26:19-21, Dan. 12:2, John 5:28-29, Acts 24:15, 2 Thess. 1:7-10, John 6:39-40, 44, 54).”

One should note that a reading of these verses may not lead one to an understanding of only one resurrection. For example, John 5:28-29 does give an indication of separate resurrections for the saved and the wicked, and other passages are in context to the saved which don’t experience a second resurrection, or a second death, so naturally there is only a reference to one resurrection.

Other scholars argue that within the context of verses 4 and 5, it is agreed by all, that the second reference to resurrection in verse 5 is physical, and not spiritual. Therefore, most scholars agree the first resurrection should be understood the same way, because John made no statement that it should be different. The reference to “First Fruits” and “First Resurrection” are different in both name and time.

Millard Erickson, in his book, *“Christian Doctrine,”* states : “Pre-millennialism was probably the dominant millennial view during the first three centuries of the church. We judge the Pre-millennial view to be more adequate than A-millennialism in that there are many intimations of two resurrections in passages other than Rev. 20 (1 Cor. 15:22-24, Luke 14:14, 20:35, Phil. 3:11, 1 Thess. 4:16).”

Robert Clouse, in his book, *“Meaning of the Millennium : Four Views,”* agrees with Erickson’s understanding. Millard Erickson further states : “There are no biblical passages with which pre-millennialism cannot cope, or which it cannot adequately explain. We have seen, on the other hand, that the reference to two resurrections (Rev. 20) gives A-millennialists difficulty. Since the same verb –*ezesan* (came to life) – is used in reference to both resurrections, they must be of the same type (physical). The two usages of “ezesan” occur together in context, consequently, what we have here are two resurrections of the same type, which involve two different groups at an interval of a thousand years.”

The question in verse 5 of “who the rest of the dead are,” is answered by some as representing the entire body of unbelievers. Still, others see “the rest of the dead” as not only all the unbelievers, but also all the faithful, except the martyrs, who were part of the first resurrection in verse 4, which would mean the resurrection of most Christians would be at the very end of the millennium, at the great white throne judgment. Paul views the eternal dominion of God, and the resurrection of Christians, beginning immediately with the return of Christ (1 Thess. 4:13-18).

Jurgen Roloff states : “John does not seem to think of a death of the elect at the end of the millennium, but rather assumes that the first resurrection is already the final one, so that the elect enter immediately into the future new world of God. Paul knows nothing of two resurrections, or of a reign of earthly peace (millennium) between them. For him, the eternal dominion of God in which the resurrected Christians take part begins immediately with the second coming of Christ (1 Thess. 4:13-18). According to Rev. 19:21, the whole of humankind, that does not belong to the salvation community, is to be considered as already having perished in the messianic final battle.” Of course, the reference of 1 Thess. 4:13-18 is to the righteous, so naturally the context would be to one resurrection.

G. K. Beale states : “The promise that those sharing in the first resurrection will be “priests” and “reign” is a promise based on Ex. 19:6, which Rev. 1:6 and 5:9-10 apply to the whole community of saints.”

Paul Enns states the historic Pre-millennialist perspective : “The church, rather than Israel, is prominent during the time between Christ’s return and the final judgment. Christ is currently reigning in heaven - a spiritual reign which has already been inaugurated.”

Millard Erickson describes dispensational Pre-millennialists as understanding “Israel” as always being a reference to national or ethnic Israel, not the church.

### **Various Views of Verses 7 through 10**

There are differing opinions over the release of Satan, and of the battle of Gog and Magog.

Steve Gregg states one Pre-millennial position : “Satan is released at the end (of the 1,000 years) and this will prove the character of those born during the millennium. Most understand the battle of Gog and Magog, in Ezekiel, to occur early in the Tribulation, prior to Armageddon, thus, making Ezekiel’s battle (Ezek. 38-39), a different one from the one described in the millennium.”

Steve Gregg states one A-millennial position : “This corresponds to the rise of “the man of sin, the son of perdition” whom Paul described as being “restrained” at the present, but who is to be later “unrestrained” to

deceive the world and to oppose all that is called God (2 Thess. 2:6-12). This places the time of the battle at the end of the millennium (the church age). This view considers both Rev. 19:20 (the judgment of the beast) and Rev. 20:10 (the judgment of the devil) both to be describing the same event, namely, the Second Coming of Christ.”

Many A-millennialists see Ez. 37-48 as being a picture John uses to portray what is meant by the millennial period. Ez. 37 is seen as the resurrection of Israel relating to Rev. 20:1-6, and Ez. 38-39 is seen as the Gog and Magog battle relating to Rev. 20:7-10 as well as Rev. 19:11-21. The battles are seen as one and the same. Then, the new heaven and earth begin (Ez. 40-48), after the judgments, and this is related to Rev. 20:11-15.

Other views of these passages of Ez. 37-48 are as follows : Ez. 37 – Israel is restored from Babylon. Then Ez. 38-39 – The battle of Gog and Magog occurs prior to the Tribulation period. Then Ez. 40-48 – The millennium, would be established at the end of the tribulation.

Steve Gregg states a post-millennial position : “When the thousand years are finished (v 7), that is, toward the very end of the long period of Christian ascendancy – the release of Satan from his prison will result in a return to his old activities, for he will go out to deceive the nations. The battle of Gog and Magog and the saints is described as a spiritual conflict between truth and error waged entirely in the realm of ideas and culture, or it may refer to political persecution of Christians.”

Millard Erickson states a problem with the post-millennial view: “Jesus’ teaching regarding great wickedness and a cooling off of the faith of many before his return seems to conflict quite sharply with post-millennial optimism.”

### **Various Views of Verses 11 through 15**

There are various opinions over the great white throne judgment seat, the definition of the “dead”, and the second death.

Steve Gregg describes a Pre-millennial position : “The judgment refers to the wicked dead (v. 12), who were earlier referred to as “the rest of the dead” (v. 5). The names of those who are judged at this final “great white throne judgment” apparently all are absent from the Book of Life. The Lake of Fire is now identified with the second death (v. 14).”

Steve Gregg describes one A-millennial position : “This judgment is the only judgment, and accompanies the coming of Christ at the very end. The presence of several books, including the book of life, suggests both a judgment of the righteous and unrighteous together.” G. K. Beale further states that all people, wicked and righteous, stand for judgment. “The future judgment is reiterated. Those to be judged will be all who have been resurrected (“given”) from the region of the dead.” His understanding of death and Hades, and the second death are that they are spiritual in nature : “The preferred understanding of Death and Hades is that unbelievers formerly held in the temporary bonds of “Death and Hades” will be handed over to the permanent bonds of the Lake of Fire.”

Steve Gregg describes a Post-millennial position : “The judgment is at the end of the age. Both the righteous and wicked will be judged together.”

## NEXT TIME:

## MY VIEW : **PURPOSE OF THE MILLENNIUM** *THE GLEANING*

**Part 2** **Last time** we discussed various positions that pastors and clergy take in trying to make sense of the purpose of the millennium...the thousand years before the saved actually enter the “New Heaven & Earth.”

As to the issue of whether the thousand years is a literal or symbolic number...While the question is legitimate, the answer either way is dependent upon God’s purpose for the millennium. The period will be as long as God has determined to accomplish His purpose. The main question then, is : What is the purpose this period ? Some would answer that it is the vindication within history of the cause of Christ. Some, such as Robert Mounce, would answer that it is a special reward to the martyrs.

G. K. Beale states, “The primary purpose of the millennium is to demonstrate the victory of suffering Christians.”

Robert Clouse states : “The millennium is part of Christ’s Messianic rule by which he puts all his enemies under his feet (1 Cor. 15:25) -- to disclose Christ in history. The New Testament nowhere expounds the theology of the millennium, that is, its purpose in God’s redemptive plan.”

Paul Enns states : “The purpose of Christ’s return is for introducing the future age, the eternal state of things.”

Erickson states : “There is little rationale for the millennium. It seems to be somewhat superfluous.”

My view agrees with the view of the early Christians, and I use scripture to address all the issues raised by modern scholarship to come to an understanding of this period.

God’s plan is redemption, whether in this age, or the millennium to come, God’s plan is to call all sinners to salvation prior to establishing the new heaven and earth. This flesh age is the harvest age. There are three harvests – **1)** Early harvest - First Fruits (Feast # 3), **2)** Long harvest – Pentecost - the church age (Feast # 4), **3)** Final Harvest at the end of the great tribulation (Feast # 5). The millennium is a time for *gleaning* (Lev. 19:9-10, 23:22—Feast # 6). The wonderful thing about God is that He truly loves us all. God will bring judgment to this age. God is patient, but there is coming a day which He knows (**Luke 21:24; Rom. 11:25**), when the judgment will take place for this age. However, even at the end of this age...even at the final period of judgment, God still loves us, and God still sends His gospel salvation message to those of us who are still alive (**Rev. 14:17**). And further, God is providing a millennium - another period for those who have not heard the good news of Jesus...another period for those who have not denied Jesus, to hear, and hopefully accept the call to salvation. What does Scripture say about those born into the millennium and offered salvation? **Rev. 20:8.**

God gave to Moses, three thousand five hundred years ago, a series of 7 feasts (Lev. 23, Ex. 12 – See the Study on the *Feasts of Israel* - [Target Truth Ministries.com](http://TargetTruthMinistries.com)), which deal with celebrating the three harvest periods – The Early Harvest, The Long Harvest, and The Final Harvest. *Additionally*, God provided for a *gleaning* of what was deliberately missed in the harvest (Lev. 23:22). Many have not received a call during their lifetime (such as those aborted), and God has provided a plan to *glean* (call) all these not called during the harvest (Matt. 22:9-10 - note the “bad” invited to the wedding feast). These will be called to salvation during the millennium. Note that the first 4 feasts have been fulfilled by Jesus on the exact day of the year set down by God to Moses 3,500 years ago, and the Long Harvest is now underway (see the *Feasts of Israel* Study--[Target Truth Ministries.com](http://TargetTruthMinistries.com)).

We all have sinned, and are separated from God, and are given a chance to be reconciled back to God when we are born into this world. Some are spiritually weak and reject Christ. Some are deceived by false religions and worldly, scientific, and conventional or popular understandings. Some are aborted, and some never hear the message of Christ and redemption / reconciliation, which is “man’s” fault, as God has, from the very beginning, provided His message to us, and we continually fail to deliver it. As long as one doesn’t reject Christ, there is

still hope for these. Some turn away from Satan and his world, and accept Jesus Christ as their redeemer / reconciler.

Everyone falls into one of these areas. If a person died before God came as Christ, two thousand years ago, then their decision would have been between God in heaven, and Satan (Rom. 4:13). Whether a person has died already, or dies during the tribulation to come, they will have either accepted Christ, rejected Christ, or they are blinded and deceived and die without receiving a call to salvation.

The English Bible refers to the place of the dead as “hell.” In Hebrew, the word for hell is *sheol*, or *hades* in the Greek. In the Hebrew understanding, sheol, or hades, is a place of waiting for the judgment and the resurrection (Gen. 37:35, Prov. 9:18). There are two other names for hell which refer to more severe places for those who have already been judged (Tartaros, and Gehenna – see **Final States** Study--[Target Truth Ministries.com](http://Target Truth Ministries.com)).

At Christ’s death, He tells the thief on the cross (Luke 23:43), that today he would be in Paradise with Him. This was the same place that Abraham was in, and this was judgment day, as all pictured here were given their resurrected bodies. They were able to see (eyes), and talk (tongue), and hear (ears), and touch (finger), and feel at this resurrection in hades (Luke 16:19-31). Christ, after His death and resurrection (Jonah 2:2-6, Matt. 12:39-40, John 2:19, Acts 2:31-32), preached the gospel to all those dead (hades), from the beginning of time (Psalms 139:8, Matt. 12:39-40, Eph. 4:8-9, 1 Pet. 3:18-22, Rev. 1:18). Christ brought with Him the spirits of those righteous from the beginning of time (Eph. 4:7-10). Many saints were predestined to resurrection at the time of Christ’s death (Matt. 27:50-54). Some saints were predestined by God to be raptured immediately upon death, and were not waiting in hades (Deut. 34:1-8, Matt. 17:3). It is tradition that either Moses was raptured like Elijah, or he was resurrected to accomplish God’s plan (Rom. 8:28-29, Jude 9). However, most are not to be raised immediately (Gen 37:35, Psalms 16:9-11, 139:8, Acts 2:27-31, Acts 13:36).

After Christ’s resurrection, the focus is on Heaven, a higher place, to which Christ, the saints, and the souls of the righteous were raised (Heb. 12:18-24). This place is described by Paul as the third Heaven (2 Corin. 12:2-6). For those redeemed, who have died since Christ’s resurrection, their spirit is with the Lord in hades. For those who reject Jesus, they are in hades to await the resurrection to judgment (Rev. 20:14, Matt. 12:32). For the aborted, deceived, and lost who were never called by God, their spirits are with God in hades (Psalm. 139:8), awaiting birth into the millennium (Isa. 65:23, Ez. 37:25, Jer. 31:16-17 - also see Gen. 3:16 – this current flesh age is different from Eden in the past, and the millennium to come), to be called to salvation, just as in hades at Jesus death, when all were called, and the righteous were raised (Luke 16 – see the **Final States** Study--[Target Truth Ministries.com](http://Target Truth Ministries.com)).

Some would say I go too far to say that Scripture indicates those who have not been called during this age will be called in the millennium. However, note that even Sodom and Gomorrah were to be restored before the judgment in order to be called to repentance (**Ezek. 16:44-63**). Christians would agree that one must accept Jesus as God and worship Him in order to be saved. Acceptance is impossible, unless one is first given the truth, which one can accept, or reject. For God to be just requires that one must be called with truth, before one can be condemned or rewarded. In Rom. 1:18-2:2, Paul says all should know God by observing nature around them, and receiving the truth. This refers to the fact that just in observing the miracle of nature, we will instinctively know there is a God. For Israel, they actually knew the God of the Bible. God delivered them from Egypt and dwelt with them. For the rest of the world however, many have been worshiping false gods, because they don’t know the truth. The world knows there is a god, but many worship a god without ever hearing the Gospel of the true God, or ever reading a Bible. Therefore, when Paul says in Rom. 1:21 “when the world knew and recognized God,” he is referring to Eden, when man dwelt with God, knew God, and of course fell. Today, one does not first “know” God, and then fall. We are born fallen. The fallen person is led by God, and brought into a relationship with God, and those God saves He will not loose, they will not deny Him. Only after God’s leading do we today “know” God, have a relationship, or reject Him. (see the **Two Creation** discussion in the book *Eden to Evil*, at [Target Truth Ministries.com](http://Target Truth Ministries.com)).

- There is no excuse for those who know God – Rom. 1:21, 25, 28, 2:1-2.
- All knew God, and one-third turned away from Him – Rom. 1:21; Eph. 1:4-5, 11; Rev. 12:4.

- The creation groaned from the beginning – Rom. 8:22.
- All have sinned – Rom. 3:10-12, 3:23, 5:12, 8:7, Eph. 2:3.
- We are born dead – Eph. 1.
- We need faith to be saved – Eph. 2:8-9.
- We receive faith by hearing the Gospel – Acts 3:19-23, 8:31, 10:36, 42, 13:46-49, Rom. 1:5-6, 16, 10:14-17, Eph. 1:13.
- Christ commanded the Gospel be spread to all nations – Matt.13:1-23, 28:19-20, Luke 24:45-48.

Thus, all must be called (invited – Matt. 22:9-10 - “bad” invited to the wedding feast), in truth by the Word of God, the Gospel, and only then will those who deny Jesus be condemned. God is loving, and God is just. During the millennium will be that call for the aborted, the deceived, and the lost, as there are births in the millennium, births to supernatural bodies, which will live for a long period (1,000 years), and be taught by Jesus.

Fullness of the Gentiles will be reached in this current “flesh” age, meaning that the number of souls God has predestined to be birthed into this age will have been reached. Some will have been called to salvation, and some will not have been called. Then God will then usher in the millennium age (Rom. 11:25-26).

In John 5:28-29 we are told that all bodies in the earth are to be resurrected; some to life, and some to damnation (Matt. 25:46, Acts 24:15, Dan. 12:2). Until that time of resurrection, redeemed spirits are with the Lord in upper hades (Heb. 12:22-24), and the wicked are pictured as being in lower hades. The aborted, deceived, and lost spirits who have not been called to salvation will remain with God to be birthed into the millennium (Matt. 22:9-10 - “bad” invited to the wedding feast), to be called to salvation (see Gen.3:16, Isa. 65:23, Ez. 37:25 – This flesh age is different from Eden, and the millennium).

On the last day (Rev. 19), at the harvest time also described in Rev 14:15-20, those who are spiritually weak, who have been called, but do not worship Christ, those who choose the things of this world, Satan’s domain, are harvested first (Rev. 14:15-16, Matt. 12:30-32, Rev. 20:14), and their names are not in the Book of Life (Rev. 20:12). These are the “tares” (Matt. 13:24-30), the weeds sown amongst the good grain, and the barren branches of the vine, which bear no good fruit (John 15:6). These will be part of Death and Hades (Rev. 20:14).

On the last day (Rev. 19), those that are deceived, lost, and haven’t been called to salvation, and therefore, have not rejected Christ, will be harvested as part of the *gleaning* (Matt. 22:9-10 - “bad” invited to the wedding feast), to be called in the millennium. The harvest is ready when all those to be saved are ready, but there will be many who are deceived, and not ready to harvest yet. Those who are aborted, deceived, and lost and need to be called, will be birthed into the millennium (Isa. 65:23; Ez. 37:25; Matt. 22:9-10 - “bad” invited to the wedding feast), to be with Christ and His followers for the thousand year period. God makes a deliberate provision for *gleaning* in His harvest (Lev. 19:9-10, 23:22; Is. 65:8; Ez.16:44-63; Mark 3:27; Matt. 13:22; Heb. 6:8).

On the last day (Rev. 19), the branches and grapes that have accepted Christ, those who are nourished by the true vine (John 15:1), those which are able to endure, will join the 144,000 from the tribes of Israel (Rev. 20:4-5), and Christ, and the redeemed / reconciled from those who have already died. These will all go with Christ into the millennium in their supernatural bodies, for the purpose of calling souls to salvation (Ez.44:10-28; Rev. 20:6; Zech. 8:18-23, 14:16-19; Isa. 19:23-25; Mic. 4:2; Heb. 12:22-29). The “spiritual” (supernatural) body is a material body (Luke 24:36-39), and even Adam and Eve, who had eternal supernatural bodies in Eden, were capable of birth (Gen 3:16).

The second death (Rev. 20:6), is the final judgment, by Christ, of the unrighteous who deny Him at the end of the millennium. This second death is pictured as the condemned enduring eternal torture in isolation, unlike those who are resurrected to life in a new body in the first resurrection. Those who suffer the second death (Rev. 2:11, 20:13-15), will suffer their eternal supernatural bodies being destroyed in the Lake of Fire (Gehenna), and eternal separation from God, and loved ones who are saved. The resurrection of the righteous

unites their unique eternal spirit with a supernatural material body, to live forever with God (1Thess. 4:13-18; Rev. 20:4-6, 1 Corin. 15:23-57; Luke 24:36-39).

## THE GLEANING

Those who missed the call during the harvest of this flesh age, will be birthed into the millennium (Matt.22:9-10 - note the “bad” are invited to the wedding feast). God is loving, and God is just. After all have been called by Christ and judged, then the new heaven and earth will begin (Rev. 21 & 22).

## SUMMARY OF REVELATION CHAPTER 20

**VERSES 1-3** – The binding of Satan is a total restriction in the millennium, which is an end time period, unlike the current period of “restraint” by the Holy Spirit (2 Thess. 2:5-6). The millennium is a supernatural period, occupied by resurrected beings and Christ, and the thought of any flesh existence after the end of the tribulation is very skeptical (Matt. 24:29-31). Births therefore, will be to beings with supernatural bodies. The “nations” of verse 3 are all those born into the thousand year millennium period.

**VERSES 4-6** - The people in these verses are the martyrs, the saints, the apostles, and all who remain faithful. These people will experience a resurrection to a supernatural body. The saved have already received their spirit of eternal life when they were born again, so the resurrection to come is not “spiritual,” but supernatural (John 3:3-8). These will be with the Lord for evermore, first in the millennium to come, and then in the new heaven and earth after that. The rest of the dead are the unbelievers in lower hades, awaiting the resurrection to judgment at the end.

**VERSES 7-10** - Satan is not merely restrained during the millennium. He is bound until the very end. Satan will, again, gather Gog and Magog to do battle against the saints. Gog and Magog are the leader and nations of these end times, which oppose God’s people. Ezekiel used these names in chapters 38 and 39 of his book. Nations similar to those in Ezekiel will be involved in the battle at the end of the millennium. There is a battle of nations – 1) prior to the tribulation, 2) at the end of the tribulation, and 3) at the end of the millennium. Note that Satan is condemned to where the beast and false prophet “already are” (Rev. 19), which means there are two judgments, A) at the end of the tribulation, and B) at the end of the millennium (vs 11-15). These judgments are separated by a period of time (1,000 years).

**VERSES 11-15** – This is a different judgment from the one in Rev. 19:20-21 where the beast and false prophet were judged, and condemned to the lake of fire, and the unrighteous were judged, and killed, all before the start of the millennium. As to whether this second death is physical or spiritual, one needs only refer to Jesus’ own words in John 3:3-8. We are already born dead spiritually (Eph. 1:2-3), and those not “born again” don’t need to be made re-dead spiritually. This means the second death is a destruction of the supernatural body, because all are resurrected to supernatural bodies (John 5:28-29). Just as the resurrections deal with physical (both flesh and supernatural) bodies, so, too, do the deaths (see verses 4-6). The righteous before the millennium were already resurrected. The unrighteous dead, held in hades, will now be raised and judged.

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